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NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, SEPTEMBER 5, 1829.

NO. 33.

BIOGRAPHY.

WILLIAM GIFFORD, Esq.

Yesterday (Dec. 31.) died, at his house in James street, Buckingham-gate, in the 71st year of his age, WILLIAM GIFFORD, Esq. author of the *Daxiad* and *Mæviad*, translator of *Juvenal* and *Persius*, and editor of the *Quarterly Review* from its commencement down to the beginning of the year just past. To the translation of *Juvenal* is prefixed a memoir of himself, which is, perhaps, as modest and pleasant a piece of autobiography as ever was written.

Mr. Gifford was born at Ashburton, in Devonshire, in April, 1758. "The resources of my mother were," he says, "very scanty. With these, however, she did what she could for me; and as soon as I was old enough to be trusted out of her sight, sent me to a schoolmistress of the name of Parret, from whom I learned in due time to read. I cannot boast much of my acquisitions at this school: they consisted merely of the contents of my child's spelling-book; but from my mother, who had stored up the literature of a country town, which, about half a century ago, amounted to little more than what was disseminated by itinerant ballad singers, or rather readers, I had acquired much curious knowledge of *Catskin* and the *Golden Bull*, and the *Bloody Gardener*, and many other histories equally instructive and amusing."

At eight years of age Mr. Gifford was put to the free school, to learn to read and write and cypher. "Here I continued about three years, making," he says, "a most wretched progress, when my father fell sick and died. In somewhat less than a twelve-month my poor mother followed him to the grave. She was an excellent woman, bore my father's infirmities with patience and good humor, loved her children dearly, and died at last, exhausted with anxiety and grief, more on their account than her own. I was not quite thirteen when this happened; my little brother was hardly two; and we had not a relation nor a friend in the world. Every thing that was left was seized by a person by the name of Carlile, for money advanced to my mother. It may be supposed that I could not dispute the justness of his claims; and as no one else interfered, he was suffered to do what he liked. My little brother was sent to the almshouse, and I was taken to the house of the person I have just mentioned, who was also my godfather."

When little more than thirteen Mr. Gifford was sent on board a coaster at Brixham. In this vessel he continued nearly a twelve-month; and here he got acquainted with nautical terms, and contracted a love for the sea, which never diminished. In his 15th year, on the 1st of January, 1772, (exactly 55 years from the present day,) his godfather bound him apprentice to a shoemaker. "As I hated," says he, "my new profession with a perfect hatred, I made no progress in it; and was consequently little regarded in the family, of which I sunk by degrees into the common drudge; this did not much disquiet me, for my spirits were now humbled."

"I possessed at this time but one book in the world, it was a treatise on Algebra, given to me by a young woman, who had found it in a lodging house. I considered it as a treasure; but it was a treasure locked up; for it supposed the reader to be well acquainted with simple equation, and I knew nothing of the matter. My master's son had purchased Fauson's introduction: this was precisely what I wanted; but he carefully concealed it from me, and I was indebted to chance alone for stumbling upon his hiding place. I sat up for the greatest part of several nights successively, and before he suspected that his treatise was discovered, had completely mastered it. I could now enter upon my own; and that carried me pretty far into the sciences."

"This was not done without difficulty. I had not a farthing on earth, nor a friend to give me one; pen, ink, and paper, therefore, (despite of the

flaprant reffark of Lord Oxford,) were for the most part, as completely out of my reach as a crown and sceptre. There was, indeed, a resource; but the utmost caution and secrecy were necessary in applying to it. I beat out pieces of leather as smooth as possible, and wrought my problems on them with a blunted awl; for the rest my memory was tenacious, and I could multiply and divide by it to a great extent."

"Hitherto I had not so much as dreamed of poetry; indeed, I scarcely knew it by name; and whatever may be said of the force of nature, I certainly never lisped in numbers. I recollect the occasion of my first attempt; it is, like all the rest of my non-adventures, of so unimportant a nature, that I should blush to call the attention of the illest reader to it, but for the reason alledged in the introductory paragraph."

A person, whose name escapes me, had undertaken to paint a sign for an ale-house; it was to have been a lion, but the unfortunate artist produced a dog. On this awkward affair, one of my acquaintances wrote a copy of what we called verse: I liked it, but fancied I could compose something more to the purpose. I made the experiment, and by the unanimous suffrage of my shopmates, was allowed to have succeeded. Notwithstanding this encouragement, I thought no more of verse, till another occurrence, as trifling as the former, furnished me with a fresh subject; and thus I went on till I had got together about a dozen of them. Certainly, nothing on earth was so deplorable, such as they were however, they were talked of in my little circle, and I was sometimes invited to repeat them even out of it. I never committed a line to paper for two reasons—first, because I had no paper; and secondly—perhaps I might be excused from going further; but, in truth, I was afraid, as my master had already threatened me, for inadvertently hitching the name of one of his customers into a rhyme."

"In this humble and obscure state, poor beyond the common lot, yet flattering my ambitious with day dreams, which, perhaps, would never have been realized, I was found, in the 20th year of my age, by Mr. William Cookesley—a name never to be pronounced by me without veneration. The lamentable doggerel which I have already mentioned, and which had passed from mouth to mouth among the people of my own degree, had, by some accident or other, reached his ear, and given him a curiosity to inquire after the author."

"It was my good fortune to interest his benevolence. My little history was not untinged with melancholy, and I laid it fairly before him. His first care was to console; his second, which he cherished to the last moment of his existence, was to relieve and support me."

"Mr. Cookesley was not rich: his eminence in his profession, which was that of a surgeon, procured him, indeed, much employment; but in a country town, men of science are not the most liberally rewarded: he had, besides, a very numerous family, which left him little for the purposes of general benevolence; that little, however, was cheerfully bestowed, and his activity and zeal were always at hand to supply the deficiencies of his fortune."

Through the kindness of Mr. Cookesley, a subscription was raised, for purchasing the remainder of the apprenticeship of William Gifford; and for enabling him to improve himself in writing and English Grammar." In two years and two months from the day of his emancipation, he was pronounced fit for the University. The place of Bib. Lect. was procured for him at Exeter College Oxford. On the 15th of January, 1781, Mr. Gifford lost his friend and benefactor."

His introduction to the father of the present Earl Grosvenor is thus narrated:—

"I had contracted an acquaintance with a person of the name of—, recommended to my particular notice by a gentleman of Devonshire, whom I was proud of an opportunity to oblige. This person's residence at Oxford was not long, and when he returned to town, I maintained a correspondence with him by letters. At his particular request, these were inclosed in covers, and sent to Lord Grosvenor. One day I inadvertently omitted the direction, and his Lordship, necessarily supposing the letter to be meant for himself, opened and read it. There was something in it which attracted his notice; and when he gave it to my friend, he had the curiosity to inquire about his correspondent at Oxford, and upon the answer he received, the kindness to desire that he might be brought to see him upon his coming to town. To this circumstance, purely accidental on all sides, and to this alone, I owe my introduction to that Nobleman."

On my first visit, he asked me what friends I had, and what were my prospects in life: and I told him that I had no friends, and no prospects of any kind. He said no more: but when I called to take leave, previous to my returning to college, I found that this simple exposure of my circumstances had sunk deep into his mind. At parting, he informed me that he charged himself with my present support, and future establishment; and that till this last could be effected to my wish, I should come and reside with him. These were not words of course—they were more than fulfilled in every point. I did go and reside with him; and I experienced a warm and cordial reception, a kind and affectionate esteem, that he has known neither diminution nor interruption from that hour to this—a period of 20 years!"

"In his Lordship's house, I proceeded with *Juvenal*, till I was called upon to accompany his son (one of the most amiable and accomplished young noblemen that this country, fertile in such characters, could ever boast) to the Continent. With him, in two successive tours, I spent many years—years of which the remembrance will always be dear to me, from the recollection that a friendship was then contracted, which time and a more intimate knowledge of each of other have mellowed into a regard that forms at once the pride and happiness of my life."

For the last five or six years of his life, Mr. Gifford occupied his leisure hours in preparing for the press, a new edition of the works of Ford and Shirley. The former is completed in two volumes, and ready for publication. Of the latter, five volumes and one half of the sixth, are printed; and it is much to be hoped that they will be given to the world in the precise state in which Mr. Gifford has left them."

THE DUKE OF ARGYLE.

The last hours of the great Argyle exhibited a tranquillity and magnanimity seldom if ever exemplified. Before he left the castle of Edinburgh, on the day of his death, he dined at his usual hour with the clergyman who attended, along with some others, and manifested his usual cheerfulness. According to custom, he went to bed and slept soundly for about a quarter of an hour. While in bed, one of the members of the Council came and desired to speak with him; he was refused admittance, and informed that Argyle was in bed, and had given orders not

"I have a melancholy satisfaction in recording that this revered friend and patron lived to witness my grateful acknowledgment of his kindness. He survived the appearance of the translation but a very few days, and I paid the last sad duty to his memory by attending his remains to the grave. To me, this laborious work has not been happy; the same disastrous event that marked its commencement, has embittered its conclusion, and frequently forced upon my recollection the calamity of the rebellion, of Jericho—He laid the foundation thereof in Abram, his first born, and set up the gates thereof in his youngest son Segub."—1806."

to be disturbed. Believing this was only a pretence to prevent him from seeing Argyle, he insisted upon being introduced. They opened the chamber-door, and looking in he saw Argyle sleeping as sweetly as over any man in his life, although he was to die, in a few hours. Struck with horror at his own conduct, and that of his associates, who had condemned him to death, he rushed from the castle, and ran to an acquaintance's house in the vicinity, and threw himself in agony and horror upon a bed. His friend brought him a glass of wine, supposing that he was taken ill. He refused it, saying, "No, no, that won't do me any good; I have just now beheld Argyle in a deep sleep, who is within a few hours of eternity. But as for me"—

Soon after his repose the Duke left the castle, and went down to the Laigh Council house. There he wrote a letter to his wife, and from thence he went to the place of execution. On the scaffold he had some conversation with Mr. Annand, a minister appointed by the Council to attend him, and with Mr. Charteris, his own clergyman. Both prayed for him, and he joined with peculiar ardour. He then prayed himself for some time. In his speech to the crowd, he said, that it was our duty not to despise our afflictions, nor to faint under them. That we should not use any harsh expressions against the instruments of our troubles, nor by a fraudulent or pusillanimous compliance, bring guilt upon our own consciences. Faint hearts, he said, were false hearts, choosing sinning rather than suffering. He offered up his prayers for Scotland and Ireland, and entreated for a termination to their troubles. Here he would have concluded, but was reminded, that he had made no mention of the Royal family; he said, respecting that matter he referred to what he had said upon his trial; and now added, that he ardently wished, that they might be the supporters of the Protestant Religion. After this he turned to the south-side of the scaffold, and said, "Gentlemen, I hope that you will not misconstrue my conduct this day; I heartily forgive all men as I hope for forgiveness." Mr. Annand repeated his words louder to the multitude; he went to the north side and repeated the same words. Mr. Annand then in a loud voice said, "This gentleman dies a Protestant," Argyle, not satisfied with this, exclaimed, "not only a Protestant, but with a hearty hatred of all Popery, prelacy, and all kinds of superstition." He then embraced his friends, and gave some tokens of his regards to his son-in-law, Lord Maitland, for his daughter and her children. Having uttered a short prayer, he gave the signal to the executioner, and his head was instantly severed from his body.

