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C. G. W. Mauchlan, Esq.

NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

"Glory to God in the highest, and on Earth peace, good will toward man."

VOLUME I.

SAINT JOHN, SATURDAY, MARCH 21, 1829.

NO. 9.

MISSIONARY INTELLIGENCE.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD, [CONTINUED.]

FREETOWN.

The Chief Town in the Colony—in the Parish of St. George.—Inhabitants, exclusive of the Military, at the Return in January 1822, were 5643, but since very much increased.

The number and description of the persons attending the different Chapels will be seen in the following extract from the communication of the Rev. Mr. Pigott, a Wesleyan Missionary—

"Of the Individuals that officiate, and the Number and Description of whom their congregations are principally composed, I have to state as follows—
Rev. John Raban: 200: few Europeans; the Royal African Corps; and a few disbanded Soldiers—
Rev. W. Pigott: 280: few Europeans; Maroons; Liberated Africans; Portuguese and Congou People; few Settlers—
Messrs. J. Wyc, Stober, and Elliot: Settlers; Liberated Africans; Disbanded Soldiers; few Maroons—
Mr. Collin Teague: 40: Liberated Africans and Settlers—
Mr. Peters: 30: Liberated Africans and Settlers—
Mr. Gordon: 30: Maroons; Settlers; and Liberated Africans—
Mr. John D. Brion: 30: Maroons and Liberated Africans—
Mr. Ellis: 100: Liberated Africans; Disbanded Soldiers; Settlers; and few Maroons."

]Commissioners.

CHURCH MISSIONARY SOCIETY.

W. K. Betts, C. L. F. Haensel, Ministers.
John Weeks, G. Fox, (Native), Schoolmasters.
Mrs. Weeks, Mrs. Taylor, Mrs. Fox, (Native), Schoolmistresses.
[Two Assistants.]

On the Rev. John Raban leaving in January, Mr. Betts continued in the exercise of the Ministry in Freetown, and occasionally in the Mountain Villages, till his embarkation at the end of April. Mr. Haensel had assisted from his arrival in February; and, after April, remained in sole charge of Freetown; he suffered much during the greater part of August and September; Mr. Weeks had assisted him in August, and Mr. Davey relieved him on his arrival at the beginning of September.

The small proportion which the Europeans, who are in the habit of attending Public Worship, bear to the whole number residing in Freetown, cannot be contemplated, by a Christian Mind, without mournful feelings: for, whatever allowances may be made for various inconveniences connected with the place at present used for holding the Services, but faint hopes can be cherished respecting the spiritual safety of those who habitually neglect the opportunities afforded them of attending the Public Worship of Almighty God, and of listening to the declarations of His will.

These considerations, and others which might be mentioned, will not be overlooked by the serious Members of the Episcopal Church. They tend very strongly to shew the greatest desirableness (it may even be said, the absolute necessity) of making some effort to supply the deficiency mentioned in the former Report, of a suitable Place of Worship for those who are attached to that Church. Till such an Edifice is completed, a recurrence of the discouraging circumstances noted above may be expected; nor can there, humanly speaking, be any great and permanent improvement anticipated, in the state of Morals and Religion, while things remain as they are at present.

This object is by this time, it is hoped, accomplished. At Michaelmas Mr. Haensel states—

I rejoice to inform you that half of the building erected for a Church, which has so long stood unfinished and been appropriated to other purposes, has been partitioned off by a wall from top to bottom, and is to be fitted up as a Place of Worship.

The other half of the building is to be appropriated to a residence for the Minister, and to what are now termed the Western Colonial Seals.

Mr. Betts baptized, in Freetown, in the latter part of 1826, two promising Adults. The increased attendance at Public Worship mentioned in the last Survey, ceased at the middle of January, the Governor thinking the distance too great for the soldiers in the heat of the sun: the congregation was reduced very low; but was somewhat augmented in the latter part of the year by a better attendance of children from the Colonial Schools, and by beginning the Service at a later hour.

At Gibraltar Town, the attainments of the people, in Christian Knowledge, are generally small; but their attentive and devout behaviour at Public Worship, and the seriousness with which they listen to the preaching of the Word, seem to prove that there exists among them a real desire to profit by the Ordinances of Religion. Two of the Communicants have given pain by their misconduct, and have consequently been suspended: the remainder, it is believed, have demeaned themselves in a manner becoming their profession: they appear much attached to the Minister; and willingly defray, out of their scanty means, the expenses necessarily connected with an evening Service.

The Colonial Schools were taken under the care of the Church Missionary Society at the commencement of the year 1818; and have since been conducted on the National System. On the whole, they have been well attended, though not without considerable irregularity, by Children almost exclusively of the Black and Coloured Population, and also by Adults: the Adults, however, have very much declined in numbers for the last two or three years: the hours of labour now including that time which was formerly given to instruction. The average number of Boys and Girls, with a few Adults, attending toward the close of 1825, was 251: at the corresponding period of 1826, it had increased to 321; while the total number on the Books was 506.

The frequent removal of the European Teachers, sent out to superintend these Schools has interfered with some of the arrangements which seemed calculated to promote their prosperity, and has also increased the difficulty of giving due prominence to Religious Instruction; yet considerable efforts have been made to conduct the Schools in the best manner which the case would allow; and there is ground to conclude that these efforts have operated beneficially on the rising generation.

On the 9th of April, New Schools were opened, at the request of the inhabitants, in the eastern part of the town, for the accommodation of the children in that quarter: of these, now called the Eastern Colonial Schools, Mr. and Mrs. Weeks are in charge, with two Assistants. Of the Old Schools, or Western Colonial Schools, Mrs. Taylor, and Mr. and Mrs. Fox are in charge.

WESLEYAN MISSIONARY SOCIETY.

W. Pigott, John Courties, John May, Missionaries.

Mr. Courties and Mr. May joined Mr. Pigott at the end of November 1826. The Members are stated at 91. Mr. Betts and Mr. Haensel, of the Church Missionary Society, when acting, respectively, as Rectors of Freetown, in contrasting the almost-entire occupation of their time by the merely official engagements of their situation with the more-spiritual employments of the Wesleyan Missionaries, incidentally bear to these their fellow-labourers the following testimonies—

"These gentlemen proceed on the principle of not knowing any thing, but to preach Jesus Christ and him crucified. They are resolved to engage in nothing which shall at all divert them from visiting their people and preaching constantly: when the Rector of Freetown sinks in the estimation of the more discerning of the Africans; who are not able to account for it that he does not engage in the same evangelical duties; he has no time to visit the hospitals, the jail, and the abodes of sickness, vice

and misery: he has no time for social intercourse with his hearers; nor, by constantly going among them, to evince that he is their Spiritual Father and affectionate Minister: the Wesleyan Missionaries have such time, and spend it necessarily in the labours of love. And what is the consequence? They have neat and crowded Chapels, built, in great measure, by the voluntary contributions of an affectionate people, whose hearts are attached to their Ministers, and open, through the willing influence of the private attentions which they receive from them, to the public instruction which those Ministers impart. I rejoice in the good which I trust they are doing; I bid them God speed; but I lament at the same time, that we are not in possession of like advantages."

These statements of Mr. Betts Mr. Haensel thus confirms—

"While we are surrounded with difficulties, spending our time and strength in performing parochial duties, the Wesleyan Missionaries add chapel to chapel, collect congregation after congregation, within such a distance as they can conveniently visit—appoint Exhorters, as fit men offer—keep Sunday Schools—visit the Prisoners and the sick in the Jail and hospitals—receive the sheep of their own flock in their house, and become intimately acquainted with them—and admit to the Ordinance—such as they believe to be lively Members of Christ's Church."

KISSEY.

Kissey is three miles from Freetown: it is the only Settlement in which the practice of employing individuals to assist in cultivating the farms has been found to exist to any considerable extent: they are generally the friends and country people of the farmer; to assist whom, they assemble, for a period seldom exceeding two or three days, during which their food is their only remuneration, it being understood that they, in their turn, are to receive the like assistance; in one instance, indeed, it was stated by the Liberated African, Scudawa, that he hired a man for twelve weeks, to whom he paid four dollars a month, besides his food; but, in another case, he said he had hired twelve men for one day, to assist in sowing his rice, and only gave them their food. From the statement of this man, who appeared to have made greater progress in agriculture than the generality of the Liberated Africans, some idea may be formed of the difference between the manner in which they labour when their work is desultory, and when it requires continued and steady application; for he states that the twelve men employed by him sowed four bushels of rice in one day, while it required eighteen days of his own labour to sow the remaining two bushels, which, at the rate at which the twelve men laboured, he should have performed in six days.

Although several of the Liberated Africans of this village grow rice, it could not be discovered, that, in any instance, it was cultivated with a view to sale, or that any was ever sent to Freetown Market: an interchange of articles of produce occasionally takes place among them; and it is only their partiality for rice that induces them to raise it, as they complain much of the trouble attending it, and generally of the unfitness of the mountain soil.

The Houses at Kissey are all of the kind usually occupied by Liberated Africans, with the exception of three stone-houses belonging to masons who had been brought up as apprentices in the engineer department; and of two fire houses: these frame houses are of one story, with a gallery on each side: the stone-houses stand upon the same plan above; but have a half story below, which is made use of as a store. The persons to whom these stone-houses belong, appointed to be industrious tradesmen, they are employed as masons on public works at Freetown, to which place they repair before the working hour every morning.

The Public Buildings consist of a church, a Superintendent's House, a School house, and a small house built for a Teacher. The Church has never

boon finished, and is now much out of repair: this is a large stone building; and it was intended that it should have a spire, which, however, has not been erected. The Superintendent's house is also of stone, two stories high, with galleries on all sides; it requires some repairs, but is in other respects a comfortable Dwelling, although unnecessarily large.

