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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, MAY 30, 1829.

NO. 19.

### BIOGRAPHY.

*A Memoir of the Rev. Leigh Richmond, A. M.—Author of the Dairy Man's Daughter, Young Cot-tager, &c.*

[CONTINUED.]

"In 1796, Mr. Richmond began seriously to think of taking orders, and of marrying on a curacy. In that situation, he intended conscientiously to do his duty, though he had not the deep sense he afterward entertained of the vast importance and responsibility of the charge he was about to undertake."

The important period to which Mr. Tate alludes was now arrived, when it became necessary that he should no longer delay his choice of a profession,—that choice, which exercises so powerful an influence over all the events and circumstances of future life, and in which our usefulness and moral responsibility are so deeply involved.

It was the wish and intention of Mr. Richmond's father that he should embrace the profession of the law, with the view of being called to the bar; but after taking his degree, the predominant views of his mind are thus expressed in the following letter:—

"Cambridge, Feb. 18th, 1794.

"My dear Father,

"It has long been my wish to write to you on the subject which has occupied so much of my attention of late; and on which, during the solemn interval of my confinement, I had more frequent opportunities of meditating than on any former occasion. I hope and trust that I have thought more seriously on this subject, and have pursued a more regular train of sound reasoning and self-examination on account of my illness, than if I had enjoyed an uninterrupted series of good health. The time is now arrived when, after having passed through the regular forms of an academic education, it is expected that a young man should select his profession; and on the foundation (which he either has, or ought to have laid in the university) of sound learning and good morals, should begin to raise a superstructure of such materials as may render him an ornament to his profession and a satisfaction to his friends.

"I should here feel myself guilty of much ingratitude, or at least of much unpardonable neglect, if I did not, at this period of my life, return you my most sincere and unfeigned thanks for the repeated testimonies of affection and generosity which I have experienced for upwards of two-and-twenty years at your hands: more especially do I feel myself indebted to you, during the last four years, for placing me in a situation in which I have enjoyed numberless happy hours; have formed friendships and connexions, which are a source of honest pride and satisfaction; and have had an opportunity (which I hope I have not entirely thrown away) of making great proficiency in such studies and acquirements, as must and will be the chief basis of my future usefulness and happiness. If such be the obligations which I owe to your kindness, what must be my insensibility to every tie of affection, and to every principle of honourable feeling, were I deficient in my expressions of gratitude to the benevolent author of so many blessings. No, sir, I am neither ungrateful nor insensible. It has not been my custom, hitherto, to make long professions, nor to enter into a detail of my internal feelings; and, perhaps owing to a deficiency of this kind, I may have suffered in your opinion, on some particular occasions, more than I deserved. It now appears, therefore, to be the more advisable to unfold myself at large, observing, at the same time, that the chief faults and errors of which I hitherto have been, and of which I am still, I fear, too susceptible, have not arisen from any source of moral depravity, or innate viciousness; but from an evil, which I see much too prevalent among young men, and from the contagion of which I have not been entirely able to escape; I mean, the want of resolution to resist temptation, when it is opposed to their better convictions. A very moderate acquaintance with the younger part at least, of man-

kind, will convince any observer, that a certain degree of irresolution is by no means inconsistent with many better qualities, and often has its origin rather in the influence of external example, than in any real viciousness of the heart. But I can truly say that I am very desirous of becoming such as your most sanguine wishes could expect, and I look up to a superior Power for assistance not to violate these my resolutions.

"It appears to me, that in reviewing the respective merits of the different professions, and in determining upon one of them, a very intimate self-examination is requisite, previous to the formation of any fixed resolution. It has been my endeavour for five months past to pursue this difficult undertaking, and I hope I have not failed in the attempt. The church and the law are two subjects to which I have directed my attention. I have consulted my own inclinations, abilities, deficiencies, merits, and demerits, and examined them in as many points of view as I have been able, in order to determine which of those professions was the best calculated to promote my own, and the welfare of others. My present determination is in favour of the former, principally from the following considerations. The sacred profession is in itself without doubt the most respectable and the most useful in which any man of principle and education can possibly be engaged. The benefits which it is the province of the clergyman to bestow on his fellow creatures are more widely disseminated, and are in themselves more intrinsically valuable, than those of every other profession or employment united together. To a conscientious mind, therefore, that line of life appears to be the most eligible, in which he may be enabled to do the most solid good to mankind.