Such are the last hours, and such the final close of this great man's life. "May the like happy serenity, in such dreadful circumstances, and equally glorious, be the lot of whom tyranny of whatever denomination and description shall in any age, or in any country, call to expiate their virtues upon the scaffold."

DIVINITY.

THE INTERNAL WITNESS OF THE SPIRIT,
THE COMMON PRIVILEGE OF CHRISTIAN BELIEVERS.

A DISCOURSE,

Preached at Halifax, Before the Wesleyan Ministers of the
Nova Scotia District, on the 24th of May, 1829,
And published at their request.

By MATTHEW RICHIEY.

Romans 8, 16, The Spirit itself beareth witness with our Spirit, that we are the children of God.

[CONCLUDED.]

Having thus attempted to shew, wherein the interior witness of the Holy Spirit consists, and to delineate its most prominent attributes, favour me with your continued attention, while I endeavour

SECONDLY, To evince from principles, and express declarations of the oracles of God, that this witness is the common privilege of true believer's in Christ.

That the Spirit of God is capable of conveying to the believer's mind, such an evidence of his pardon and adoption, as has been exhibited in the preceding observations, may be assumed without fear of contradiction. At least, no objection to this position can be anticipated, from any who believe the word of God. In the light of that word, the Spirit

appears before us arrayed in the glory of the distinctive, and unalienable attributes of Supreme Divinity. He pervades immensity with his presence, and omniscient in wisdom, "Searcheth all things, yea the deep things of God." Whilst yet the earth on which we dwell was without form, and void, and darkness was upon the face of the deep, the Eternal Spirit

"Was present, and with mighty wings outspread
Dove-like sat brooding on the vast abyss."

To him are attributed operations which none but the Omnipotent could achieve: he adorned the heavens with their splendid garniture, and "formed the crooked serpent." Holy men of God, who perused the contents of the Sacred Volume, spake as they were moved by the Holy Ghost. The illumination of the sinner's mind, and the renovation of the sinner's heart, in a word, every operation of grace in the soul, from the first dawn of conviction to the consummation of the hallowing process, forms a part of the appropriate and peculiar work of the Holy Spirit. But why this profusion of argument to prove what it would be blasphemy to deny:—that He, whose inspiration giveth understanding to man, can with equal facility interiorly "speak peace unto his people and to his saints."

Since then to question the power of the Holy Spirit, to operate an impression on the believer's mind, of his acceptance with God, united with a luminous assurance of its celestial inspiration, precluding at once both doubt and delusion, would involve the denial of his claims to Divinity; it is submitted, whether, even anterior to direct evidence of the fact, there be any improbability in the supposition, that the benignant and condescending Deity, should thus manifest his favour to those whom he justifies. True it is indeed, that the least blessing from the High and Lofty One who inhabiteth eternity, should fill us with grateful astonishment, and call forth our animated thanks. When we contemplate his peerless majesty, as displayed in the magnificence of his works, well does it become us with emotions of thrilling awe and adoring wonder, to exclaim—"What is man that thou art mindful of him, and the Son of man that thou visitest him?" but assuredly it is not the will of God, that our astonishment at his condescension and grace, should degenerate into unbelief—the tomb of devotion. That the sense of his approbation, which we regard as the common privilege of his people, affords a very striking proof of his limitless mercy, is readily allowed. But does it, we would ask, transcend? does it equal? falls it not infinitely below the unspeakable gift by which he has already commenced his love towards us?

And splendid manifestations of his mercy, with which the gospel surrounds us, were it not ungrateful, were it not guilty, to tolerate a single misgiving as to his willingness, to bless with every requisite of holiness and happiness, those upon whom he looks with paternal complacency? What! did he so "love the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life?" To achieve our redemption, did he ordain that the exalted personage, who is the brightness of his glory, and the express image of his person, should assume our degraded nature?—When Gethsemane exhibited a spectacle to make Angels weep—when the agony of the divine, the prostrate sufferer, was such as to cause the blood to ooze from every pore of his body, and to extort the plaintive petition "O my Father, if it be possible let this cup pass from me," did the Father not permit it to pass from him until he drank it? And did he give him to the odium and the tortures of the cross, that we might triumph in immortal life, and be crowned with unfading honour? Why then should it be thought a thing incredible, that He who is thus rich in mercy, should bless his people with the cloud-dispelling light of his countenance? Must not the opponents of the doctrine of the immediate attestation of the Spirit, acknowledge that, admitting its truth, it must of all blessings, be the most eminently adapted to promote our sanctification, by invigorating our faith, our hope, and love, and to augment our happiness, by expanding and elevating the mind with filial confidence and joy in God our Saviour. Now this, its obvious and undeniable tendency, furnishes strong presumptive evidence of its truth. For he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us a blessing, so peculiarly calculated to assimilate us to Himself, in holiness and felicity? But

the doctrine rests not upon mere probability, however strong. It is susceptible of more satisfactory demonstration. We evince its truth, by fair deduction from those precepts in the New Testament, which obviously imply that the persons to whom they were addressed, were not only participants of grace, but that they were conscious of the divine change that had taken place in their character. Of this kind is the injunction—"Grow in grace." How can any individual appreciate—how can he possibly recognize his obligations to obey this command, unless he is previously assured that he is a subject of grace? The advances of a plant towards maturity are not looked for till it have taken root. Before a man grow in grace, he must be grafted into Christ the living vine, and while he remains destitute of a consciousness that he is in a state of grace, in vain is he exhorted to grow therein. The same reasoning is strictly applicable to the Apostolick injunction—"Rejoice evermore." Impossible must it be for him, who has been awakened to a vivid perception of the value of his soul, and the necessity of a preparation for eternity, to cherish exultant emotions, if the Lord the Spirit have not revealed Christ in his heart.

Then, only then we feel:

Our interest in his blood,
And cry with joy unspeakable,
Thou art MY Lord, MY God.

Of the christian's hallowed and triumphant joy, this divine evidence of his acceptance with God, is the animating soul. Destitute of it, just in proportion to the depth and solemnity of his views of eternal things, would be the agitations and gloom of his mind.

But I need not specify additional precepts in illustration of a matter so plain. How sincerely soever any man may be devoted to God, yet if abandoned to perplexing uncertainty regarding his interest in the divine favour, it is apparent that this must give a character of correspondent servility, and incertitude to the spirit and course of his obedience: his service will be that of a slave, not of a son—the trembling subjection of fear, not the willing and joyous devotedness of love. "If" as a recent learned Commentator very forcibly reasons, "to any man his acceptance with God be hypothetical, then his confidence must be so too. His love to God must be hypothetical, his gratitude hypothetical, his obedience hypothetical. 'If God have forgiven my sins then I should love him, and I should be grateful, and I should testify my gratitude by my obedience.' But who does not see that this must necessarily depend upon the 'if' in the first case. All this uncertainty, and the perplexities resulting from it, God has precluded by sending forth the Spirit of his Son to our hearts, by which we cry, *Abba, Father.*"

Of this cheering truth, the Sacred Volume affords evidence more lucid and decisive than has hitherto been adduced. "We have received" says St. Paul, "not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God." 1 Cor. 2, 12. That he here alludes not to the extraordinary gifts of the Spirit peculiar to the Apostles, but to those influences without which the natural man cannot receive or know the things of the Spirit of God, who ever attentively peruses the subsequent part of the chapter, will, it is apprehended, be fully satisfied. Admitting then, the applicability of the passage to all who are spiritual, does it not plainly and irrefragably evince, that one part of the Holy Spirit's office, is, to give to believers a distinct perception of the blessings which, God of his unmerited mercy, confers upon them? One distinguished end of the Spirit's Mission from on high, would therefore be unaccomplished, in case he did not impart to the children of God the knowledge of their salvation.

Should it be objected to the preceding arguments, that though they evince the doctrine of the conscious influences of divine grace, yet they are not available to establish that speciality of character attributed to the Spirit's witness, as being immediate and direct." We reply—It is demonstrable, that, independently of such a testimony no man can either know that his sins are pardoned, or that he is the subject of regenerating grace. Let not our meaning be misconceived. It has already been observed, that two witnesses are distinctly recognized by the

apostle in the text—the witness of our Spirit, as well as that of the Spirit of God. But that there cannot subsist the testimony of our own Spirit to our adoption, unless preceded by the direct attestation of the Spirit of God, is what we undertake to prove.