It is to be regretted that a number of the Communicants have declined from their former zeal and steadfastness, and appear to be in a lukewarm state: others, however, seem anxious to maintain a conduct consistent with their profession.—There is, at present, only one person who manifests a real concern to know what he must do to be saved.—The Congregations are tolerably attentive, on the whole; though, it must be confessed, there is still much need of improvement.—Many of the Parents have but low ideas of the importance of instruction; and are, consequently, negligent in sending their children to School; so that they attend only in small numbers, and in an irregular manner.—It is difficult to speak decidedly respecting the state of the Children: there are, however, a few who manifest an earnest desire after instruction.—The different degrees of civilization and knowledge among the people render it not easy to form an opinion of their general state: with regard to the ordinance of Marriage, they appear, generally, willing to conform to the Rites of the Church of England respecting it; care being taken to inculcate upon them its necessity and importance, as a Divine Institution.—Circumstances do not appear to justify a very favourable statement, with reference to the quietness and good order of the people; they are, however, regularly occupied in the cultivation of the ground, and discover a more industrious Spirit than formerly.

We are happy to report very promising appearances in the course of last year. Mr. Metzger states at Lady Day—

Many years has the Gospel been preached at Kiskey, with but little success. I myself have attended to that parish for nearly two years, without beholding pleasing evidences of success; and it was only about three weeks before I left Kiskey, when many, all at once, began to be impressed with an awful apprehension of dying unprepared, and with a sense of their own sinfulness and helplessness. Thus, on the 1st of January, I received on trial 13 Candidates for Baptism; on the 8th, a woman; and subsequently, twelve more. Thus the number of those on trial is now 26, and I hope that they are sincere.

Five Communicants have joined the party to Fernando Po. Of the Communicants, who increased from 38 to 63, William Neville writes at Michaelmas—

It has pleased God to call two of the Communicants out of this world. I was indeed happy to hear them testify of the love of the Saviour toward them, on their dying beds. The number of Communicants is 30 males and 33 females: their conduct, so far as I know, is such as becometh Christians. The number of those on trial is, at present, 14; 13 males and 1 female.

JE'S SOCIETY.

From different parts of the Nineteenth Report, we collect the following:

Death of a Converted Jew in Holland.

Toward the close of the last year, Mr. Thelwall received a letter from one of those converted Israelites with whom he had enjoyed much Christian intercourse, conveying the intelligence, that, within two months, he had lost five of his nearest relatives—an uncle, a father, a brother, and two aunts. Respecting his father, he mentions several things which gave reason to hope, that, during the latter weeks of his life, a great change had taken place in his heart: but, of his brother, he gives a most interesting account. He was taken ill only three weeks after the father's death; and the disease came on so rapidly, that he had a very early presentiment of his own approaching dissolution: the convulsions, under which he had evidently been labouring even in health, now became a source of severe internal conflict: for a time, his mental anguish was extreme. On one occasion he said—

You, my dear Brother, can understand me—I am tormented with the Devil. Our dear Mother does

not believe that there is one. There was a time when I did not believe it myself; but now I feel that he tortures my soul. I have deserved it. Oh, my Brother what a sinner I have been!

The writer of this Letter says—
Then it was that I first felt freedom and boldness in speaking to him of our Saviour—in telling him of the love of God toward such sinners as humble themselves before Him—and in exhorting him to pray to the Lord Jesus to be delivered from the Wicked One.

He soon began to pray most earnestly: and seemed to be completely overwhelmed with a deep sense of sin: he confessed that he had long been under conviction. On the seventh day of his illness, after a violent paroxysm of the disease, he sunk into a kind of torpor, from which in a few hours he raised himself up, and, in the full possession of his faculties, to the surprise of all, he exclaimed—

Call my Mother, my Sister, and my Friends! I die in the faith of the Lord Jesus Christ—of the Triune God—the true Messias—the King of the World. He is revealed to me! In Him, Jews and Gentiles are one! Many of the Jewish Nation must yet come to Him! Proclaim in the Synagogue, how I have died! Say to all, and you (addressing an intimate Jewish Friend) listen to my voice, and say this to my other friends, that they must come to Him!

After this, he again expressed his deep conviction of his own sinfulness. The disease returned upon him with increased strength; and he became delirious nearly to the time of his departure, which took place on the following morning. In the intervals of composure, he declared his perfect knowledge of what he had said, and his firm acquiescence in the principles which he had then avowed. In this way he died.

State of the Proselyte Institution at Dusselthal.

The following are Extracts from the communications of the Rev. r. Treschow, who visited the Proselyte Institution for the purpose of making personal observation as to its state and circumstances:—

Mr. Bormann is an invaluable acquisition. He lives among the Proselytes as a father among his children, and is beloved and revered by them: the spirit of the true Christian wisdom and charity in which he uniformly conducts himself toward them, the excellent orator introduced by him into every branch of the Institution, and the watchful eye with which he notices every deviation from the established rule, almost entirely preclude occasions for complaint and discontent.

The workshops are in full activity: and I was delighted, not only to see the Proselytes cheerfully employed, but also to hear from their lips expressions of gratitude for the happy change which they have experienced from a wandering life to regular and useful industry.

Besides the regular Services, and Morning and Evening Prayers, the Rev. Mr. Schmidt catechises the Proselytes four evenings in the week; and, from what I have seen and heard myself of his instructions to them, I can add my testimony to Count von der Recke's, with regard to the soundness and clearness of his doctrine, and the good progress which the Proselytes have made through him in the knowledge of Christian Truth.

Thirty Proselytes live in the house by themselves; of whom 16 are baptized, and the others are receiving Christian Instruction. Every Jew, who promises to work and to submit to the laws of the Institution, is received: some leave it, after a short trial; but others, held by the power of Divine Grace, remain and taste the good word of God, and become convinced of their lost state, obey the call of the Gospel, and believe in Him who justifies the ungodly.

Eight Proselytes were baptized on Whitsunday: several of whom came originally to Dusselthal with no other intention than that of working for a short time as journeymen, and were far from intending to become Christians. A few of these still remain in the Institution; others of them have left it to exercise their trade in other places; and all of them have continued to do honor to their profession by their Christian conduct.

Your Committee would close this notice of the Institution with a Letter received from Count von der Recke, its founder and patron, dated from the Abbey of Dusselthal, Jan. 4, 1827—

Your kind Letter of the 17th November last, containing the information that an unknown friend has

presented my Institution with £50 arrived just at a time when an urgent payment was pressed upon me: and thus I have experienced, once more, how the Lord truly and mercifully provides for those who serve Him, putting their dependence entirely upon Him.

I rejoice in having to give you nothing but favourable accounts respecting my Proselyte Institution. The advantages of the method which I have adopted toward them are more and more apparent every day: those who are not quite in earnest about embracing Christianity, find it impossible now to remain long, as they gain nothing here toward the improvement of their worldly condition. Our number amounts generally to about 50; notwithstanding several left us in the course of last summer, to seek employment in the trades which they had learnt here. There are many applying for admittance, to whom we would willingly extend our helping hand, if our space were sufficient. Pray help us in our work and labour, while it is yet day; that we may continue to shew to the Ancient covenanted People, from whom salvation has come to us, the way which alone leads to it, that they may enter upon the path which shall conduct them to the True Canaan.

Instance of the Power of the Scriptures on the Conscience.

Mr. Treschow relates the following remarkable instance of the power of the Word of God in bringing conviction to the heart of a sinner.

A young Jew who had been admitted into the Dusselthal Institution, where he frequently annoyed the assembled Congregation by his irreverent behaviour; but, last Sunday, when the Rev. Mr. Schmidt, in his Sermon, was led to speak of persons whose glory is in their shame, who boast even of the crimes which they have committed in cheating or defrauding their neighbours; this individual was visibly affected, turned pale, and fell into fits: he was carried to his bed-room. After the service was over, he was visited by the Minister, on seeing whom he exclaimed, "I am lost—lost without remedy!" In the course of the conversation which ensued, he confessed his having cheated a Widow of 1000 dollars; and said that his whole life had been a series of crimes—adding, that even here, he had continued in his wicked course, by assuming a false name, after having robbed a Sailor of his passport. The Minister did not palliate the guilt of the penitent; but, as it appeared to be of a contrite heart, set forth the atoning power of the blood and the death of the Redeemer, and encouraged him to seek pardon through the Lamb of God which taketh away the sin of the world. This at length melted the guilty conscience of the sinner; and he felt it his duty to go to the place where the widow resides, to make an open confession of his crime, and to suffer for it what the law requires. He was setting out for this purpose, when I left Dusselthal. He has a Letter from the Superintendent of the Institution to the Widow, and also to the Authorities of the place, explaining the reason of his coming; and, without presuming to interfere with public justice, the Superintendent has, in consequence of his conscientious motives in thus giving himself up to the rigour of the law, recommended him to a favourable consideration. If the Widow does not prosecute him, he is determined to pay his debt by working for her. May the Lord guide, and strengthen him to persevere!

Importance of the Circulation of the Old Testament among the Jews.

Your Committee have long felt the importance of a general circulation of the Old-Testament Scriptures, in the original Hebrew; and, in consequence, have forwarded large supplies to the various Missionary Stations, especially to Poland, where the Jewish Population is so numerous. Believing, as they do, that the Old Testament testifies of Christ, and that it will lead every humble enquirer to Him as a Saviour, they are anxious to put into the hands of this people the pure and unadulterated Word of God. Your Committee would furnish them with their own Law and their own Prophets, of which they are almost entirely ignorant: the copies in use among them are so few and so expensive, as not to be within the reach of the great mass of the Jewish Nation; and, moreover, the sense of Scripture is so obscured and perverted by the manifold Commentaries with which the text is encompassed, that it serves as a means of perpetuating error, and of strengthening the national prejudices against the Gospel of Jesus Christ.

Your Missionaries at Warsaw have been led, by the result of their own experience, to adopt measures for the more general diffusion of the Word of God; partly by sale at very low prices, and partly by gratuitous distribution. The Rev. Messrs. McCaul and Becker write—

The grand object of the Society, in distributing their editions of the Old-Testament Scriptures, is, to draw away the Jews from the Traditions of the Elders, to which they have been in bondage for more than 1800 years; and to bring them back to the pure Word of God, without note or comment, and thereby to the knowledge of God, which is in Christ Jesus. But we have here three great obstacles to surmount.