"One very strong argument with myself for preferring the church to the law is, that I have found, from four years' experience, a strong inclination to study several branches of literature, which are far more connected with the church than with the law, as neither their nature nor the time requisite to be bestowed upon them would allow the lawyer to exercise himself in them. What these are shall be the subject of future information to you. At present, my desire of becoming a very good general scholar is so much stronger than that of becoming an extremely good particular one, that I am convinced I could not throw aside the hopes of pursuing my favourite views in that way, and dedicating myself solely to one, and that perhaps not the most inviting, without the utmost regret.

"Your affectionate son,

"LEIGH RICHMOND."

In these views the father of Mr. Richmond ultimately expressed his acquiescence, though his own wishes inclined him to recommend the choice of the bar; and thus was the profession of the church determined upon, for which he afterwards proved to be so singularly qualified, and where his influence and services were so widely felt and acknowledged.

He continued to reside at Cambridge till the end of the Midsummer term, in 1797, pursuing those studies which were more immediately connected with his future destination.

The following letter, the last that he wrote from college to his father, expresses his sentiments more fully on the subject of the ministry, and his preparation for those duties on which he was now on the eve of entering. It is dated June 30th, 1797:—

"My dear Father,

"I take this opportunity of returning you my most hearty and sincere thanks for all your kindness to me during my stay at Cambridge, for the last (nearly) eight years. I look back on the time which I have there spent, with a considerable mixture of pain and pleasure. That I have done things which I ought not to have done, and neglected to do things which I ought to have done, is most true; yet have I added very considerably to my stock of literary information—have gained the good-will and approbation of many respectable and good men—have made

acquaintances and friends of several literary and worthy characters—have enabled myself, I trust, by the improvement of my abilities, such as they are, hereafter to maintain myself. I have also had an opportunity of contemplating men, manners and morals to a very extensive degree; and finally, in an age of much infidelity, and surrounded by many, whose principles savoured strongly of irreligion, I have built up a fabric of confidence in, and love for, that holy religion of which I am now a professor. To this I ultimately look as my future guide through life, and hope it will enable me to bear with fortitude those evils, which may be in store for me; for who can expect exemption? In return for these advantages, I have only to offer you my gratitude, and my affection, and let what will hereafter become of me, bear in mind that it is not in the power of any thing human to lessen, either the one or the other. I am now preparing to undertake what I cannot but consider as a most serious and weighty charge—the sole responsibility, as resident clergyman, of two parishes. So far as information is required, I hope I have not laboured in vain; so far as good resolution is concerned, I trust, I am not deficient: as regards my success and future conduct in this important calling, I pray God's assistance to enable me to do my duty, and to become a worthy member of the Established Church; a church founded on the purest and most exalted principles of unsophisticated Christianity, as delivered by its divine author himself, and confirmed and explained by his inspired successors. The character of a fashionable parson is my aversion; that of an ignorant or careless one, I see with pity and contempt; that of a dissipated one with shame; and that of an unbelieving one with horror. I am very busy preparing sermons for my future flock. It requires much practice to write with fluency and ease. Believe me to be, with every sentiment of regard and affection,

"Your son,

L. RICHMOND."

"To Dr. Richmond,  
Grecian Coffee House, London."

Mr. Richmond was ordained deacon in the month of June, 1797, and proceeded to the degree of M. A. the beginning of July, in the same year. On the 22d of the same month, he was married to Mary only daughter of James William Chambers, Esq. of the city of Bath; immediately after which, he proceeded to the Isle of Wight, and entered upon the curacies of the adjoining parishes of Brading and Yaverland, on the 24th of July. He was ordained priest in 1798.

### DIVINITY.

SUBSTANCE OF A SERMON,  
PREACHED BY THE  
REV. MR. CARTER,  
(Of Braintree, at Chelmsford, Essex),  
Jan. 28, 1826.