It is allowed by those theologians who would supersede the direct witness that the inferential evidence of our salvation, is founded upon a perceived agreement of our state with the Scripture characteristics of a child of God. These characteristics are what the Apostle calls the "fruit of the Spirit," and of which he presents us with the following enumeration Gal. 5. 22. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now it is perfectly obvious, that this rich assemblage of graces discriminative of those who are Christ's, must dwell in us, before a consciousness that we possess them can, on th's ground, generate a persuasion that we are Christ's. Take the first mentioned as an elucidative example. No man whose heart is not pervaded and sanctified by the love of God, is authorised in concluding that he is regenerated. But he cannot be conscious that he loves God till he does love him. This is self-evident. How then, we would enquire, is the love of God originated in his heart? "We love him because he first loved us," is the appropriate answer. We cannot love God till we are first assured that he loveth us; we cannot love him as children, till we are convinced of his paternal affection. Who or what can operate this conviction? "What man knoweth the things of a man save the Spirit of a man which is in him? even the things of God knoweth no man, but the Spirit of God." Of our personal interest in the love of God, we must then, forever remain ignorant, unless the knowledge is conveyed to us by the interior revelation, or (in other words, the) direct witness of the Spirit. The conclusion is irresistible: the direct witness of the Spirit of God, is essential to the creation of the very ground-work of the inferential evidence of our adoption, and therefore, without the former the latter cannot exist; as on the other hand so soon as the former is communicated, that moral change is effected in the recipient, whence he derives the additional testimony of his own Spirit, that he hath passed from death unto life.

In perfect accordance with the view which we have taken of the eminently important subject of the present decision, are numerous passages of the New Testament, descriptive of the distinguished, and glorious privileges of the children of God. "At that day said our blessed Lord to his disciples, ye shall know that I am in my Father, and you in me, and I in you." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John 14, 20, 21.) Speaking of his first reception of the grace of life, Paul thus records the memorable event. "It pleased God, who separated me from my Mother's womb, and called me by his grace, to reveal his Son in me." (Gal. 1, 15, 16.) And so far was he from regarding his exalted privilege in this respect as peculiar to himself, that he explicitly represents "Christ in" believers (and how could he be in them but by a similar revelation?) "the hope of glory" as the elevated and inspiring theme of his ministry. An extract from Bishop Pearson's incomparable EXPOSITION OF THE CREEN, embodying several Scripture citations, if possible still less susceptible of equivocation:—that the Spirit's direct testimony is the common privilege of genuine christians. "It is the office of the Holy Ghost," says the very learned and Orthodox Prelate "to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For as many as are led by the Spirit of God are the Sons of God. And because we are sons God has sent forth the Spirit of his Son into our hearts crying Abba Father. For we have not received the Spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our Spirit that we are the children of God. As, therefore we are born again by the Spirit, and receive from him, our regeneration, so we are also assured by the same Spirit of adoption; and because being sons we are also heirs, heirs of God, and joint

heirs with Christ, by the same Spirit we have the pledge or rather, the earnest of our inheritance. For he which establisheth us in Christ and hath anointed us in God, who hath also sealed us, and given us the earnest of his Spirit in our hearts; so that we are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.

MISSIONARY INTELLIGENCE.

ANNUAL MEETING OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

Continued.

The Rev. James Parsons of York, seconded the Resolution in the following address:—

My Christian Friends,—In rising for the purpose of seconding the Resolution which has now been proposed, I must be allowed, in the first instance, to express my gratitude, that I am allowed to assemble with another Christian denomination, holding, however, the Head in common with those to whom I more particularly belong; and to return my thanks to the Secretaries of this Institution, who have invited me to come forward to plead that cause, which is the cause, not of a party or of a nation, but of Christianity itself—the cause of man, the cause of God. There is in a meeting which is assembled under such auspices, on such an occasion, and with such an object as the present, an end, a pursuit, an aspect, a character, which cannot but elevate and ennoble the Christian mind. There is now a complete refutation given to the ill-omened predictions of the opponents of Missions, who have spoken of the exertions of a Missionary character as the aberrations of enthusiasm, that would soon sink down and decay in the shades of death. But these exertions have been proved to exhibit principles which are pure in their nature, and influential in their power; and I think it is seen, and will be more so, that the Missionary flame has not been lighted by any human hand, but by that fire which burns so brightly on the altars of heaven. Can we look upon the aspect of the world without believing that we are now commencing that era which shall restore the face of nature, and bring back the universe to God? It must be remembered that the Missionary cause is proposed to us as one of the institutions of the Gospel; which imposes upon all its votaries to attempt, by all means, the diffusion of its principles and influence upon the minds and consciences of others. All Christians will confess that ours is a religion which strives for progressive advancement; a religion which aims at conquest; a religion which cannot have its designs achieved till its truths and influence are introduced wherever the footsteps of man can be found; and there never can be the consummation of what is designed in the Gospel, till our Divine Lord and Saviour holds the empire of the Globe. I may remind you that this work is confided to those who are the disciples of Christ: and we are under a positive law of that God who has made us and preserved us, and before whose dread tribunal we are at last to stand, to go forth "teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" making known to them those doctrines which are essential to the salvation of man without restriction. There is no possibility of retiring from the obligation under which we are placed; it is stamped by the authority of the sacrifice of the Redeemer's blood: for we know, as the Apostle states, that "if one died for all, then were all dead;" and that "he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." In advocating the cause with which we are connected, and of the propagation of which we speak, we remark that it is attended by one general fact, which ought to make a far deeper impression on the minds of Christians than it has done.—That amongst the unenlightened nations of the earth, there is a character involving the existence of those principles which are demoralizing and destructive to the human race. That character was brought forth and placed in a striking and palpable light, when Christians first went forth to propagate the Gospel; and what was then the case is the case now; and from this the great argument was derived for the general dissemination of the great system of the Gospel

amongst mankind: for if there had been any thing like an inherent principle of goodness in man, the great argument for the propagation of Christianity would have been much enfeebled in its attack; it would have appeared much more qualified in its justice, and much less imperious in its necessity; for it was founded upon this great fact, that all mankind, whether rude or civilized, whether learned or ignorant, whether bond or free, were all sunk in degradation, foul, impious, and accursed; and that all the world was guilty before God. The Heathenism we are now opposing bears the very same character; just as were the facts, and the consequent arguments, in the times of the Apostles, stand the facts and the arguments now; and there is even an increase of palpability to the fact; and of conclusiveness to the argument. The splendours in which ancient superstition and idolatry were enshroued, have now melted and died away, with the advancing light of the times; and we now see nothing in idolatry but its degradation, deformity, and woe. It does not appear, as in former times, clothed and veiled, and tinselled; it now appears besmeared with the lees of sensuality, and stained with blood; the object of unmingled horror and disgust. There is no alleviating virtue in the whole; there is no beauty of fiction, no elegance of taste, no splendour of imagination, no dignity of intellect; it is all coarse, and sensual, and grovelling, and vulgar. It no longer soars with the ambition of a demon; it is sunk down to a level with the brute; and those who have had the best opportunities, in modern times, of ascertaining its character, will prove, as has been proved in the statements of this day, the justness of the charge made against it. We speak the language of truth and soberness, my brethren, when we state that these regions of the earth, amongst which we urge you to propagate the Gospel of Christ, are sunk and blasted beneath the most tremendous curse that can light upon the heads, and destroy the hopes of mankind. The master demon has waved over them the iron enchainment of his sceptre; it is he who has formed their gods, who has built their temples, erected their altars, arranged their ceremonies, and fostered their crimes. He has gone and stalked abroad there, rolling the thunders before him; and carrying the whirlwind in his train, sweeping away all that was fair, and lovely, and beautiful; and stamping the wide, the universal impress of sin, and misery, and guilt, and woe; and seeking to consummate all by gathering the millions whom he has enslaved, and hurling them into the horrors and darkness of his Pandemonium for ever. Is it needful now for me to ask the question whether you ought to propagate the Gospel? No; it is an insult which you would spurn from the threshold of your hearts. The only question now is, whether from the very brief statement which I have given of idolatry, there should not be a firm conviction resting upon our minds, as individuals, and as a collected assembly, that Christianity is a system which, when communicated to heathen and unenlightened nations, will control their transgressions, supply their wants, correct their disorders, and increase their felicity? And who doubts it? At the very commencement of the Christian career it was promised to civilized and to barbarous nations that this should be the case by our glorified Redeemer, when, from the shrine of his glory, he appeared to his Apostle, and said, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Here was at once the value of the constitution with the majesty of the end; and so does it remain now, and so shall it remain for ever. We may now think of the period of perplexity, how Christianity guides it; of the season of sorrow, how Christianity consoles it; of the hour of sickness, how Christianity strengthens it; of the bed of death, how Christianity smooths it; of the darkness of the sepulchre, how Christianity dispenses it; of the fear of perdition, how Christianity quells it; and the hope of salvation, how Christianity confirms it; and could we draw back the veil which conceals the secrets of immortality, how many millions should we see of those who wore once penitents and believers on earth, but are now basking in the sun-light of eternity, and joining in the songs of angels, in ascribing salvation to God and the Lamb. And let but this system go forth in all the