1. The mass of the Polish Jews is in EXTREME POVERTY, and cannot purchase the Word of God at the price fixed by the Committee: we have made the experiment four years: in 1823, the first Hebrew Bibles arrived: we attempted to sell them at 25 per cent. under the cost price: the consequence was, that none but the rich could purchase, and even the rich sparingly; so that no GENERAL impression could be made on the Jewish Nation, because there was no general diffusion of the Word of God: those upon whom we especially desired to make an impression, the Jewish Schoolmasters, were thus almost entirely excluded.—2. The Jews have an old prepossession for the Jewish Commentaries, and an INEXTERMINABLE PREJUDICE against all editions of the Bible which are destitute of them; so that many, who can buy, will not, because our Bible is without note or commentary.—3. The Jews have a SYSTEMATIC CONTEMPT for the Word of God. They not only retain, but act on the Talmudic Principle, that "the Bible is only water, whereas the Mishna is wine, and the Gemara spiced wine."

How then can we expect men, sunk in the deepest poverty, and with an inveterate prejudice against the pure Bible, to give a high price for a book for which they do not care, especially when they can have the use of the Talmud and the Commentaries, FOR NOTHING, in every school!

Such were the considerations, which, early in the present year, induced your Missionaries to commence an active circulation of the Hebrew Scriptures among those Jews who shewed a willingness to receive and to read them: the consequence was, that they were immediately besieged by the great number of Jews, who gladly received, or purchased at very low prices, copies of the Bible. They have reason to know that the Sacred Volume, thus distributed, was very generally read, and became the subject of most interesting conversations. In place of the contentious disputations too common in a Missionary intercourse with the Jews, a spirit of friendly discussion was promoted.

The following remarks, made by Mr. Hoff, during the course of his tour, will corroborate the views of his brother Missionaries at Warsaw, as already related:—

I was much grieved at observing how wilfully the Jewish Doctors pervert the clear meaning of the Word of God, by their sophistical comments. It is generally the case, that when the Jews are not silenced by reference to prophecy, they go home and refer to the Commentaries of Rashi and others, which are bound up with the Jewish Editions of the Hebrew Bible; and thus the impression of the Truth is weakened. It seems very necessary, therefore, to consider the best means of affording them correct views of the meaning of the Old Testament. This poor people seem to require—1st. A literal and plain translation of the Old Testament; for the Jewish Translations are chiefly commentaries or paraphrases.—2dly. To be instructed in grammatical knowledge; for if they had this, many absurdities would be acknowledged to be such.—3dly. Dissertations on the Old Testament, in which might be given the right connection of the Old Testament and the practical tendency of the whole, according to the views of St. Paul in the Epistle to the Hebrews.

THE WELL ORDERED FAMILY.

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for ever more.—Psa. cxxxiii.

Family piety diffuses a sweet odour wherever it is seen and known. In the ordinary but interesting concerns of domestic life, it produces, as its genuine fruit, a spirit of gentleness, meekness and forbearance, on the part of individuals, admirably calculated to promote the general happiness. Under this benign influence, love appears in its true lustre, banishing strife so common and yet so pernicious to the peace of families, and uniting the little circle together by a close but delightful tie. In such a house the name of God, his institutions, his word, are held in the highest reverence.

Such a house was that of Mr. Erastus Howard, a member of the Methodist Episcopal Church, within the limits of Edward Harris's circuit. It was of a Saturday afternoon that the circuit preacher first arrived here. Edward threw a hasty glance around the premises, and was pleased to observe the taste, method, and neatness, which at first view displayed themselves. The house, occupying considerable room on the ground, was painted white, with a small door yard in front of it, surrounded with a white paling, and filled with well trimmed shrubbery, together with a few small fruit trees. A honey suckle crept up the front of the house, and formed a festoon over the window. The sweetbriar grew up in lowly beauty, close to the side of the main door.

Upon entering, Edward met with a kind reception from Mrs. Howard, (Mr. H. being out on his farm,) and was by her introduced to her three daughters, who were sitting sewing by her side. After the first ceremonies were over, Mrs. Howard said that Edward must excuse her sewing, as that afternoon she and her daughters had allotted to make up a few clothes for some poor children in the neighbourhood, who otherwise could not attend sabbath school.—"We worked," she added with a smile, "rather harder than usual this morning to get our house work out of the way in time to have a little leisure in the afternoon for a work of love. "It is our rule," she continued, "to try and let no one thing interfere with another; and we find, by using a little method and economy in the management of our time, that works of charity and religious duties may be attended to, and our household affairs not neglected."

"I should suppose," remarked the circuit preacher, looking around on several articles in the room, which were evidently of home manufacture, "that your hands lay hold of the spindle and the distaff."

"Yes," replied Mrs. H. "we do our spinning and weaving. Indeed it is necessary for farmers to live within themselves as much as they can. This, too seems to have been the ancient Bible custom, and perhaps we love it the more on that account." Mr. H. was anxious that our daughters should be brought up to industry: as Solomon says, 'to seek wool and flax, and to work willingly with their hands: to look well to the ways of their household, and to eat not the bread of idleness.' I cordially seconded his views, and while as we trust, we did not neglect the mental improvement of our daughters, we strove to initiate them into the mysteries of old fashioned house-keeping."

"It must be confessed," observed the circuit preacher, "that the present system of education, as pursued in regard to young ladies, is rather ornamental than useful."

"We were of that opinion, in a good measure," remarked Mrs. H.; "and though we would not strip education of all its ornaments, yet we thought the ornamental parts were of minor consideration. We likewise consulted the tastes of our daughters. One for instance, had a taste for music; the other, for painting. Now, instead of confounding their tastes, we studied the taste of each, and cultivated it accordingly. But a small portion of time was allotted to either of these pursuits: enough, however, to enable each to make some proficiency."

"Your daughters," observed Edward, "have enjoyed the advantages of a pious example and religious instruction."

"We have certainly," said Mrs. H. "been extremely careful to instil into their youthful minds religious principles. Indeed this has been our chiefest trust—the source of our most anxious solicitude. Regarding them as rational creatures, and of course as accountable to God for the improvement of all their time and every talent, we have been strictly conscientious in the course of instruction we have taken with them. Disapproving of vain amusements, such as dancing, fashionable parties, theatrical en-

tertainments, and other similar recreations, we addressed ourselves to the reason of our children.—Aided by holy writ, we explained to them the true nature of these amusements; we showed them the nature of sin; we taught them their own responsibility; and through the divine blessing attending the force of persuasion, I think we succeeded." [Here the mother's eyes filled with tears, and upon looking round, Edward saw that her daughters' were evidently affected.] Mrs. H. continued, "My two oldest daughters, have, I trust, sought and found 'the pearl of great price;' and the youngest is not without gracious impressions."

Here the second daughter, looking at the clock which stood in a corner of the room secured in a large mahogany case, observed "that it was the hour for tea: and as it was her week to see to it, she would be under the necessity of laying by her work and leaving the circle."

"The time has slipped away so insensibly," remarked the eldest daughter, "and been so profitably employed, that I had no idea it was so late in the afternoon. To recall the example our dear parents have set us," she continued, "from infancy, and the salutary counsel they have given us, always affords me the purest pleasure, and is a source of great thankfulness to the Divine Being. In the family circle every day usefully employed, and piously spent, I am sure I enjoy more happiness than others do in the vain and transient pleasures of this life."

In somewhat similar conversation the time passed agreeably away until tea time, when they were joined by Mr. Howard, his two sons, and two hired men.

Mr. H. was in the meridian of his days. His cheeks were flushed with health, the fruit of early rising, industry, temperance in his diet, and the government of his passions. He was esteemed for his probity, and loved for his piety. For the space of twenty years he had shown his steady attachment to the doctrines and discipline of the Methodist Episcopal Church. In all his civil and social relations he had sustained the character of a consistent christian, and like Abraham, "commanded his house after him."

The tea table being now ready, after a blessing asked on the food prepared for them, they all sat down to the table together. Contentment threw its placid charm around the scene, and every thing was partaken of with gladness and singleness of heart. During the course of the repast, Edward observed to Mr. Howard "that Saturday night must be a welcome visitant to him, as it was the close of the week and the prelude to the sabbath."

"It is indeed," replied Mr. H. "With the close of the week I close up my worldly concerns, and prepare myself and my family for the duties of the sabbath. In my family regulations I have ever been careful to inculcate a strict observance of the sabbath. So likewise, with those who work for me, I try to press, by precept, and example, the importance of its observance."

"I have no doubt," said Edward, "but that it is a material advantage to your hired men as well as to your family."

"A very great one," said Mr. H. "instead of loitering away their sabbaths about taverns, where often they drink to excess, get into quarrels, and spend in a day the earnings of a week; or roaming from place to place, paying idle visits; or, what is worse, shooting or hunting. Instead of spending the sabbath thus, it is passed in the service of God. Their minds are instructed in the knowledge of divine things; resolutions to pursue a life of virtue and piety are formed; and they themselves are much better fitted for work on the succeeding day."

"I suppose," said Edward, addressing himself to one of the hired men, "that you have been made sensible of the benefits of keeping the sabbath day holy?"

"Yes, sir," replied the young man. "Before I came to live with Mr. Howard, by living in irreligious families, I got into a loose way. Sunday was a play day. A parcel of us would get together to spend the sabbath, as we called it; but our keeping the sabbath amounted to little more than cursing, drinking, firing at a mark, gambling, and such like wicked doings. I used to find at the year's end I was no better off in pocket than at the beginning.—Sabbath breaking, too, got me to be unsteady, and all folks weren't so willing to hire me. At last I took sick. Now I began to think of my bad conduct, and the prayers of my good old mother, who is dead

and gone to heaven, as I trust, came to my mind. Well, I thought if I should live to get hearty once more, I would mend my ways. As I began to gain some, my good resolutions began to fail; but just then Mr Howard, hearing I was sick, came to see me, and talked to me about my soul. As he was getting ready to go away, I said something about bringing out when I got well. Mr. H. said he would hire me; but if I lived with him I must give up sabbath breaking and drinking. So I promised to do this, and when I got well I came to live with him, and by God's blessing upon his endeavours, I was able to keep my sick-bed resolutions."