Text, 2 Corinthians, v. 10.—For we must all appear before the judgment-seat of Christ.

It is awful to look around, and observe how little the minds of men are engaged on those subjects in which they are most deeply interested, and on which their greatest happiness depends. Engaged in the concerns of the world, men have little disposition to bend their minds to death, judgment, and eternity; but, accustomed to see one event happen to all, both the righteous and the wicked, they foolishly persuade themselves, all will be right at last, and they cry, "Peace, peace," when there is no peace. And some even go far enough to persuade themselves that there is no reality in the other world, and sceptically ask, "Where is the promise of his coming? but dreadful will be the consequences of their folly in a day of judgment, when they will be undeceived, to their utter dismay and confusion. The word of God continually refers us to the subject, and enforces upon us a serious attention to it; "for we must all appear before the judgment-seat of Christ." But let us consider,

1. The scene in which we are to appear, viz. before the judgment-seat of Christ.

God has wisely determined, that the judgment of this world shall be executed in the person of his only Son, Jesus Christ, and for this we have the authority of the Scriptures, wherein it is written, "For he hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Christ will then descend to the earth in the execution of omniscient justice, unerring truth, and universal authority: "the Father hath committed all judgment to the Son;" he will prove himself to be the God Almighty—in him we shall behold the Judge of heaven and earth. Ever since the apostles saw him ascend to heaven, he has been occupied in his human nature at the throne of God; and as it is written, he shall come again in like manner, as they saw him go up. The judgment of the world is an honour decreed to him, and it is an honour due to him; for that great work of redemption which he accomplished whilst on earth, it shall be his to come to judgment, in order that he may then gather up his saints from all quarters of the globe, and pass a sentence of acquittal, and present them faultless before the Father: and it is equally due to him, that he should have the honour of publicly condemning those who have trampled his authority and laws under their feet, and to whom he shall say, "Depart, ye cursed, into everlasting fire." The time of his coming is not revealed, nor is it necessary that we should be acquainted with it; we are, indeed, told that he will come "as a thief in the night," and we may fairly presume that he will descend to some place above our earth, yet within sight of it; for we are assured, "Every eye shall see him, and nations shall wail because of him." There shall be the judgment-bar, and the judgment shall be set before the throne of his glory; the books shall be opened, out of which, and according to the evidence contained therein, every one shall be tried; there shall be also the agents of God, as flames of fire descending; there shall be the sound of the trumpet, and it shall be to his angels by the sound of his instrument to sound his approach—to collect together the dead from all parts and quarters of the earth: "and the trumpet shall sound, and the dead shall be raised in the twinkling of an eye, and shall stand before God;" there will be a great division of the righteous from the wicked.—"He will place the sheep on his right hand, and the goats on his left." It will be the day of the general resurrection, both of the just and the unjust.—"They that have done good, to the resurrection of the just; and they that have done evil, to the resurrection of damnation." That will be the day when the earth shall be destroyed—the final dissolution of all things. "The stars shall be darkened," to make the scene more solemn; "the moon shall be turned into blood," to strike terror and dismay into the ungodly; "the stars shall fall from heaven," indicating the general wreck of nature; "and the elements shall melt with fervent heat." Thus the apostle describes the scene, and this is the scene in which we shall all appear, and in which we shall be all deeply interested.

II. The appearance itself. 1. It will be personal—we must all appear—you and I must be there personally at this awful crisis; we shall appear there both body and soul: the identity of the body is clearly revealed in the gospel—"Bone to its kindred bone shall cleave." The spirit will continue in a disembodied state till the day of judgment, when it shall descend to reunite to the body; the soul of a Christian will not join the body in the same state as when it separated, but it will be raised up in a state of glory and perfection, destined to live forever in a state of blessed immortality; "though sown in weakness, it will be raised in power." The wicked also shall there appear; but, oh! with what different feelings! The moment a wicked man dies, he enters into hell, and is kept there till the judgment. We cannot, indeed, follow the spirit beyond the verge of time; but in the scriptures we read, that the soul of Lazarus was immediately borne to the scene of glory, while the spirit of Dives was carried to hell. They will also be awakened by the sound of the trumpet, and rejoined to their bodies again, not as the righteous, but in a state of weeping and wailing and gnashing of teeth. Thus both classes will appear before the judgment-seat

of Christ. God will know us, and we shall know ourselves to be the same identical persons as on earth, and our former characters and conduct will rush into our imaginations. In that day we shall hear some saying, "Come Lord Jesus," whilst others are calling to the rocks and to the mountains to fall on them, and hide them from the presence of the Lord.