majesty and purity of its power, and shall the God of salvation take to himself his great power and reign. In urging on the friends of the Missionary cause, in that great design which the evangelization of the world sets before them, it must not be concealed that there are difficulties to contend with of extraordinary and mysterious power; but these should not deter, they should excite to activity; not appal, but inspire us with courage. They should guide us to wisdom and counsel, to union in spirit, to arduity in devotion, to energy in action, and to fervency in prayer. What has been the course of the Gospel from the beginning till now, but one series of victories over every difficulty, making them to fade away, like the northern palaces of ice, before the sunbeams? Did not that Gospel overcome the deep-rooted prejudices of the Jews, the pomp of the Romans, and the supercilious pride of the Greeks? And at the time when the Goth and Vandal savages issued forth to spread desolation and terror over the fairest provinces of the globe, did it not rise after the slumber of ages, strike off the fetters of Antichrist, strip the Eagle of its thunders and lightnings, and hurl that blow at the towers of superstition, which I trust and believe in God it never can recover? And what is there in the ignorance or infidelity of the Antichristian Church now, or in the Heathenism of the North or the South, or the East or the West, that should empower it to say, "Hitherto shall thou come but no further!" No; we look up into heaven; and, contemplating the visit once seen by the Prophet Isaiah, who looked up and saw Him whose train filled the temple, while the seraphim exclaimed, one to another, "Holy, Holy, Holy, is the Lord of hosts,"—we listen to that voice which, coming from the secret place of thunder, and from the dazzling blaze of the Shekinah, exclaims, "I will overturn, overturn, overturn, till He shall come whose right it is to reign; and He shall put down all rule and all authority, and power; for He must reign, till He hath put all enemies under his feet." My Lord, and my Christian brethren, it must be allowed to me to state an important fact, which I think must be regarded as essentially connecting itself with the career of Christian Missions; that they are drawing the various denominations of the Christian church closer and closer to each other; not for the purpose of bringing them to wage war with each other, about petty points of discipline and ceremony; but to arm them, and to march them forth to the help of the Lord against the mighty; and I must remind this assembly that we have now gone in the work of evangelizing the heathen world—we have now gone too far to recede: we have formally, solemnly, unalterably, and irrevocably committed it to the honour of the Christian world; the vow has been made; the cause has been undertaken in the presence of heaven, and of earth, and of hell; and by all that we hope for in heaven, by all we love on earth, and by all we fear in hell, that vow, so taken, must be performed. I cannot think even of the distant imagination of the abandonment of the Missionary work, with ut the shuddering of dismay. Shall it be for the historian of future ages to record, that, at the commencement of the nineteenth century, the Christian world, professed to awake from the slumber of ages, and placed before them, as their object, the evangelization of the Heathen, and the propagation of Christianity throughout the world; that they held many meetings, collected much property, made many promises, and shed many tears: that they encouraged holy men to go to distant lands, far from the climes of their ancestors, and the sepulchres of their fathers, and there to spend their existence, and sometimes even as martyrs to shed their blood; but that, after a while, they grew cold, and languid, and declined; their splendid preparations proved an empty chimera, their vows were forsworn; their promises were belied; and they once more returned to slumber and to lethargy, leaving five hundred millions of their fellow creatures to sink into the tomb, and to pass into eternity, each one uttering that wail, as he sank,—"No man careth for my soul!" I do trust in God that there is not a heart in his presence this day who would not even pronounce a curse upon his country if it should hereafter witness a scene like this. In the prospect of such an appalling dereliction of duty and pledge as that, we might well take up the language of a noble poet, and exclaim—

The savage all wild in his glen
Is nobler and better than thou;
Thou standest a tronder and marvel to men,
Such perfidy blackens thy brow,
If thou wert the land of my birth,
At once from thy arms I would sever,
I'd fly to the westernmost parts of the earth,
And quit thee for ever and ever;
And thinking of thee in my Jung after years,
Should but kindle my blushes, and call forth my tears.

My Lord, and Christian friends, the avenues of retreat are closed,—the way of escape is blocked up,—the cherubim and the flaming sword are behind us: and if we would retire we must dash through that phalanx. No, my Christian friends, we have taken the sword and the spear, and have buckled on the armour; and we must not unharness till the labours of the tented field are done. We have brought out the sacred banner from the temple; and must not return it to be furled up till we have led our armies to the achievement of the universal victory. We have brought the ark of God out of its shrine, and placed it upon our shoulders, and carried it round our camp; and to that shrine we must vow it never shall be carried back, till we have encircled the walls, and conquered the hosts of the opponents of the Almighty; and till the thrilling sound of the trumpet, and the voice of the archangel, lighting the world with his glory, shall record the Paean and song of our triumph, "Babylon is fallen, is fallen, is fallen!"

[TO BE CONTINUED.]

TEMPERANCE.

ADDRESS ON ARDENT SPIRIT,

Before the New-Hampshire Medical Society. By R. D. MUSSEY, M. D., Professor of Anatomy and Surgery in Dartmouth College.

[CONCLUDED.]

If ardent spirit be necessary to health and activity, how did the world get along without it for forty eight hundred years? How could the Roman soldiery withstand the frightful onsets of Hannibal, with nothing to drink, stronger than vinegar and water? Take a soldier of the present day, clothe him with heavy Roman armour, and give him the pilum and short sword, weapons, which, it has been said, 'conquered the world;' and it will soon appear what blessings we have derived from alcohol. The modern Achilles cripples under the load, unable to rise from the ground the instrument with which he is to meet his foe.

"But alcohol is certainly useful as a medicine, and it may be resorted to as an antidote to infectious diseases." If it be a good medicine, let it be used only as a medicine. What has a healthy man to do with medicine? Let it be kept only on the shelves of the apothecary. But how does it appear that spirit affords security under exposure to contagion? The history of certain epidemics will show, that they destroy a larger proportion of tipplers, than of those who are temperate. Two physicians of my acquaintance were called to practise in the same epidemic scarlet fever. One drank spirit freely, the other not at all: they were equally exposed to the contagion, and both took the disease. The drinker died, the other recovered. If you are exposed to the infectious air of sick rooms, take plain nourishing food at regular intervals, and unstimulating drinks.

"But if useless as a preventive, is not alcohol important in the treatment of disease?" I admit that it is sometimes convenient, but I deny that it is essential to the practice of physic or surgery. Do we wish to rekindle the taper of life as it glimmers in a fainting fit, we have ammonia and the volatile oils, and what is better than every thing else, cold water, to be administered by affusion. Is it required to produce a tonic effect in a case of long standing debility, the tonic roots and barks, and woods, impart their invigorating properties to water or acid. Are we called upon to relieve pain, opium is altogether superior to alcohol. Do we need a solvent for opium, we have it in the acetous acid. The black drop is one of the best solutions of opium ever invented.

"But what is to be done with the medicinal resins and aromatic oils; must not they be dissolved in alcohol?" The medicinal resins do not constitute

a very important class of remedies, but they may be given in fine powder, rubbed with some inert friable substance, or dissolved in an essential oil, or made into an emulsion. The ordinary mode of using them does not carry them into the stomach in the state of solution, as they are instantly precipitated in a flocculent form on being thrown into water. As for the aromatic oils, they may be given in the form of liquid soap, or emulsion rubbed with alkali, or sugar and water, and in this way they exert their specific effects.

Is the physician required to prescribe a restorative; if quinine and bark, and bitters, and metallic tonics will not do, shall he prescribe alcohol? This is never certain, and always unsafe, inasmuch as there is imminent danger of a permanent relish being acquired for it; nor does it compare, in its restorative powers, in cases where the complaint was not produced or modified by the previous use of it, with the pure fermented and well preserved juices of the grape and the apple. The factitious wines extensively vended in our country, are poor restoratives; they contain a large proportion of alcohol.

I maintain then, that, taking into view the danger of making tipplers by giving ardent spirit to the sick, and considering that all its medicinal virtues are found in other articles, mankind would not on the whole be losers, if it should be banished not only from the houses of every class of the community, but also from the shops of the apothecary.

There can be little doubt of the correctness of the prevailing opinion, that the consumption of ardent spirit has been, for a few years past, an alarmingly increasing evil in our country.

By the marshal's returns in 1810, it appeared that no less than thirty three millions three hundred sixty five thousand five hundred and twenty nine gallons of spirit were distilled, and imported, for a single year's consumption in the United States; and there is little doubt that this estimate is far short of the truth, as there is, probably every year, a considerable quantity smuggled into the country, of which of course no account is given. If from that time, the consumption of ardent spirit has only kept pace with the population, it will amount to fifty six millions of gallons; but from the increase in the consumption, says a distinguished gentleman of our state, in an elaborate calculation, from which the following results are taken, 'we may safely set it down at sixty millions. This will give to every individual, man woman and child, including bond and free, five gallons each. Deducting the slaves and children under ten years of age, it will give to the rest not less than eight gallons each.' Is this result impossible, must there be an error in the calculation? The common seamen of our navy are allowed a daily ration of half a pint of spirit each. This is about twenty three gallons a year, and when it is considered that hundreds of thousands of our citizens drink twice, thrice, or even four times the quantity, the foregoing result will not appear improbable.

Sixty millions of gallons, taking into the estimate, the quantity of home distilled spirits disguised and sold for foreign liquors, the free dilution of home and imported liquors before they reach the consumer, and the large proportion retailed in small quantities at a price greatly in advance of the primary cost, may be fairly reckoned at about one dollar the gallon; but to be within bounds place it at fifty million dollars. If the actual cost of ardent spirits, we add the loss of time, the waste of property, the various expenses of business and law suits occasioned by their use, and the amount expended in the support of paupers reduced to indigence by intemperance, to what an enormous sum will the whole amount? One hundred millions of dollars is probably far short of the truth.' Let half this sum be annually levied upon the people in the form of a direct tax, and insurrection and revolt would appear in every part of our country.

From calculations made by the gentlemen before alluded to, in which I have great confidence, but which are too long to be admitted here, it appears in the highest degree probable, that from twenty thousand to thirty thousand persons in the United States, are annually brought to a premature death through the influence of ardent spirit. Place the number at twenty five thousand.*

* More recent estimates by other gentlemen, from larger data, fix the number at thirty thousand.

One hundred millions of dollars, divided among the different states according to their population, would give to New-Hampshire, about two millions five hundred thousand dollars. Apply this sum to the support of government, of the clergy, and of schools; improve the means of education by the establishment of any reasonable number of high schools, and the most extensive endowment of the college, make a hundred new public roads, cut canals, and build railways in every useful direction, smooth down the rugged features of the state by giving the most liberal encouragements to agriculture; build up manufacturing establishments; cherish the useful and the fine arts by large premiums and salaries; endow a hospital in each county, and distribute unheard of sums among the numerous and charitable objects of the day; send a hundred missionaries to India, and as many to our western wilderness; and in ten years our treasury would grow under the burden of unappropriated monies.

Twenty-five thousand lives in our country in one year! This number multiplied by the time that has elapsed since the last peace with Great Britain, will give three hundred thousand, a larger number than met in 1812, on the bloody plains spread out before the ancient city of the Czars. Apply this calculation to the population of Europe, and you have three hundred and seventy five thousand annually, or four millions one hundred and twenty five thousand in eleven years, the time since the peace in 1816; a number nearly equal to that swallowed up by that vortex of human life, the French revolution, and its consequent wars.