"Did you not," inquired Edward, "find it somewhat difficult to relinquish hard drinking?"

"At first, sir, I did. But as Mr. Howard used to come on the farm, I soon began to lose my taste for strong drink."

"You do not, then," said Edward to Mr. H., "follow the general practice, even among professors of religion, of using ardent spirits on your farm?"

"No," answered Mr. H., "not even in harvest time. I substitute some mild liquid, and from actual trial I find my hands do as much work for me even in harvest time, when they have no spiritous liquor, as when they have."

"I have heard it objected," remarked Edward, "that it would be impossible to procure help in harvest, if you did not furnish liquor."

"I have never found any difficulty," answered Mr. H. "Good wages, sure pay, plentiful fare, and kind treatment, will always secure help. It is true, at first the current of prejudice was so strong against the practice that I added a shilling a day to my men's wages; but now I find no necessity of giving more than the ordinary price."

The above conversation had protracted the sitting at the table longer than usual, but no one rose before thanks were returned. Mr. H.'s hired men, in this respect, were as particular as his own children.

Mr. Howard now proposed to Edward to walk out and enjoy the cool air which had succeeded to the sultry warmth of the forepart of the day. Edward, upon walking about the premises, was surprised to find, though the sun was just setting, that all the week's work was done. The yoke was taken off the neck of the ox worn with the toil and heat of six days. The plough and the scythe were laid aside.

"You must have left off work at an early hour," observed Edward to Mr. Howard.

"It is my custom," said Mr. H., "in the general way, to leave off work of a Saturday afternoon from an hour to an hour and a half before sun down: so that all the family may have an opportunity to attend to some necessary concerns of their own, without intruding on sabbath morning—a custom, I am sorry to say, too common among us. I have also another object in view. I hold a family meeting Saturday evening for the spiritual benefit of my own family, upon which I wish to attend, and be ready all season. Indeed the hour is already near at hand."

But a few glimmering traces of day light now remained. The bird had done chirping from branch to branch, his carol was over for that day. The rose had folded its leaves up for the night. The cricket had already made his nightly appearance on the hearth, and begun his melancholy duty. Night, with its dark but spangled mantle, shrouded the universe, and man went into his dwelling.

The candle was lit, the Bible and hymn book on the table, the family assembled, when Mr. H. and Edward entered the room. After first reading a chapter, Mr. H. gave out the hymn, commencing with—

"The day is past and gone;
The evening shades appear;
O may we all remember well
The night of death draws near."

After a short but pertinent prayer, Mr. H. proceeded to ask each member of his family separately concerning their experience during the past week. He was faithful to notice negligence in secret duties, and levity of spirit. The meeting was profitable, and divine and heavenly influence rested upon the pious family during their devotional exercises. The evening was closed by each one's taking a part in prayer. Though this custom was something new to our circuit preacher, he thought families in general would find it an excellent help.

Before the family dispersed, Mr. H. observed that these Saturday evening meetings had been rendered

a great blessing to his family: that they led to great watchfulness throughout the week over their hearts, lips, and conduct; that they also greatly promoted a spirit of forbearance so essential to domestic happiness. It had also been a blessing to his hired men: several had been awakened, and experienced religion through this means. Mr. H. also remarked that they were a great help to the right performance of duties on the sabbath; that they detached the mind in good season from worldly concerns, and got it like an instrument in tune, fit for divine worship." He closed with hoping that others might be induced to follow the example for he thought that whatever tended to promote vital piety in a family was of essential importance.

Soon after the family separated for the night; and the happy minutes reposed in safety and in peace, under the divine protection.

BIOGRAPHY.

RICHARD HOOKER.

Richard Hooker was born near Exeter, in the 1553. He possessed great learning and sound judgment; and distinguished himself by a celebrated work entitled, "The Laws of Ecclesiastical Polity." He was a meek and pious man, and spent his days in labouring to promote the glory of his Creator, and the happiness of men.

A short time before his death, this humble and truly good man, expressed himself as follows: "I have lived to see that this world is full of perturbations; and I have been long preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in my age, and laboured to have a conscience void of offence towards him, and towards all men; yet, if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it? Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, O Lord, but thy will be done!"

At another time, he said: "God hath heard my daily petition: for I am at peace with all men, and he is at peace with me. From this blessed assurance, I feel that inward joy, which the world can neither give, nor take from me. My conscience beareth me this witness: and this witness makes the thoughts of death joyful. I could wish to live, to do the church more service; but I cannot hope it; for my days are past, as a shadow that returns not."

Soon after he had uttered these expressions, his spirits failed him; and a short conflict put a period to his life, in the 45th year of his age.

The late Admiral SAMUEL GREIG, was a man highly and justly distinguished in the history of Russia, for the eminent services he rendered to that empire.

He was a native of Scotland; and descended from a line of ancestors, of whom many were eminent for their piety. His mother was a humble and consistent Christian, whose works praised her. She watched over the religious education of her children, with all the tender anxiety of a parent who knew the value of true religion; carefully instilling into their minds those principles which she knew to be so essential to their welfare in both worlds. At an early period Mr. Greig entered the British Navy, where he filled an honourable situation, and acquired great nautical skill. At the termination of the war in which the nation was then engaged in (1763) he, with many other officers, was honourably discharged; and the offer of an important situation on board a Russian man-of-war, being soon after this presented to him, of this he accepted. He soon gained the confidence of his Russian Sovereign, by whom he was promoted to the highest offices; and by those who were best acquainted with his now and judicious arrangements, he was considered in some sense the father of the Russian Navy. His superior skill in his profession is sufficiently evinced by the achievements of that navy at the period referred to: while the true excellence of his personal character placed

him high in the esteem and regard of those who had the most favourable opportunities of knowing him.

Upon the establishment of an advantageous peace, when his active services could for a time be more easily dispensed with, he requested permission to visit his dear native country. The Empress Catharine, whom he served, readily granted his request, and appointed him a vessel to convey him to his native shores, in a manner suitable to the rank he held in her service. It may be conceived with what joy his affectionate and pious mother received him. The apartment which he had been accustomed to occupy during his boyish days, was assigned him. On the morning following his arrival, whilst at the family breakfast-table, he remarked that it was with peculiar feelings of pleasure, and grateful remembrance of past days, he had occupied his own well recollected room; "but, my dear mother," said he, "I have been looking in vain for one article of furniture, which used always to be there, — the Bible." To the heart of such a mother these words conveyed a delight proportioned to the fears she might well have entertained, that the lustre, parade, and many temptations to which her son had been exposed, had rendered him indifferent to the precious volume, if not a despiser of the truth it contains, and of those who love it. She told him what had been her fears. He replied, that he was happy and grateful to God that he was able to declare, that not one day had elapsed during the years he had been absent, in which the word of God had not been consulted by him.

He returned to Russia, and married a lady of great excellence, with whom he lived many years in the enjoyment of much domestic comfort. By her he had five children—four sons, and one daughter. The anecdote just related of Admiral Greig, shows that while a young man he had held fast his integrity; and he did so to the end of his life.

The ground-work of this eminent man's character was a deep conviction of the truth of Christianity, and a strict and firm adherence to its doctrine and precepts. Amidst all the hurry of a public life, the attentions of court-favour, and the honours with which he was loaded, he was punctual in his attention to the duties of public and private devotions. Morning and evening he always found time to retire from the world, and hold intercourse with the Father of Spirits, and to read and meditate upon the Scriptures. He thus bore a uniform practical testimony to his love of the word of God, and to the comfort he derived from it.



Archbishop Tillotson a Pattern of Wisdom and Filial Duty towards his Aged Father.

After Dr. Tillotson became archbishop of Canterbury, by the appointment of William III. and was seated in all his splendour at Lambeth-Palace, his aged father, who was a plain cloth-worker, at Sowrbry, in Yorkshire, came to see him. (He travelled on foot, with leathern thongs to tie his shoes.) When the old man came to the gate he knocked, and the porter opened—*Is John Tillotson at home?* The man, perhaps, had never heard the words in his life; he had been used only to the grand words of "*His Grace, and My Lord.*" While the fellow was staring with wonder, the old man rushed forwards to the house-door. When the porter opened to him, he said again, "*Is John Tillotson at home?*" "John Tillotson! I don't know who you mean!" "Why I mean thy master—Go and tell him, a man wants to speak with John Tillotson." The servant complied, with reluctance, and went up stairs into the dining-room, at which moment there were a number of lords and ladies sitting down to dinner. He, confiding in the goodness of his master's temper, said, "My Lord, here's an old man, dressed like a country farmer, and says he wants to speak with John Tillotson. He was so urgent with me, that I could not delay, but who it is, or what business, I know not." The archbishop, with a most amiable simplicity, broke out "O, my lords and gentlemen, it is my father, come up from Yorkshire, on purpose to see me!" Down he flew, and fell upon his neck, and when he had smothered him with kisses, and drowned him with tears of joy, he led him up with his arm, and brought him into the company—"Here, my Lords and Gentlemen, is my Father! I am persuaded you will have no objection to his dining with you to day?" and, after grace was said, down he seats him at the right-hand, and let the good old

puritan have his own way in conversation, and say whatever he pleased. Every body was attentive to please him; and the archbishop delighted to make him happy all the time of his visit.

Note, In this most amiable man we see the perfection of Filial Piety. Have you seen the effects of good old puritanical education. The archbishop's father was a man of the strictest principles in religion, and had trained up his son in the purest virtue and good-manners. Had the archbishop been a mean spirited, sordid man, he would have appeared ashamed to show his father in such splendid company; and very probably have consigned him to a private parlour! If this had been the case, it would have been to the disgrace of the prelate to the *End of the World*. All succeeding ages would have been ashamed of him.

GENERAL INTELLIGENCE.

The American papers, as far to the Southward as Savannah, give distressing accounts of the severity of the weather, and of an unprecedented quantity of snow through that whole extent of country. In many of their large towns there is much poverty and consequent distress. The Baltimore Patriot of the 26th February says, that at a meeting for the relief of the poor held last week in a neighbouring City, the following cases were stated and sufficiently vouch-ed:—"A woman of very tender frame, and whose modest countenance wore the mark of extreme suffering, was seen to steal a moment, when she supposed the eye of her Creator alone was near her, to pick up and greedily devour some boiled potatoes, which had been thrown into the street with the slops of the kitchen. Her feelings would not allow her to beg, but starvation drove her to purloin from the dogs.

A respectable washerwoman, voluntarily confessed to one of her employers, that she had been driven by cold and hunger, to the terrible resort of pawning a part of the clothing entrusted to her.

A lady went to visit an old acquaintance, and with some difficulty was admitted into the house. The friend, who with her in her youth, had enjoyed every affluence, was wrapped in a thin coverlet, surrounded by three little children begging their mother for something to eat. There had been no fire in the house for four days, and they had not a particle of food—the children blue with cold, and the mother too weak to walk.

Another case was mentioned, of no recent existence, where a father was helpless, his wife sick, one child dead, another dying, without food or clothing save a few tattered rags, and some straw."

The New-York Evening Post, of the 2d inst. says,—The Weather, for the last forty-eight hours, has continued to be severely cold, but the strong and continued westerly wind has thrown the ice on the lee shores, where it has become stationary, leaving the ship channel, between our city and the ocean, clear of ice. The consequence is that vessels now depart from the south side of the city, and arrive, without interruption.

All the vessels on the north side of the city are locked in, and thousands of boys daily skate on the ice half a mile outside of them.

We understand that the splendid Savannah packet, schr. Exact, has been chartered by the underwriters, and will sail this morning on a cruise, with men and provisions to supply such inward bound vessels, as she may fall in with, that want assistance.

"THE POOR.—"GO TO YE RICH MEN."—Had you spent with me seven hours yesterday, in examining into the condition of the poor inhabitants of a section of an apportioned district of the 9th ward, and witnessed the actual suffering of thirteen families, embraced in parts of but five streets, "your luxuries would be tasteless, your tables would be lightened." In some cases, they were entirely destitute of food, and in many without a stick of wood. In one, an industrious widow, unable to sit by her wheel for want of fire, had passed a whole day with two helpless children without a mouthful of food; in another, a woman who had lately lost her husband, had, as I entered her cellar, finished sawing up her bedstead for fuel, with three shivering children around her. Others had barrel staves—but the enumeration of these cases suffice.

Several Soup Houses are established, in New-York, and clothing and provisions solicited for the poor.

The Report of a Committee to whom were referred the memorials of the Trustees and other citizens of New-York, states, that there are in that City 20,000 children between the ages of 5 and 15, who attend no school whatever, the Report goes on, "Twenty thousand (and the number constantly increasing) who are training up in ignorance! In ignorance did I say! in worse than ignorance; they are receiving an education although they attend not the schools the public provided for them; they are educated in schools found in the streets and at every corner where they become quick proficient in all that knowledge which fits them for the House of Refuge, the Penitentiary and the gallows." We will add that a provision for the proper education of these unfortunate beings is the cheapest and the most effectual of charities, and the greatest safeguard against that flood of pauperism that thro' tens us.

The Report of the Committee on behalf of the New-York, Historical Society, says, that the specific object for which this Society was incorporated was, "to collect and preserve books, manuscripts, paintings, engravings, maps, charts, medals and coins, relating to and in elucidation of the natu-

ral, civil, literary and ecclesiastical history of the United States in general, and particularly of this State.

The library contains about 7000 volumes, 3000 of which relate directly to the history of America; independently of 3000 volumes of Newspapers of the most interesting and important dates. A large proportion of the residue, though in a less degree connected with the history of this country, are rare and valuable, and such as it was deemed expedient at the time to secure for the benefit of science and literature."

North-Eastern Boundary.—The Committee on Foreign Affairs have, in a report to the Senate, decided, that an appropriation to enable the President to construct a military road from Mars Hill, in the state of Maine, through the territory now in dispute, was inexpedient.—*New York Albion.*

BAKER'S CASE.—The Senate of the United States, have discharged the Committee on Foreign Relations, from the further consideration of this subject, and referred the papers connected therewith back to the President. The following is from the Congressional Report of the proceedings of the 18th inst:—Mr. Tazewell, from the Committee on Foreign Relations, moved that the said Committee be discharged from the further consideration of the petition and papers of John Baker, and that the same be referred to the President of the United States—which motion was decided in the affirmative.—*Albion.*

MISCELLANY.

"NOT LOST, BUT GONE BEFORE."

From a recent funeral discourse on Mrs. Greville Fwing, of Glasgow, by Dr. Wardlaw:—

When believers speak of losing a Christian friend, let them think what they mean, and beware of forgetting their spiritual relations and hopes. Those who fall asleep in Jesus are not lost to those who survive them. They are only parted from them for a time, to meet again, and to meet at home. They are no more lost than a dear friend is lost who goes home before us, after we have sojourned for a while at a distance, and whom we are soon to follow, and know where to find. But to our society, our counsels, our plans, and our labours here below they are lost; and the loss will be deeply and lastingly felt in proportion to the greatness and variety of the excellencies by which, in life, they were distinguished and endeared.

The excellencies which make us feel our loss are happily at the same time our consolation under it.—They at once wound and heal. They make the disruption of the tie that bound us and our departed friends the more violent and painful, yet are they balm to the bleeding heart. We call them to remembrance in our gloomiest hours with a pensive pleasure; and our faithful memories, even while they open the fountains of sorrow, become our most efficient comforters. They give us the most delightfully soothing and strengthening of all assurances—the assurance that our friends, to whom it was "Christ to live," have found it "gain to die;" that having lived to the Lord, and died to the Lord, they are gone to be with Him. And although it is not from the sayings of a death bed, but from the consistent doings of previous practical godliness that we derive our confidence respecting the unfeigned faith of our fellow Christians and the reality of their interest in the grace of the Saviour, yet is it no inconsiderable ground of congratulation and thankfulness when a godly life is closed with a dying testimony.

COMPILATION USEFUL.—Particles of science are often very widely scattered. Writers of extensive comprehension have incidental remarks upon topics very remote from the principal subject, which are often more valuable than formal treatises, and which yet are not known, because they are not promised in the title. He that collects these under proper heads, is very laudably employed; for, though he exerts no great abilities in the work, he facilitates the progress of others, and, by making that easy of attainment which is already written, may give some mind, more vigorous or more adventurous than his own, lieisure for new thoughts and original designs.

CATECHISING.

Catechising is an excellent mean of informing the mind and impressing the heart, and should be attended to by all who wish well to their children. No Minister of the Gospel, who has opportunity, should neglect this part of his work. The late Mr. Horvay's method of instructing young people was such, that, while it afforded profit to them, it was a mean of reproof to others.

Some of his parishoners having laid in bed on a Sunday morning longer than he approved, and others having been busy in foddering their cattle when he was coming to church, and several having frequented the ale-house, he thus catechised one of the children before the congregation. "Repeat me the fourth commandment."—"Now, little man, do you understand the commandment?" "Yes, Sir."—"Then if you do, you will be able to answer me these questions: Do those keep holy the sabbath-day who lay in bed till eight or nine o'clock in the morning, instead of rising to say their prayers and read the Bible?" "No, Sir."—"Do those keep the sabbath who fodder their cattle when other people are going to church?" "No, Sir."—"Does God Almighty bless such people as go to ale-houses, and don't mind the instruction of their minister?" "No, Sir."—"Don't those who love God read the Bible to their families, particularly on Sunday evenings, and have prayers every morning and night in their houses?" "Yes, Sir."—"A great variety of such pertinent and familiar questions he would frequently ask, in the most engaging manner, on every part of the Catechism as he thought most conducive to the improvement and edification of his parish.

READING.

Amidst the profusion of advantages we enjoy in the present state, that of the art of printing must not be considered as the least. Before this happy invention, it need not be said what difficulties were in the way to mental acquirements. This art is replete with a variety of pleasing and lasting effects, and though, like all other favours, abused by the vicious and profane, it will be considered by the pious and wise as a cause for great gratitude.

As to reading, the sacred oracles should occupy our attention, and be the subject of our study in preference to any other book whatever. Its sublime descriptions, historic relations, pure doctrines, and interesting sentiments, should not only be read but remembered by all.

In the reading of other books, the same object should be kept in view as in reading this; I mean the improvement of our minds and the rectitude of our conduct. Some, indeed, read only for amusement, and not for improvement, and on this account it is that they prefer a novel to a book that is calculated for real instruction, not remembering that these works of imagination, while they tend to raise pleasing sensations, too often infuse the subtle poison of loose principles and baseful immorality.

There are others who seem to have no taste for reading of any kind. Such we cannot expect to have enlarged minds or extensive knowledge; nor can they, I think, be the most happy part of the human race. "Sorrow," as one observes, "is a kind of rust to the soul which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion." By reading, the mind is often refreshed, the powers exerted and enlivened, and the judgement informed. Men of sense and of religion have always delighted in it, and even amidst the bustle of the gay world, and in the brilliant career of heroism, men have retained a taste for reading.

Alexander was very fond of reading. Whilst he was filling the world with the fame of victories, marking his progress by blood and slaughter, marauding over smoking towns and ravaged provinces, and though hurried on by fresh ardour to new victories, yet he found time hang heavy upon him when he had no book.