How can any thing be done effectually to check this mighty evil? I give the same answer to this question which has repeatedly been given within the last few months; change public opinion, make it unpopular, unfashionable to drink spirit. What is the use of applying to Government for a tax upon ardent spirit so large as to place it beyond the reach of the lower classes in the community? Legislative enactments which far outrun public opinion, are worth nothing. Fashion, and custom, hold men with a stronger arm than Legislative prescription. But how change public opinion; is it not already an overwhelming torrent rolling onward with resistless and increasing power? Man can accomplish wonders both in the physical and moral world; he dares even meditate a canal across the isthmus of Darien, expecting to lower the waters in the gulf of Mexico, and perhaps to stop the gulf stream; and who that recollects the mighty moral achievements accomplished in the time of the reformation by the efforts of a single man, shall despond at the vastness of the change contemplated.

Let all good men, all well wishers to social life and family quiet; to health, industry and the arts; to religion, morals and good government, unite their efforts; and by all possible means, but chiefly by their example, in rigidly abstaining from ardent spirit, discourage and discountenance its use, among all within the sphere of their influence.

"I know," says some worthy man, "that the evil of spirit drinking is a great one, and I heartily wish we were rid of it; but I have been in the habit of taking it occasionally for some years, and I find it at times particularly comfortable to me; and as I am in no danger of becoming intemperate, must I give it up only for the benefit of others?" You take it frequently and are fond of it! are you then in no danger? Unconsciousness of danger is no proof of security. There may be some reason for your leaving it off on your own account, but if not, have you not so much regard for your family and the community as to submit to a slight temporary inconvenience on their account? Why talk one way and act the other? Your influence is on the side of conduct, not merely of words. What would be said of the physician who should refuse to submit to the process of cleansing necessary to rid his clothes of the infection of small pox, because it would cost him a little time or trouble or other inconvenience: while by thus disregarding the regulations instituted for the preservation of the public health, he would expose his family and his neighbours to the pestilence; and whose sons are more liable to become drinkers of ardent spirit than the sons of him who sets them the example?

But the glorious work of reform has been commenced, and is now in rapid progress. Within the last half year, societies for the promotion of this object have sprung into existence, like flowers upon

the bosom of spring after a long and cold winter; may an abundance of fruit follow these vigorous forth puttings of moral effort.

I repeat it, let all virtuous men unite to expel the common enemy. He ought not to be allowed a place in Christian society. He is a foreigner, a Mahometan, he was born in the land of robbers, and he has established the genuineness of his origin by the millions he has deprived of property, of morals, and of life. He has come to us in the robe of friendship, has assured us of his best regards, has professed his aid and solace in sickness, pain and poverty. Such a friend, who could reject? he has been received into general favour, and admitted to christian confidence and companionship; and what reward has he taken for this kind office? He has stolen away character, health, property, the rich blessings and endowments of society and domestic intercourse, the moral sense, life and the hope of heaven.

Grid up then to the combat. Always meet him as an enemy; never again admit him to your bosoms; give him no quarter; expel him from your houses; drive him from the land. Always treat him as a murderer: he has slain your brothers, he lurks for the life blood of your children, he whets his sabre for you.

Farmer, Mechanic, Professional man, Orator, hast thou sought from ardent spirit strength to labour, or ingenuity or promptness in thy calling, or eloquence in the hall of legislation or justice; it will palsy thine arm, cause thy right hand to forget its cunning, and thy tongue to cleave to thy mouth.

Christian, what hast thou to expect from strong drink? art thou weary and dost thou linger on thine upward journey; and will ardent spirit bring thee sooner or safer to thine home?

Dost thou wait in the sanctuary, hast thou been separated to stand before the congregation; and when thy graces languish, when thy devotion burns feebly and faintly, dost thou rekindle it with alcohol? Ah! come not near; bring no more of this strange fire to the altar, lest, from its secret and holy dwelling, a flame break forth upon thee, and thou be consumed, and the people with thee.

MISTAKE CORRECTED.—It seems to be the impression with many, that if the use of ardent spirit should be relinquished, there would result a deduction from the general business of the country, equal, or nearly so, to the whole cost of the liquors. Nothing can be further from the truth than this. The rate of expenditure for each individual, as a general rule, is so much as he can afford; or, in other words, the whole amount of his earnings, except a small portion which is laid by as accumulating wealth. If, then, we can ascertain who earns most, the drunkard or the sober man, we shall have ascertained which will have most to sell and most to buy. It will not be disputed that the consumption of spirit, as a whole lessens the productive industry of the consumers, at least as much as the cost of the liquor. If this be so, and if the annual cost of the spirits consumed in the United States is \$30,000,000, then to abolish the use of them altogether would increase our productive industry to the same amount. The community would have \$30,000,000 more to sell; they would consequently buy \$30,000,000 more than they now do; and thus the whole business of the country would be augmented \$60,000,000;—an increase which in these dull times would be very acceptable. Besides this, many a farm which is now overgrown with thorns would wave with corn; the broken hedges would be rebuilt; the rickety tenements repaired: and in place of a tripping business in rum, there would be produced to be sold, and calicoes, broadcloths, hardware, groceries, nay, carriages and equipages to be bought.—*Jour. of Com.*

TEMPERANCE.—We particularly call the attention of our readers to this important subject. As temperance has an essential bearing upon the character of a community and of individuals, and is inseparably connected with every thing which is mainly useful, honorable, and excellent; it deserves and demands the cordial approbation, and the zealous support of every lover of his species. Intemperance is indeed, a pestilence that walketh in darkness, and a destruction that wasteth at noon day. It is the fruitful source of crime, and more than any other cause, and perhaps equal to all other causes put together; it contributes to the wretchedness and misery which so universally prevail among mankind. Under this view, we have determined, to occupy from time to time, a part of this paper with articles upon the subject; not in-

deed because we entertain an idea, that our subscribers, or the readers of this paper generally, are intemperate in the gross sense, or that they are in imminent danger of immediately falling victims to the devouring inonster; but because we hope and trust that they are lovers of the bodies and of the souls of men, and that they feel it to be their duty to be useful in their day, and to do all possible good according to their ability and opportunity. Upon these grounds we shall endeavour to exhibit before them such facts, and reasonings upon the subject, as shall interest their minds, awaken their zeal, and excite their best, and unremitting efforts, to prevent the awful ravages of this wide spreading evil.

A State Temperance Society was formed at Albany, for the state of New-York, on the 2d of April last. The Hon. Reuben H. Walworth, Chancellor of the State, was chosen President. On signifying his acceptance of the office, he mentioned some of the results of his own observation and experience.

"He said he had not drank a gill of ardent spirits of any kind for five and twenty years; and during a considerable part of that time, he had resided in the cold climate of the North; that he had also travelled in the warmer regions of the South and West, and inhaled the noxious vapors which arise from the sluggish streams of the Illinois, the Ohio, and the Wabash; that he had frequently been subjected to great bodily fatigue, and exposed to the inclemency of the weather; but in none of these situations had he found it necessary to resort to the use of ardent spirits, even as a medicine. He added, that he had travelled in part of the United States where the use of ardent spirits is carried to the greatest excess, in a sickly season, when disease and death were found in nearly every house, and he was told it was impossible to preserve his health unless spirits were mixed with the water he drank; but the contrary was the fact. He would not say that ardent spirits were never useful as a medicine, but he had no hesitation in expressing his belief that the use of them was never absolutely necessary, and he had no doubt it was generally deleterious to health. He said he could also testify as to the demoralizing effects of ardent spirits; that during the five years in which he presided in the higher criminal courts of this State, it had been his painful duty to consign many of the unfortunate victims of intemperance to the state prison, and some to the galleys, that from the facts disclosed in the course of judicial investigation, he had been able in at least three-fourths of all the cases of convictions before him to charge the commission of the crime, directly or indirectly, to the use of ardent spirits. And he concluded by saying, that he considered it the duty of every friend of humanity, to exert whatever influence he possessed to stay this physical and moral pestilence which is spreading through the land, and filling the country with disease and crime."

MISCELLANY.

A LESSON FOR DUELISTS.

Two friends happened to quarrel at a tavern, one of them, a man of very hasty disposition, insisted on the other's fighting him the next morning. The challenge was accepted, on condition that they should breakfast together previous to their going to the field; at the house of the challenger. When the challenger arrived the next morning, according to appointment he found every preparation for breakfast, and his friend, his wife, and children, all ready to receive him.—Their repast being over, and the family withdrawn without any hint of the fatal purpose having transpired, the challenger asked the other if he was ready to attend. "No sir," replied he, "not till we are more upon a par; that amiable woman, and those six innocent children, who just now breakfasted with us, depend solely upon my life for subsistence—and till you can stake something equal in my estimation to the welfare of seven persons, dearer to me than the apple of my eye, I cannot think we are equally matched." "We are not indeed!" replied the other, giving him his hand, and they became firmer friends than ever.

MAXIMS.—We never find a richly cultivated understanding in one who is averse to reading.

He is of a base disposition who writes injuries on marble, and benefits in dust. Yet there are persons who have no memory to retain the favors done them, but can neither forgive nor forget an offence.

Let not a taint of profaneness debase your speech, the swearer sets his mouth against the heavens, and if he had power would pull the Almighty from his throne.

REMARKABLE BUT WELL ATTESTED INCIDENT.

Some years since, a Lady who lived in Manchester, had an occasion to pay a visit to some friends who resided at Blackloy, a village about three miles distant. It was during the summer season; and she began her journey alone, early in the afternoon, intending to return again in the cool of the evening. She had, however, not proceeded far, before a very large dog, which was a perfect stranger, found means to introduce itself to her notice. Being rather dissatisfied with her new companion, she endeavored to drive it off; but of these efforts it seemed to take so very little notice, that she found all her attempts rendered ineffectual. And as it exhibited no appearance of hostility, but seemed playful, the Lady's fears gradually subsided; she very naturally concluding, that after the dog had travelled for some time, a new object would attract its attention, and draw it from her. Nothing, however, of this kind happened. The dog accompanied her through all the roads in which she had to walk, and finally escorted her to the house of her friend. Arriving hither, she contrived on entering to shut out her companion: but this circumstance instead of causing it to retire, induced it to lie at the door, waiting her return.