Brutus spent among books all those moments which he could spare from the duties of his office: even the day before the celebrated battle of Pharsalia, which was about to decide the empire of the universe, he was busy in his tent, and employed till night in making an extract from Polybius.

FRIENDSHIP.—A false friend is like the shadow on a dial—it appears in clear weather, but vanishes on the approach of a cloud. Is there a friend indeed? then wilt thou know her when thy acquaintance forsake thee. Will she defend thy innocence when all men accuse thee falsely? Will she bear reproach unjustly for thy sake? Take her to thy bosom: she is a jewel of high price—a diamond of inestimable value.

DIVINITY.

REV. R. CURWEN.

Text, *Matthæw*, vi. 22.—The light of the body is the eye: if therefore the eye be single, the whole body will be full of light.

The evangelist seems to intimate by these words, that the true and rational enjoyment of the human soul is derived from God by the exercise of its own contemplations: just as delightful feelings naturally awake in the heart, while the bodily eye rests upon a scene that has caught and fixed its attention. "If thine eye be single, thy whole body shall be full of light:" that is to say, in the steady view of him who is called the Father of lights, with whom there is no shadow of a change, thy whole nature receiving the rays of his wisdom, and purity, and love, shall partake of the felicity which belongs to these perfections, and be made to resemble "the beauty of the Lord." For, by contemplating the glory of the Lord, and knowing his love which passeth knowledge, we are filled with all its fulness, and change into the same image from glory to glory.

This principle will be more clearly displayed, if we simply inquire what may be meant by "the single eye:" and then consider what is to be understood by the light which is here said to attend its vision.

I. We are to inquire what is meant by "the single eye."

1. It implies the contemplation of one object. It is the mind engaged with God; with God, as the centre of its affections, the source of its pleasure, and the fountain of infinite authority.

This simplicity of object is sought by the eye of the renewed mind in all its inquiries after bliss—"One thing have I desired of the Lord; that will I see," after, that I may behold the beauty of the Lord, and inquire in his temple."

regard to this object is mentioned as the evidence of pure religion. "One thing is needful, and Mary hath chosen that a good part." It absorbed the spirit of Paul, and made him say, "this one thing I do; forgetting the things that are behind, I press towards the mark." This is the end of our existence: "whether we live, we live unto the Lord," &c.

A charge I have to keep, a God to glorify," and the holding of this in view, is the "engagement of the single eye."

2. Clearness of perception is also implied in the expression we are endeavouring to explain.

The want of this perception is but too apparent in the human mind. Let me here remind you of the affecting account of human ignorance given by the prophet Isaiah (xliv. 14, 15): "He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the ram doth nourish it. Then shall it be for a man to burn; for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a God, and worshippeth it; he maketh it a graven image, and falleth down thereto." To this we may add the melancholy description of man by the apostle (Rom. i. 22, 23)—"Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is human wisdom in the things of God—this is man, rational, intellectual man!

And if our imagination has not been vain to the same extent, and our "foolish heart darkened," to the same degree; yet ignorance that beclouds, and enmity that inflames the eye of the understanding, shut out from us the light of heavenly things, and we are left without God in the world. He sent his son to redeem us, but we acknowledged him not,—we looked upon him as a root out of a dry ground, as having no form nor comeliness; when he ought to have been regarded as fairer than the children of men, because he was wounded for our transgressions, and bruised for our iniquities. And is it possible to look upon the wide world around us, without observing how blind men are to the objects of real interest? The remark still is a true one, that the things of the Spirit of God are foolishness to the natural man, because they are *spiritually discern'd*.

Now, "the single eye" implies the reverse of all this mist of ignorance—this disorder'd vision of enmity against God. There is a physician that invites

us to "buy eye-salve," that we may see, there is a wind that bloweth where it listeth, and whose breath fails not to clear away the fogs that obscure the objects of life and immortality; and then we see him that is otherwise invisible, and are enabled to look not at the things that are seen, but at the things that are not seen. "God who shined out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

3. "The single eye" suggests the idea of undeviating attention to the object of our view.

The more you consult the habits of your own thoughts, the more you will be convinced that the mind is so formed as not to be capable of giving to two objects at the same time the whole of its admiration and attachments: that vigour of thought and affection which we spend upon one object, we withdraw or withhold from another. "Ye cannot serve two masters." "If ye love the world, the love of the father is not in you."

By undeviating attention to the objects of heaven, I do not mean that entire absorption of the heart which belongs to the spirits of the just made perfect; but the prevalence of a holy disposition over every counter-striving principle in the world, in consequence of the more powerful attractions of religion.

There is not unfrequently to be met with in young Christians a strong desire to set their affections on things above; and surely the Christian church is not destitute of some whose sincerity and unconquerable thirst for godliness constrains them to make the solemn professions of the Psalmist—"As the eye of a servant is to the hand of his master, and as the eye of a maid is to the hand of her mistress; so, O Lord, do our eyes wait upon thee, until thou wilt have mercy upon us."

II. We now proceed to consider what is to be understood by the fulness of light that is here said to attend the contemplation of the "single eye."

Light is an emblem of knowledge—of happiness—of usefulness.

1. Then, divine knowledge springs from the contemplation of God.

"The Lord God is a sun," and he is known only by his own influence to be true, and pure, and benevolent, and glorious,

Nothing can be so important as knowledge of him with whom we have to do in mercy and in judgment; for this will enable us to ascertain what is to become of us when he fixes the everlasting settlement of man in misery, or in bliss. We are beings that are hurried onward by every moment of time toward that eternal state where unspeakable glory or endless wretchedness awaits us; and all that we can suffer or enjoy here below, amounts only to the comforts or conveniences of a pilgrim hastening to the point of his destination, and place of his repose. Does it not, then, concern us to know (if, indeed, it is possible to be known) what is to become of us in the end of all things? Whether, think you, is it likely that we shall walk in robes of purity, and accompany the Lamb to living fountains; or whether, if now disrobed of this mortal covering, and stript into a naked spirit, we should be driven away in our wickedness, and left to wander, age after age, through labyrinths of the world, unknown, dark with the smoke of torment, and rendered dismal by sighs of wretchedness, and the endless howlings of despair!

Oh, yes, my brethren, to know, to know now, the mind of God on this great subject is important, as the life of the soul is important; "now is the accepted time, now is the day of salvation," in which we may rejoice in hope of the promised good, and avoid the threatened dissolution. If, then, our views of these objects are indistinct and obscure, look,—with the single eye" look to God, and be enlightened. The light he sheds upon inquirers; minds is this—"Except ye repent, ye shall perish. He that hath the Son, hath life; he that hath not the Son, shall not see life, but the wrath of God abideth on him." We know that the Son of God is come, and hath given us understanding, that we may know him that is true; and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life: and, says the author of that felicity, "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent."

2. Light is an emblem of happiness.

"Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun;" but how much more sweet and pleasant it must be for the eye of a soul, conscious of its guilt, to meet the faintest gleam of that glory which is full of grace and truth? What a paradise is opened in the heart of that man, who lives in the habitual contemplation of Divine objects! He looks at religious duties, and they mark the way of pleasantness, and lead him in the paths of peace. He looks at eternity, and there sorrow and sighing are fled away; he looks at God, and to him he is the God of all consolation. He looks at Christ, who is our peace; to the Divine Spirit, and he is another Comforter. Indeed, to be devoted to God, and to rejoice, are the same things, since the exercises of religion are nothing but streams from the well of water springing up unto everlasting life.

"Light is sown for the righteous," says the Psalmist,—a strong expression, by which he seems to intimate, that the rays of the sun, scattered at every step of his progress through the heavens, are suited to represent the multitude of those seeds of life and blessedness, which are to spring and mature into a harvest of gladness for "the upright in heart."

3. Light is an emblem of usefulness.

The Christian is a light, a star, a lamp ordained for the appointed. The twelve churches are the twelve golden candlesticks. It is the character of a good man to possess diffusive benevolence, to reflect the light he has—thus to shine for the use of others. So lived those men of God, who through faith and patience, inherit the promises. Cheered themselves with the influences of Divine favour, they were anxious to impart unto the cheerless world around, that they also might obtain the salvation of Christ with eternal glory. The infinite brightness of the Sun of Righteousness ever rested on them, and they felt themselves all vigour in the exercise of spreading the knowledge of God. As living orbs, they moved with unrestrained activity, about the everlasting centre of their own joy and wisdom; and as they caught the light, they spread its reflections; and the dark places of the earth were made to know and to rejoice that their light had come, and the glory of the Lord had risen upon them. Thus ought we to live. But, ah,

What have I done for him that died,
To save my wretched soul!

We may apply this subject to many uses, as,

1. It shows the cause of all want of charity towards our fellow Christians.

Oh, if all Christians would only look to Christ with "a single eye," they would be like him, and their resemblance to each other would be complete. The same beams would play upon the countenance of each, and then who could discern even a shade of difference? But, alas! how often it happens, that we become fond, too fond of our religious distinctions. "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." This, my brethren, is wrong as it is foolish; it is losing sight of the sun for the sake of gazing upon the stars; and while the eye of the understanding contracts to the littleness of these objects, there comes upon the moral countenance the expressions of a mean and sour spirit—the very opposite of that spirit which thinketh no evil.

While the stream of our thoughts and affections moves towards God, it is steady, and deep, and peaceful: but, diverted into the channel of bigotry, its irregular and obstructed current is known only by the sound of its murmurings, and the noisy foam of strife. Nothing, my brethren, but a prevailing disposition to contemplate God, can secure to your bosom, and to the church, that peace which passeth understanding—"He that dwelleth in God, dwelleth in love, for God is love."

2. The subject is adapted to excite our gratitude to Divine Goodness.

We might have been in darkness until now. The dark places of the earth are full of the habitations of cruelty. Remember, Christian, that their circumstances might have been ours, and ours might have been theirs; for, "by the grace of God, we are what we are." How finely does the apostle reason with the church at Thessalonica, on the subject of their obligations to the mercy of God—"But ye, brethren, are not of the night, nor of darkness; ye are all children of light, and of the day; therefore, let us not sleep, as do others," &c.