Some person belonging to the family, on opening the door, and finding this large dog, inquired of the Lady if it belonged to her? To this question, she could give no other reply, than that which the preceding part of the narrative has already furnished.—She was then told, that as the dog had been her companion during the journey, it should also be a partaker in the accommodations; and it was accordingly invited in. On entering the house, the Lady was the great object of its attention. It fawned and played, and manifested, by many significant gesticulations, that it was highly gratified. Some manufactures being carried on at this place, the Lady was invited to survey them; and into every room which she entered, her "faithful dog bore her company," lying down near her feet whenever she tarried a few minutes, to look at the objects with which she was surrounded.

At length evening arrived, when the Lady and her canine associate set off on their return to Manchester: the dog highly delighted, and displaying its innocent gambols as they walked along. Proceeding on their journey, they had to pass through a long narrow lane, which, on each side, was secured with a thorn fence, the bushes of which were closely interwoven with one another. They had not gone far in this lane, before the dog gave over its friskings, and walked, in haughty silence, a few steps before her. Shortly afterwards it grew furious, its hair stood erect, and its march was accompanied with sullen growlings. As no cause of this change in its conduct appeared, the Lady became quite alarmed, and endeavoured to pacify the animal by throwing to it some gingerbread, or other article of a similar nature, which she had in her pocket. But of this it could not be induced to take the least notice. In this state things remained until they reached the extremity of the narrow lane, the dog generally marched a few steps before her. At this extremity, there was an opening into an adjoining field through the thorn fence, whence a strange man suddenly sprang, holding in his hand a naked knife.

Scarcely had the Lady time to shriek at so terrifying an object, before the dog seized him with the most savage ferocity, and brought him to the ground. The man, finding himself in this situation, earnestly entreated the Lady to call off the animal, that he might not be torn in pieces; but as she knew not its name, this was scarcely practicable; and having in vain used some efforts to divert its attention, she fastened on her journey, leaving the dog holding the man on the ground. After she had advanced a few paces, the dog quitted its hold; again overtook her, and, resuming its former playfulness and good humour, seemed to demand, as a reward for its services, the gingerbread which it had previously received. This was given with readiness, and eaten with much apparent satisfaction. Thus they proceeded, until they reached the spot where they had met in the afternoon, when the dog took its leave, and the Lady returned home in safety. To her, both the dog and the man were alike strangers; and she never saw or heard of either afterwards.

On a train of circumstances so singular, it would be easy to make a variety of remarks. The fact

itself appears to be well attested; nor has any doubt been entertained of its authenticity by the Lady's friends.

There can scarcely be any question, that the man, who had concealed himself behind the thorn fence, had a design to terrify the lady, and perhaps to rob, if not to murder, her. The place was well adapted for his purpose, as no dwelling was near the spot. It is also more than probable, that the dog first began to grow sullen when the man was perceived to be on the other side of the fence, and that they walked side by side until they reached the aperture, where, with a knife in his hand, he was seized by the courageous animal.

Can the friendly interposition of this dog be accounted for on those principles which we generally denominate instinctive? This is hard to be conceived. The Lady it seems, had no knowledge of the animal before. It came unsolicited, and accompanied her in direct opposition to her efforts to drive it away: and after having associated with her during the day, and guarded her from danger when returning in the evening, disappeared, to be seen by her no more. These phenomena must have arisen either from instinct, or a particular providence: and we shall find more difficulty in resolving all into the former, than in allowing the latter to be a branch of the moral economy of God.



EXTRACT.—To write to please the lowest, few would: to write to please the highest, fewer can: we must either stoop to the ignorance of the one, or affront the envy of the other. Let us then strive to steer between them, if we would consult both our fortune and our fame. In the middle classes there is a measure of judgment fully equal to any demands we can make upon it—a judgment not too fastidious on vanity, nor too insensible from ignorance; and he that can balance the centre, may not be fearful as to the two extremes. Were one half of the world philosophers, and the other, fools, I would either not have written these lines, or having written—burnt them.



DILIGENT HAY MAKERS.—On Monday the 13th inst. Mr. Hill commenced cutting the hay upon twenty-one acres of mowing, including a lot containing six acres, having in it at least 500 stumps, and the hay more than an acre of which was lodged. The mowing was done by Mr. Hill himself, who had not mowed before for twelve years, and by Mr. William Gordon, from Vermont, and Adolphus Hardiog, from Fryeburg, Me, in thirty-two hours, being equal to the labor of one man for ninety-six hours. Two other hands were employed in curing and getting in the hay, assisted in the intervals between the seasons of mowing by the three persons above named. Before the close of the Saturday, the hay, which, on the morning of the previous Monday, had been growing on the whole twenty-one acres, was all cut, and cured, and stowed away in two barns, most of it having been pitched over the great beams. The quantity of hay thus got in during one week, by five hands, amounted by the estimates of good judges, to be not less than forty-one tons. This is an example of diligence and activity, probably unequalled in the annals of hay-making in New-England.—*Mass. Journal.*



Hints, suitable for the pressure of the Times.—Cease to indulge in the luxuries of life, they neither prolong our existence nor add to our happiness.

Desist from the use of ardent spirits, and even wine except in cases of sickness; these corrupt morals, reduce the purse, and shorten life.

Join in no expensive entertainments at home or abroad—they engender many evils.

Let us lay aside our carriages and horses—they invite dissipation, cherish idleness and exclude that kind of exercise which health demands.

Indulge in no extravagance of dress, neither in yourselves or your children; outward show does little to secure the good opinion of those who can render us the best service.

Teach your children to believe that their future livelihood must depend upon their own exertions, and early accustom them to some kind of labor, that they may not be wholly unprepared when necessity overtakes them.

Lay aside the use of tobacco in all its forms, as a habit uncleanly, expensive, troublesome, a twin brother of intemperance, and a harbinger of disease. Many waste more money by the (low Dutch) practice of smoking alone, than they pay for the support of that religion upon which their immortal welfare depends.—*Centinel.*



It appears from an analysis of the last edition of the *Clerical Guide*, that the grand total of benefices, dignities, and minor canopies, in England and Wales, is 12,200; that they are divided among 7,669 persons, of whom 3,853 hold one preferment only; 3,304, two; 370, three; 73, four; 38, five; 12, six; 4, seven; 1, eight; 2, nine; and 1, fifteen.



FLOUR IN BURNS.—From various reports of cases in the foreign journals, it appears that the application of flour to the denuded surface produced by burns and scalds is often attended with great relief, and productive of the happiest results, and has sometimes effected a cure when many of the more usual remedies have been employed to little purpose. This remedy acts by shielding the part from the influence of the external air, by checking the profuse discharge, and moreover, as it is supposed by some, by the supply of that animal gluten which is essential to the process of incarnation. In many cases in which it was applied, the pain was at once relieved, and the process of healing went on with unusual rapidity. We have known this practice repeatedly tried in this city, with results equally favorable to its reputation. Two cases of this description, by Dr. Storer, will be found in this Journal. The remark had previously been made by many persons who had treated ulcerated surfaces caused by burns, that the frequent removal of the dressings, and exposure of the parts to the external air, were productive of unnecessary pain to the patient, and retarded healing; and that such surfaces required a permanent protection. The present plan seems entirely in accordance with this principle. The effort of nature to protect the part by scabbing is seconded by the application,—no unnecessary disturbance is produced, and the sanative process goes on with the least possible interruption.

In order to secure the best effect from the use of the flour in these cases, it ought to be lightly dusted on the surface exposed, either by enclosing it in a bag of sufficiently open texture to permit its transmission, or by using the common dredging box, in which the article is usually contained. The amount thus applied should be left on: as the discharge oozes through this layer, a second may be added, and thus the part be kept nearly dry.

Blistered surfaces, when they become extremely painful, and prove obstinate under the usual applications to heal them, are greatly relieved by this mode of treatment. Flour, or powdered starch, has been a long known and familiar remedy for frets or erosions of the skin, so common in children, from the friction between adjacent parts; and it forms, in these cases, the best as well as the simplest remedy.—*Boston Med. and Surg. Journal.*



PASTURE.—An English writer recommends to mix a few sheep and one or two colts in each pasture for horned cattle. Another says, "the following economical experiment is well known to the Dutch, that when eight cows have been in a pasture, and can no longer obtain nourishment, two horses will do very well there for some days, and when nothing is left for the horses, four sheep will live upon it; this not only proceeds from their differing in their choice of plants, but from the formation of their mouths, which are not equally adapted to lay hold of the grass. New grass, stocked very hard with sheep will unite and mat at the bottom, and form a tender and inviting herbage. In North Wiltshire, (famous for cheese) some dairymen mix sheep with cows, to prevent the pasture from becoming too luxuriant, in the proportion of about one sheep to a cow.

"The bottom of an old hay stack is estimated an excellent manure for pasture land, as besides the nourishment it affords, it contains a quantity of grass seed; which furnishes a new set of plants. It should never be suffered to mix with manure for grain or corn lands, as it will cause them to be overrun with grass and other plants, which though useful in a pasture, are weeds in arable land."

TIME.

How slowly and how silently doth Time
Float on his starry journey. Still he goes,
And goes, and goes, and does not pass away.
He rises with the golden morning, calmly,
And with the moon at night. Methinks I see
Him stretching wide abroad his mighty wing,
Floating forever o'er the crowds of men,
Like a huge vulture with its prey beneath.
Lo! I am here, and Time seems passing on;
To-morrow I shall be a breathless thing—
Yet he will still be here; and the blue hours
Will laugh as gaily on the busy world,
As though I were alive to welcome them.

LADIES' DEPARTMENT.

INDUSTRIOUS FEMALES.

What a happy simplicity prevailed in ancient times, when it was the custom for ladies, though of the greatest distinction, to employ themselves in useful and sometimes laborious works! Every one knows what is told us in scripture to this purpose concerning Rebecca, Rachel, and several others. We read in Homer of princesses drawing themselves water from springs, and washing, with their own hands, the finest of the linen of their respective families. The sisters of Alexander the Great, who were the daughters of a powerful prince, employed themselves in making clothes for their brothers. The celebrated Lucretia used to spin in the midst of her female attendants. Among the Romans no citizen of any note ever appeared in public in any garb but what was spun by his wife and daughters. It was a custom in the northern parts of the world, not many years ago, for the princesses who then sat upon the throne to prepare several of the dishes at every meal. The depravity of the age has, indeed, affixed to these customs an idea of meanness and contempt; but, then, what has it substituted in the room of them? A soft indolence, a stupid idleness, frivolous conversation, vain amusements, a strong passion for public shows, and a frantic love of gaming.

The habits of industry, says an elegant female writer, cannot be too early, too sedulously formed. Let not the sprightly and the brilliant reject industry as a plebeian quality; as a quality to be exercised only by those who have their bread to earn, or their fortune to make. It is the quality to which the immortal Newton modestly ascribed his own vast attainments; who, when he was asked by what means he had been enabled to make that successful progress which struck mankind with wonder, replied, that it was not so much owing to any superior strength of genius, as to an habit of patient thinking, laborious attention, and close application. Industry is the sturdy and hard-working pioneer, who, by persevering labour, removes obstructions, overcomes difficulties, clears intricacies, and then facilitates the march and aids the victories of genius.

APOLOGIES.—A lady invited Dean Swift to a most sumptuous dinner; she said, "Dear Dean, this fish is not as good as I could wish; though I sent for it half across the kingdom, and it cost me so much," naming an incredible price. "And this thing is not such as I ought to have had for such a guest; though it came from such a place, and cost me such a sum." Thus she went on decrying and underrating every article of her ostentatious and expensive dinner, and teasing her distinguished guest with apologies, only to find a chance to display her vanity, in bringing the trouble and expense of her entertainment to view, until he exhausted his patience. He is reported to have risen in a passion, and to have said, "True, madam, it is a miserable dinner; and I will not eat it, but go home and dine on sixpence worth of herring." Such is the general character of apologies.

ENGLAND.

The ancient state of England is but little known before the Romans were in possession of it; but it appears that the first inhabitants were very barbarous and uncultivated. The Romans describe the Ancient Britons as a plain, simple, unlettered people, divided into a number of small and independent states, and each state governed by a chief magistrate, or king. The Druids were the only learned men among them. The inland inhabitants are re-

presented as extremely numerous, living in huts or cottages, thatched with straw, and feeding large herds of cattle. They subsisted chiefly upon milk, fruits, and flesh procured by the chase; what clothing they had, usually consisted of skins of animals, but a great part of their bodies, their legs and thighs, arms and shoulders, were naked, and painted of divers colours, and their hair hung down their backs. The dress of savage nations is every where almost the same.

Their forces consisted chiefly of infantry; but they had a considerable cavalry, which they could bring into the field upon extraordinary occasions. They likewise used chariots in battle; which they managed with great dexterity; being armed with scythes, fastened to the end of the axle-trees, inflicting terrible wounds, and spreading terror and devastation wheresoever they drove: the chieftains managed the reins, while their dependants fought from the chariot.

The religion of the ancient Britons was one of the most considerable parts of their government; and the Druids, who were priests or ministers of the most distinguished order, were the guardians of it, and had the management both of justice and religious rites; these likewise exercised an unlimited influence over the rude multitude, who revered them as beings more than mortal. They possessed the right of making laws, and of explaining and putting them in execution. They were considered as the interpreters of the gods; and the austerities of their manners, the simplicity of their lives, with the honours of their birth, joined to those of their functions, procured them the highest veneration among the people. They chiefly resided in groves of oak, where they celebrated their solemnities; and they were exempted from all taxes, and military services, as their persons were held sacred.

The religious principles of the Druids are thought to have been similar to the Magi of Persia, and the Chaldeans of Assyria; therefore, to have been derived from the same original. Their religious tenets teemed with the grossest superstitions. They inculcated the Pythagorean doctrine of transmigration of souls into other bodies, as well as many other strange things, which are now but very imperfectly known; as they never suffered their learning to be committed to writing, that the vulgar should not become acquainted with it.

On solemn occasions, they sacrificed human victims, which they burnt, in large wicker *idole* or *images*, made of osiers, and filled with living men; they then set fire to the images, and burnt these miserable creatures, as an offering to their deities.

There were two classes of men among the Druids, which were highly respected; the one called *bards*, to which were intrusted the education of youth and whose business it was likewise to compose verses in commemoration of their heroes and other eminent persons, and to furnish songs upon public occasions, which they sung to the sound of harps; the other had the name of *prophets*, who regulated all public affairs, directed and put in order all public sacrifices and religious ceremonies, and foretold future events. They were under a principal, elected by themselves, called the *Arch-Druid*; in whom was invested supreme authority. The Druids being the national preceptors, it is natural to suppose that the inhabitants took a tincture from the discipline of their teachers, as their superstition continued, and prevailed long after the introduction of Christianity.

Several circles of stones are to be seen in different parts of the kingdom, which go by the name of *Druid Temples*, of which Stone-henge, in Wiltshire is the most remarkable. Abury, in the same county, was also a signal monument of this kind; and Rollright, in Oxfordshire, and various other remains of these temples are still in existence in various parts of the kingdom.

GENERAL INTELLIGENCE.

The capture of Silistria by the Russians, which we stated as a report in our last number, is now confirmed. This event, which gives a new aspect to the operations of the Russians, assumes still greater importance from the consideration, that the Russian army is thought to have re-established its military reputation; and the Emperor professing to be satisfied therewith, and now finding himself so

far standing on the vantage ground, has signified to the different courts of Europe his willingness to put a termination to the war. If the Emperor is indeed sincere in this profession, his terms will be such, as the Porte can accede to without any cession of territory to the Russians, or without making any concession which will be derogatory to the national character. We sincerely hope that hostilities may cease; but until ulterior measures shall more fully develop the designs or purposes of both parties, it would be altogether premature to speak with confidence upon the subject.



STATE OF TRADE.—The trade of this town, though by no means in a state of stagnation, is far from being in a satisfactory condition. American produce of all kinds continues to be depressed, and the losses suffered in consequence of its depreciation must be felt severely on both sides of the Atlantic. The accounts from Manchester also unfavorable, several failures having taken place there in the course of the last week, among which is mentioned that of Mr. S. R. Brooks, the Deputy American Consul, for the sum of 80 or £100,000.—*Liverpool Times*.

The present is always a very dull season of the year in the country trade, and accordingly much less is just now doing in that branch of business than was the case a few weeks ago. There continues to be a considerable demand for manufactured goods for some of the foreign markets; whilst from others the accounts are by no means encouraging. Twist, for shipping is still in brisk request. We regret to say, that confidence has been injured this week, by the announcement of three or four failures; one of which (that of a house in the American trade) is understood to be for a heavy amount.—*Manchester Mercury*.



THE INFERNAL TRADE.—A correspondent of the Baltimore American, writes from Havanna, under date of July 21. "A slave vessel arrived yesterday from Africa. The ship *Fama*, of 20 guns, has arrived on the coast of this island from Africa, and landed three hundred and six slaves; she lost six hundred slaves by sickness!" This is truly horrible, and humanity cries aloud at such a violation of laws, human and divine. At all events, this infernal trade should be stopped. If Spain be too inefficient, other powers should interfere and hunt the piratical slave-trade from the face of the deep.

American Paper.



ST. ANDREWS, August 18.—The Courts of Nisi Prius, Oyer and Terminer and General Gaol Delivery, rose only on Friday last; having been ten days in Session, an unusual period in this County: two School Masters, (*William Gray* and *Edward Kean*) are now in Gaol, suffering the penalty of the Law, for Forgery, one of them, indeed, (*Kean*) for Larceny and Forgery. It is dreadful to reflect for a moment, that such knaves should be hired to instruct the rising generation. It behoves the Trustees of Schools to be extremely cautious whom they engage to perform such an important duty.

AUGUST 25.—THE PILLORY.—Yesterday the sentences of the Law was carried into execution upon *William Gray* and *Edward Kean*; who were placed in the Pillory for one hour. *Kean* appeared trembling and penitent: he did not lift his head nor raise his eyes to gaze on the assembled multitude.—Not so with *Gray*. He came forward with a bold and unblushing effrontery; assisted in removing the iron clasp which bound the planks through which their heads and arms were protruded; and looked around and smiled upon the crowd!—his appearance was that of a man with a hard and unfeeling heart, incapable of being affected with a sense of shame. Hard labor and solitary confinement would be the most appropriate punishment for people of this man's disposition;—and we hope and trust that ere another year rolls away, a Penitentiary will be erected in this Province,—when the ends of justice may be more fully satisfied.



RUSSIA.—It is stated that the Emperor of Russia has manifested a disposition to negotiate since the important victory gained by Count *Diebitsch* over the Turks, and that a flag of truce has been sent into Schumla. We sincerely hope that this report may be confirmed. The late victory has re-established and increased the military reputation of the Russian armies, and the Emperor, by endeavoring to make victory conducive to peace instead of conquest, will prove at once his moderation and his magnanimity.

POETRY.

Written on the approach of the Comet in 1829.

'Twas night—and the Moon cast a tremulous ray—
The winds murmur'd sorrows around!
As pensive I sat—my Muse caught the lay,
And turn'd all her strains to the sound.
Should the production be deem'd, my dear Sir,
Of merit sufficient to claim
A place in your next—perhaps 'twill confer
A blessing thro' Jesus's name.

L.

Tremble O Earth! and shake the solid poles—
Whilst fraught with woes, a baneful Comet rolls!
Steady and true—from error's wand'ring free—
Ordain'd—constrain'd by God's own firm decree,
Right onward comes (in awful vengeance hurl'd)
A fiery Orb to scourge a sinful world!
Its course and end mark'd out, ere Time began,
Th' involve, perhaps, in conflagration, Man.
Its dread approach, progressive, hastens on—
And, in its orbit darts, its fires along.
The Time's at hand—the awful Day of Doom!
When Orb with Orb, perhaps, in contact come!
Shall Earth recede, or in her orbit stand—
Recoil—shrink back—to shun the woes at hand?
Alas! 'tis vain—'tis most absurd to try
To shun—avoid—or baffle the Most High!