3. The subject before us addresses important considerations to the unconverted and the sinner.

The path of life may well be dreary, the valley of death may well be dismal, when you walk without light. Do let me assure you, that to die in this state, is to be lost to every comfort; that if you close your eyes in death, without looking to him who is the light of life, you must be eternally benighted. But you need not perish. Look to the Lord of life and glory; as a fountain of light, his radiance is exhaustless as it is free, and free as it is exhaustless. Hear, now, the words of thy redeemer: hour, and that thy soul shall live—"I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life."

SACRED GEOGRAPHY.

CITY OF JERUSALEM.

By moonlight next morning, we were on the way to the sacred city: for about three hours it led over the plain, and then ascending the hills became excessively disagreeable, in some parts so narrow that one horse only could proceed at a time, and that not always with safety, as the rains had made the rocky paths much worse than usual. At the end of nine hours, however, as we proceeded over a summit of a rugged hill, we beheld Jerusalem at a small distance before us. Its aspect certainly was not magnificent or inspiring, but sad and dreary.

On reaching the gate of Bethlehem, we were speedily admitted, and after some research procured a lodging in the house of a native, not far from the walls and near the tower of David. We had enough of convents, and a traveller will find himself much more agreeably situated, and more at his ease, in living orientally, than confined within the walls and obliged to conform to the hours of a monastery.—However, there is no avoiding one's fate. I had my divan and coffee, excellent wine, and music in the evening, and wished only to remain in peace. But in a day or two repeated messengers came from the superior of the convent urging my entry into it: it was so unusual for a traveller to lodge without, and so unsafe in those times, and he would come himself to remonstrate with me; so that I was fain to comply. An unlucky letter from the convent of Constantinople, and an unwillingness to lose the fees which every traveller pays, were the causes of this civility. They put me there into a little cold cell, with a single chair and table in it, and a small flock bed, as if I came to perform a pilgrimage; and the pictures of saints and martyrs on the walls were pi or consolations for the substantial comforts I had lost. Here, however, it was my good fortune to meet with a most amiable traveller, a Mr. G., an Irish gentleman, whose companion had just left him for Europa.

The morning after my arrival was a very lovely one; and, though it was in February, perfectly warm. I passed out of the gate of Bethlehem, and traversing part of the ravine beneath, ascending the mount of Judgment on the south side of the city. How interesting was her aspect, beheld over the rocky valley of Hinnom! her gloomy walls encompassing Mount Zion on every side; and as yet there was no sound to disturb the silence of the scene. The beautiful mount of Olives was on the right, and at its feet the valley of Jehoshaphat, amidst whose great rocks and trees stood the tomb of Zacharias, the last of the prophets that was slain: the only stream visible, flowed from the fountain of Siloam, on the side of Zion opposite. It is true, the city beloved of God has disappeared, and with it, all the hallowed spots once contained within its walls; and keen must be the faith that can now embrace their identity. Yet the face of nature still endures; the rocks, the mountains, lakes and valley are unchanged, save that loneliness and wildness are now, where once were luxury and every joy; and though their glory is departed, a high and mournful beauty still rests on many of those silent and romantic scenes. Amidst them a stranger will ever delight to wander, for there his imagination can seldom be at fault; the naked mountain, the untrodden plain, and the voiceless shore, will kindle into life around him, and his every step be filled with those deeds, through which guilt and sorrow passed away, and "life and immortality were brought to light."

The day had become hot ere I returned to my dwelling, just within the walls. It was the most desirable time of the year to be at Jerusalem, as the feast of Easter was about to commence, and many

of the pilgrims had arrived. The streets of the city were very narrow and ill paved, and the houses in general have a mean appearance. The bazaar is a very ordinary one. The American quarter is the only agreeable part of the city: the convent, which stands near the gate of Zion, is very spacious and handsome, with a large garden attached to it, and can furnish accommodations for eight hundred pilgrims within its walls; the poorer part lodging in out-houses and offices in the courts, while the richer find every luxury and comfort, for all the apartments in this convent are furnished in the oriental manner.—The wealthy pilgrims never fail to leave a handsome present, to the amount sometimes of several hundred pounds. If a pilgrim dies in the convent, all the property he has with him goes to the order. The church is very rich, and ornamented in a very curious taste, the floor being covered, as is the case in all their religious edifices, with a handsome carpet.

The lower division of the city, towards the east, is chiefly occupied by the Jews: it is the dirtiest and most most offensive of all. Several of this people, however, are rather affluent, and live in a very comfortable style; both men and women are more attractive in their persons than those of their nation who reside in Europe, and their features are not so strongly marked with the indelible Hebrew character, but much more mild and interesting. But few passengers, in general, are met with in the streets, which have the aspect, where the convents are situated, of fortresses, from the height and strength of the walls the monks have thought necessary for their defence. Handsomely dressed persons are seldom seen, as the Jews and Christians rather study to preserve an appearance of poverty, that they may not excite the jealousy of the Turks.

The population of Jerusalem has been variously stated; but it can hardly exceed twenty thousand; ten thousand of these are Jews, five thousand Christians, and the same number of Turks. The walls can with ease be walked round on the outside in forty-five minutes, as the extent is scarcely three miles.

LITERATURE.

OF THE AIR AND ATMOSPHERE.

[CONTINUED.]

The uses of the atmosphere are so many and great, that it seems indeed absolutely necessary, not only to the comfort and convenience of men, but even to the existence of all animal and vegetable life, and to the very constitution all kinds of matter whatever, and without which they would not be what they are; for by it we live, breathe, and have our being; and by insinuating itself into all the vacancies of bodies, it becomes the great spring of most of the mutations here below, as generation, corruption, dissolutions, &c. and without which none of these operation could be carried on. Without the atmosphere, no animal could exist, or indeed be produced; neither any plant, all vegetation ceasing without its aid; there would be neither rain nor dews to moisten the face of the ground; and though we might perceive the sun and stars like bright specks, we should be in utter darkness, having none of what we call day light, or even twilight; nor would either fire or heat exist with out it. In short, the nature and constitution of matter would be changed and cease; wanting this universal bond and constituting principle.

As to the weight and pressure of the air, it is evident that the mass of the atmosphere, in common with all other matter, must be endowed with weight and pressure; and this principle was asserted by almost all philosophers, both ancient and modern. But it was only by means of the experiments made with pumps and the barometrical tube, by Galileo and Torricelli, that we came to the proof, not only that the atmosphere is endowed with a pressure, but also what the measure and quantity of that pressure is. Thus it is found, that the pressure of the atmosphere sustains a column of quicksilver, in the tube of the barometer, of about thirty inches in height;—it therefore follows, that the whole pressure of the atmosphere is equal to the weight of a column of quicksilver, of an equal base, and thirty inches in height; and, because a cubical inch of quicksilver is found to weigh nearly half a pound *avordupoise*, therefore the whole thirty inches, or the weight of the atmosphere on every square inch of surface is equal to 15lb. Again, as it has been found that the pressure of the atmosphere balances in the case of pumps, &c. a column of water of about 34 1-2 feet

high; and, the cubical foot of water weighing just 1000 ounces or 62 1-2lb. 34 1-2 times 62 1-2, or 2160lb. will be the weight of the column of water, or the atmosphere, on a base of a square foot, and consequently the 144th part of this, or 15lb. is the weight of the atmosphere on a square inch: the same as before. Hence Mr. Cotes computed that the pressure of this ambient fluid on the whole surface of the earth, is equivalent to that of a globe of lead of sixty miles in diameter. And hence also it appears, that the pressure upon the human body must be very considerable: for as every square inch of surface sustains a pressure of 15lb. every square foot will sustain 144 times as much, or 2160lb. then, if the whole surface of a man's body be supposed to contain fifteen square feet, which is pretty near the truth, he must sustain 15 times 2160, or 32400lb. that is, near 14 1-2 tons weight for his ordinary load. By this enormous pressure we should undoubtedly be crushed in a moment, if all parts of bodies were not filled either with air or some other elastic fluid, the spring of which is just sufficient to counterbalance the weight of the atmosphere. But, whatever this fluid may be, it is certain, that it is just able to counteract the weight of the atmosphere, and more: for if any considerable pressure be superadded to that of the air, as by going into deep water, or the like, it is always severely felt, let it be ever so equal, at least when the change is made suddenly; and if, on the other hand, the pressure of the atmosphere be taken off from any part of the human body, as the hand for instance, when put over an open receiver, from whence the air is afterwards extracted, the weight of the external atmosphere then prevails, and we imagine the hand strongly sucked down into the glass.

The difference in the weight of the air which our bodies sustain at one time more than another, is also very considerable, from the natural changes in the state of the atmosphere. This change takes place chiefly in countries at some distance from the equator: and, as the barometer varies at times from twenty-eight to thirty-one inches, or above one-tenth of the whole quantity, it follows, that this difference amounts to above a ton and a half on the whole body of a man, which he therefore sustains at one time more than at another. On the increase of this natural weight, the weather is commonly fine, and we feel ourselves what we call braced, and more alert and active; but, on the contrary, when the weight of the air diminishes, the weather is bad, and people feel a listlessness and inactivity about them. And hence it is no wonder, that persons suffer very much in their health, from such changes in the atmosphere, especially when they take place very suddenly.

The weight of the atmosphere has great influence on a number of physical phenomena. It compresses all bodies, and opposes their dilatation. It is an obstacle to the evaporation of fluids. The water of the sea is by this cause preserved in its liquid state, without which it would take the vaporous form, as we see in the vacuum of the air pump. The pressure of the air on our bodies preserves the state both of the solids and fluids; and from the want of this pressure it is that on the summits of lofty mountains the blood often issues from the pores of the skin, or from the lungs.

BENEFICIAL EFFECTS OF A TASTE FOR THE BELLES LETTRES.