Th' Eternal Word th' Almighty did disclose—
The Word took form—and all Creation rose!
Orb follow'd Orb—all on their centres hung—
And Suns, consenting, drew their spheres along:
Earth to its system form'd in ample round;
Whilst Comets link'd them in the vast profound.
In God's own order still the Planets roll—
Constrain'd by laws, sustain'd by God's control.
Just as two magnets, form'd with equal pow'r
Sustain, suspended, when amidst a tow'r—
Planets revolve—sustain'd by equal force
Firm in their orbits, run their stated course:
Between two points—drawn at opposing poles,
Right in the midst, each mazy planet rolls.
Amazing grandeur!—wonders, at a glance,
On wonders, open thro' the vast Expanse!
How passing wouder—God! who made the whole—
And Man replete with an immortal Soul!
Oh, man! reflect—ponder and pause awhile—
Nor longer let delusive pow'rs beguile!
Repent—believe—reform without delay!
Prepare to meet the great eventful Day!
This truth is certain—should some Prophets fail,
And modern calculations end in tale—
Grim Death must come! and mortal man must die,
And sink in woe, or soar to bliss on high!
He who believes and is baptiz'd shall rise
To everlasting bliss above the skies!
He who believeth not—and dies, shall go
With those condemn'd—to everlasting woe!

You are a Christian, Reader, or you're not—
Die as you are—here you may read your lot!
Weigh well your standing—is it on the Rock
Of Eternal Agos?—then you'll pass the shock
In Death's dark Valley—and an entrance gain
Within the confines of the Blest Domain!
As well mere man might wade a Noah's flood,
As pass to Heav'n without the Atoning Blood!
As well might Lucifer attempt to gain
Heav'n's lofty Throne—and rule the Blest Domain,
As to attempt to keep from Heav'n above
The one whose faith is well sustain'd by love!
Nor Death, nor Hell, with all th' infernal Band,
Can pluck one Christian from th' Almighty Hand!
God's Word is sure—the Holy Scriptures prove—
"I'll love thee with an everlasting love!"
'Tis true indeed—to favor Satan's boast—
Professing Christians may at last be lost!
But such profession is a human art—
Forg'd from the tongue, to veil a wicked heart.
Thousands, no doubt, of Counterfeits, in place,
Present themselves amongst the Sons of Grace.
Some may assume an Angel's specious guise—
Affect the good, and counterfeit the wise!
But all their art—the Satan's pow'rs combine,
Can't pass one counterfeit for Love Divine.
Without true love our works will all be found
As sounding brass, or cymbal's tinkling sound!
'Tis that true faith which always works by love
Fraught with good works, can, fairly, Christians prove.
Nor faith, nor works, however great and good,

Can save one soul without Redeeming Blood!
By Grace we're sav'd thro' Faith—that not of man—
Mercy thro' Christ, is God's Eternal Plan.
God rules supreme!—let Saints and Angels join
In love, and joy, and harmony Divine!
"Glory!" resound thro' all the Heav'nly Host—
"Glory!" to Father—Son—and Holy Ghost!

L.

Sussex Vale, August 12th, 1829.

THE JOURNAL.

THE WEATHER.—The dry clear weather which had continued for several weeks previous to last Sunday, afforded a most favorable opportunity for the operations of hay-making; and the hay harvest may be considered as finished,—the quantity a full average, and the quality excellent. Rain, the want of which began to be felt, fell in copious showers on Sunday last; and continued with little intermission during the day and the evening. On Monday the wind blew strongly from the North-West, the heavens were covered with dark heavy clouds, the atmosphere was cool, and had a wild stormy appearance like the latter part of October or November. On the following day it cleared off mildly, and the weather resumed its former reasonable appearance. Yesterday there was more rain, heavy thick clouds, and strong wind from the northward and westward. The coolness of the atmosphere, rendered fire desirable, and fears were excited lest frost would immediately follow; but happily the air has moderated, and those fears have subsided. The wet and the cold which had prevailed during the early part of the season, had retarded the growth of the crops; and although they have since resumed a very favorable appearance, yet they are more backward than usual, and further time is necessary to mature and ripen grain of every description, as well as potatoes.

MELANCHOLY CATASTROPHE.—We regret to state the premature demise of Mr. ALEXANDER SIMPSON, occasioned by his falling from a window in the third story of the house in which he resided. This melancholy event took place shortly after 9 o'clock on Wednesday evening last. Mr. S. had gone to bed some time previous, and the cause of his rising again, and the circumstances which led to his fall, are altogether unknown. Some persons passing that way shortly after his fall, found him lying on the flags, but he was in a dying state, and survived only a few minutes after being taken into the house. Mr. Simpson was about 30 years of age, he was a native of Aberdeen, and had resided in this City upwards of ten years; his manners were mild and conciliating, and his death is much regretted.

PISTAREENS.—Within a few days past, Pistareens, which formerly passed in this place for a shilling, have by general consent fallen to tenpence. They are not considered a lawful tender, and the Bank of New Brunswick, has refused to receive them, except in the form of change, and in amount less than one dollar, from any person, at one time. Pistareens have for some time been at less than twenty cents in the United States, and lately large sums in that coin were imported from Boston, where they were had at from 16½ to 17 cents each. The influx of Pistareens caused by these importations, has led to a consideration of their intrinsic value, which has resulted in their consequent depression.

GOOD NEWS.—Very favourable accounts of the state of the Crops, both in the United States and in the Canadas, continue to be received; and we are happy to have it in our power to add, that accounts of the same nature continue to be received, from every part of this Province also. Upon these grounds there is good reason to expect, that bread will be plenty and consequently at a reduced price in the ensuing year. Should the crops be good in Europe also, and should tranquility be restored in that quarter, this latter circumstance, by placing things upon a solid and regular basis, and by checking the spirit of speculation in the article of bread, will have a happy effect upon the price of that necessary of life. In Upper Canada, according to our latest advices, the price of flour, had in a few days fallen from 7 to 5½ dollars per barrel. It has also fallen in New-York to 5 dollars, except some choice brands, which bring a few cents more, and the price has been proportionally reduced in this place.

MICROSCOPE.—Yesterday for the first time, we had an opportunity of witnessing the astonishingly magnifying powers of the Solar Microscope, now exhibiting by Mr. Lewis, at Masonic Hall. We find ourselves utterly incompetent to attempt a description; and therefore shall only say, that the Microscope furnishes oculat demonstration of the truth of the assertion long since made, that "every particle of matter teems with life." It will assist us, in forming some faint idea of the infinite wisdom of the great Creator, in the adaptation of the several

organs and members of even the smallest insects, for the several spheres they are destined to occupy; and while as a matter of curiosity it may be gratifying to have a view of the animalcules, which swarm in a drop of vinegar, in a mite of cheese, or in the particle of dust which rests on the outside of a fig, &c. &c.; it will also lead us to admire that wisdom, which has so limited the powers of the most perfect natural vision, as to prevent that disgust and loathing which would necessarily arise were our eyes capable of discovering the animalcules which exist and move in many of the articles upon which we subsist. Great, indeed, and marvellous, are the works of God! and in wisdom hath he made them all.

One hour's attendance at the Masonic Hall, will enable any person to understand the subject better than many hours bestowed upon reading the most elaborate description. Mr. Lewis intends shortly to remove the Microscope: such persons therefore, as wish to indulge a laudable curiosity, will do well to avail themselves of the present opportunity, by calling on the first fair day.—City Gazette.

Notwithstanding the unfavourable state of the weather, the Collection at Trinity Church on Sunday morning last, in aid of the funds of the Saint John District Committee of the Society for the Promotion of Christian Knowledge, amounted to nearly Ten Pounds. The Collection for the same object, announced to take place at St. John's Chapel in the afternoon, was postponed in consequence of the wetness of the day, and takes place on the morning of Sunday next.—Observer.

MELANCHOLY ACCIDENT.—On Saturday morning last, the child of Mr. ADAMS, of Portland, was unfortunately drowned by accidentally falling over one of the wharves. The body having risen to the top of the water, was almost immediately found and conveyed to the parents, whose feelings on the afflicting occasion may be conceived, but cannot be described.—Ibid.

Collect for the Twelfth Sunday after Trinity.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

MARRIED,

At Montreal, on the 10th ult. CHARLES R. OGDEN, Esq. His Majesty's Solicitor-General for the Province of Lower Canada, to SUSAN, eldest daughter of the late Isaac Winslow Clark, Esq. Deputy Commissary Gen.

On the 15th August, at St. John's, N. F. by the Rev. F. H. Carrington, the Rev. CHARLES BATE, Methodist Missionary for Island Cove and Perlican, to MISS SARAH BEAR NES.

At Annapolis Royal, in St. Luke's Church, on Tuesday morning the 25th August, by the Rev. Dr. Millidge, ISAAC WOOD, Esq., M. D. R. P. B., of New-York, to MARY CAMPBELL, second daughter of Isaac Bonnett, Esquire, of the former place.

AGENTS FOR THIS PAPER.

Fredericton, Mr. Asa Coy. Woodstock, Mr. Jeremiah Connell. Shoffield, Dr. J. W. Barker. Chatham, (Miramichi,) Mr. Robert Morrow. Newcastle, (ditto,) Mr. Edward Baker. Bathurst, Benjamin Dawson, Esq. Sussex Vale, Mr. George Hayward. Sackville, Rev. Mr. Busby. Moncton, William Wiley, Esq. Shepody, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard.

NOVA-SCOTIA.

Halifax, Mr. John McNeil. Cumberland, Thomas Roach, Esquire. Newport, Rev. R. H. Crane. Bridge Town, Mr. A. Henderson. Granville, Rev. A. Desbrisay. Yarmouth, Mr. John Murray. Barrington, W. Sargent, Esq. Sydney, (Cape Breton) Joseph Noad, Esq. P. M.

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

Quebec, John Bignall, Esq. P. M.