Belles Lettres and Criticism chiefly consider Man as a being endowed with those powers of taste and imagination, which were intended to embellish his mind, and to supply him with rational and useful entertainment. They open a field of investigation peculiar to themselves. All that relates to beauty, harmony, grandeur, and elegance; all that can sooth the mind, gratify the fancy, or move the affections, belongs to their province. They present human nature under a different aspect from that which it assumes when viewed by other sciences. They bring to light various springs of action, which, without their aid, might have passed unobserved; and which, though of a delicate nature, frequently exert a powerful influence on several departments of human life.

Such studies have also this peculiar advantage, that they exercise our reason without fatiguing it.—They lead to enquiries acute, but not painful; profound, but not dry nor abstruse. They strew flowers in the path of science; and while they keep the mind bent, in some degree, and active, they relieve it at the same time from that more toilsome labour to which it must submit in the acquisition of necessary erudition, or the investigation of abstract truth.—Blair.

POETRY.

TRIBUTE TO THE MISSIONARY CHARACTER.

Mr. PATTON'S *Course of Time*, a great, splendid, and truly evangelical poem, contains the following description of the missionary character. It is introduced as a part of the account of the general resurrection.

"The fair and ruddy son's of Albion's land,"

being represented as rising from every part of the globe. Those who travelled for purposes of gain, or literary curiosity, are not thought worthy of particular celebration:

But those, deemed to self, to earthly fame
Demed, and earthly wealth, who kindred left,
And home, and ease, and all the cultured joys,
Conveniences, and delicate delights
Of ripe society; in the great cause
Of man's salvation greatly valorous
The warriors of Messiah, messengers
Of peace, and light, and life, whose eye, unsealed,
Saw up the path of immortality,
Far into bliss—saw men, immortal men,
Wide wandering from the way, eclipsed in night,
Dark, moonless, moral night, living like beasts
Like beasts descending to the grave, untaught
Of life to come, un sanctified, unsaved:
Who strong, tho' seeming weak, who warlike, tho'
Unarmed with bow and sword, appearing mad,
Tho' sounder than the schools alone ere made
The doctor's head, devoted to God and truth,
And sworn to man's eternal weal—beyond
Repentance sworn, nor thought of turning back;
And casting far behind all earthly care,
All countryships, all national regards,
And enmities; all narrow hours of state
And selfish policy; beneath their feet
Treading all fear of opposition down;
All fear of danger; of reproach all fear,
And evil tongues;—went forth, from Britain went,
A noiseless band of heavenly soldiery,
From out the armory of God equipped
Invincible—to conquer sin; to blow
The trump of freedom in the despot's ear;
To tell the bruted slave his manhood high,
His birthright liberty, and in his hand
To put the writ of manumission, signed
By God's own signature; to drive away
From earth the dark infernal legionary
Of superstition, ignorance, and hell:
High on the pagan hills, where Satan sat
Encamped, and o'er the subject kingdoms threw
Perpetual night, to plant Immanuel's cross,
The Ensig of the Gospel, blazing round
Immortal truth, and in the wilderness
Of human waste to sow eternal life;
And from the rock, where sin with horrid yell
Devour'd its victims unredeemed, to raise
The melody of grateful hearts to Heaven.
To falsehood, truth; to pride, humility;
To insult, meekness; pardon, to revenge;
To stubborn prejudice, unwearied zeal;
To censure; unaccusing minds; to stripes,
Long suffering; to want of all things, hope;
To death, assured faith of life to come,
Opposing—these, great worthies, rising, shone
Thro' all the tribes and nations of mankind,
Like Hesper, glorious once among the stars
Of twilight, and around them flocking stood,
Arrayed in white, the people they had saved.

THE GATHERER.

LAW.—In some of the British possessions in India, superstition supplies, in a very happy and effectual manner the defect in the law between debtor and creditor. A person who has a debt owing to him, which he wants influence or money to recover by a judicial sentence, applies to his brahmin, who places himself directly before the door of the debtor, where he remains day and night *without eating* till the claim is discharged. In the mean time, no provisions, fire, or water, can be introduced into the house, which is thus beset by a brahmin. Should the debtor prove refractory till the brahmin die, nothing on earth can redeem his family from the infamy thus incurred.—The strength of prejudice, or the cravings of hunger, generally induce the debtor to satisfy the demand, without incurring the dreadful sentence of disgrace in this life, and misery in the next.

The British government, which promises to hear and determine all disputes, has in some degree superseded this singular mode of prosecution; but in some parts of the country the expedient is still necessary, and is sometimes put in practice, although even there the brahminical rigour of discipline is somewhat abated. In former times, not only the litigants, but the whole village, fasted so long as the brahmin performed this extraordinary ceremony before any house belonging to it.

GEN. xlii. 2.—OPULENCE OF EASTERN SHEPHERDS.

The Cattle of the Eastern Shepherds comprised their greatest treasure; particularly their flocks of sheep and goats; for they were not so much concerned about camels, horses, asses and oxen, though they had them in great numbers, for the carriage of their portable cities, as they call their tents, which are in common black, and made of goats hair.

The opulence of those Shepherds flowed from various sources; such as the sale of their cattle, butter, milk, and the wool of the flocks. Their expenditure was small, for they drew their support from their own cultivated lands and fruitful flocks: hence they were continually making acquisitions of money current with the merchant.—Gen. xxiii. 16.

The splendour of their equipage has struck the traveller with astonishment. Sir J. Chardin says, he has seen in Persia and Turkey, where the country is full of those Turcomans, their chiefs travelling with a great train, very well clothed and mounted. He saw one between Parthia and Hyrcania, whose train surprised and alarmed him. He had more than ten led horses, with all their harness of solid gold and silver. He was accompanied by many shepherds on horseback, and well armed. Their rustic mien and tanned complexion caused him at first to take them for robbers; but he was soon undeceived. They treated him with civility, and answered all the questions his curiosity prompted him to offer, concerning their manner and way of life. The whole country, for ten leagues, was full of flocks that belonged to them. Chardin adds, "about an hour after I saw his wives and principal attendants passing along in a row; there were four in enjavehs: these are great square cunes carried two upon a camel, which were not close covered.—The rest were on camels, on asses, and on horseback, most of them with their faces unveiled. I saw some very beautiful women among them."—Harmer.

GEN. xv. 3.—INDULGENCE TO SLAVES.

When the Easterns have no male issue, they frequently marry their daughters to their slaves; as in 1 Chron. ii. 34, 35, "Now Shesham had no sons, but daughters; and Shesham had a servant, an Egyptian whose name was Jurha, and Shesham gave his daughter to Jurha his servant to wife. The rich people of Bahrar, when they have no children, are known to purchase young slaves, to educate them in their own faith, and sometimes to adopt them for their own children. European relations would doubtless charge such conduct with cruelty and injustice; but the people of the East entertained different ideas. *One horn in my house is mine heir.* Probably Abraham alluded to one of his home-born slaves, though he had brother's children, if not a brother in Mesopotamia.—Gen. xxii. 20, 24.

Maillet speaks of the rising of the slaves at times to the highest posts of state. He says, there was an eunuch at Cairo, when he resided there, who had made three Beys or Princes of that country from among his slaves; and he speaks of another Bey who had at one time five or six of his slaves Beys like himself. Thevenot informs us, that the greatest men of the Ottoman Empire are well known to have been originally slaves, brought up in the seraglio; and it appears from Monsieur D'Herbelot, that the Mameluke Kings of Egypt themselves were originally slaves. Hence the advancement of Joseph to be Viceroy of Egypt, and Daniel, another Hebrew slave, to be Chief Minister of State in Babylon, corresponds with the modern usages of the East.—Harmer.

THE MECHANIC.—We have more than once had our indignation roused against a certain class of the community, who affect to despise that portion of their neighbors who obtain an honest livelihood in mechanical employments. We have known many worthy young men mortified and pained to the heart, by the unceremonious, and purse proud haughtiness of their superiors—in wealth and impudence only,—crowded into the back ground to give place to idlers, and

gentlemen at large, merely because they happened to be vulgar enough to choose industry, rather than idleness and dependance. But let not the mechanic relax his praise-worthy exertions. He can give back the sneer of the conceited top with interest. He can stand up in the strength of an independent spirit—in the proud sense of the superiority of real worth over tinsel and borrowed ornament. He fills an honorable place in society, and it is time the true merit of his services was appreciated. It is time for Republican America to cast off those fetters of prejudice, forged by the aristocracy of the Old World, and awake to her peculiar legitimate interests. The industrious mechanic may be ranked among her firmest supporters; and the time is not far distant when he shall be placed upon his just station in the scale of society.—*Am. Manufac.*

Collect for the third Sunday in Lent.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants; and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord.—*Amen.*

LOCAL.

Extract of a Letter from Rev. A. Brandram, one of the Secretaries of the British and Foreign Bible Society, dated London Jan. 1, 1839, to the Secretary of the New-Brunswick Auxiliary Bible Society.

"You will be glad to hear that at home, all continues to be well—Friends, funds, and distributions are still increasing.—Among the accessions to our Friends I may mention the name of our new Bishop of Chester, who has lately been advanced to the Bench, and who' having been an old Friend of the Society, has become one its Vice President's—His Lordship is brother to the Bishop of Winchester.—It is a singular circumstance in our ecclesiastical circle, to have two brothers on the Bench at the same time—and not a little gratifying to the Society that they are both, as they have long been, firm friends."

MARRIED.

At New-York, on the 1st instant, Mr. WILLIAM McLAUCHLIN, to Miss SARAH ANN GREEN, daughter of the late Capt. Thomas Green, of this City.

DIED.

On the 10th ult. at Sidney, Cape Breton, from the effects of a disease contracted by the privations and fatigues of hard service, Captain GEORGE HARLEY LOVE, of the 2d Light Infantry. Capt. Love had served with the 52d during the greater part of the Peninsular war, and the memorable battle of Waterloo, and largely participated in the honors gained by that distinguished Regiment.

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