2d. This appearance will be judicial, that is, it will be for the purpose of judgment—"to be judged according to our works, whether good or bad." The proceedings of that day may be illustrated by a reference to our own judicial proceedings in the courts of law, which are founded on evidence; and Christ will proceed in the same way, and the evidence against us will be our actions in this world, which are recorded by the Judge himself; but our works are not recorded as the procuring cause of our judgment; for the righteous will disclaim good works, as Christ represents them as saying, "When saw we thee hungry, and fed thee," &c. This will also apply to the wicked; their character is just the reverse of what we have described—a life of sinfully, and dissipation; and whilst the works of the righteous will be brought forward to show their interest in the redemption, the works of the wicked will be produced to prove the justice of their sentence. All the good which God gives in this world, he gives in mercy, and not as deserved; and all the evil he bestows, is as justice due to us for our crimes.

3d. It will be universal. We must all appear; before him shall be gathered all nations; there will be no exception; every person that has lived from Adam to the last infant that shall be born, must all be there. This is fully and beautifully described by John, in the apocalyptic vision. Ministers must there appear to give an account of their stewardships—a thought which is enough to strike a person with awe; they will then have to answer, not whether they have tried to please their hearers, but whether they have, with undeviating truth, "given to every man his portion of meat in due season." And no one, but he who feels the situation of a minister as he ought, can tell the weight which hangs on such a character. On the other hand, you are equally responsible, that you make a due improvement of what you hear; you will have to answer why, when your convictions have been erased, you returned to your evil companions, and endeavoured not to shake them off.

Parents will have to give an account of this charge, whether they have trained up their children in the "nurture and admonition of the Lord;" parents, it is true, cannot give their children grace; but they may, unless they instruct them, and set them proper examples, be instrumental in procuring their eternal destruction.

Children will have to answer for the improvement they have made of their parental instruction, whether they have attended to the instruction they have received.

Masters must appear to account for their conduct and uprightness towards their servants, and the servants whether they have rendered to their master that which in their situation it is incumbent upon them to do.

The rich will have to account whether they have made a good use of the blessings bestowed upon them, and whether they have forwarded the cause of God as much as was in their power.

The poor will have to answer whether they have been contented in that situation in which it has pleased God to place them, not murmuring nor repining at their lot.

The use which we should make of this subject should be,

1st. The danger of living in sin; for sin will be the real and just occasion of your condemnation, and it will be this that will bring forth the sentence of the Judge against you: ask yourselves, whether your secret actions will bear inspection? will your secret thoughts bear the scrutinizing search of that God who knoweth all things, and from whom nothing can be hid?

2d. Learn the remedy and the refuge. Christ alone is our intercessor. Had not God pitied man, we should never have heard of hell or judgment in this life; but God has revealed it in mercy, else men would have rushed blindly into eternal perdition. Seek this blessing, if you would escape; pray

earnestly that God would bestow his Holy Spirit, and may he grant you your request, for Christ saith.—Amen.

## LITERATURE.

## ON EDUCATION.

Train up a child in the way he should go, and when he is old he will not depart from it.

Even a child is known by his doings, whether his work be pure, and whether it be right.

Of all the blessings it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance, or hears a more heavenly aspect, than Education. It is a companion which no misfortune can depress;—no climo destroy;—no enemy alienate;—no despotism enslave; at home, a friend—abroad, an introduction; in solitude, a solace—in society, an ornament; it chastens vice;—it guides virtue;—it gives at once a grace, an ornament to genius. Without it, what is man? A splendid slave! a reasoning savage; vacillating between the intelligence derived from God, and the degradation of passions participated with brutes; and in the accident of their alternate ascendancy, shuddering at the terrors of an hereafter, or hugging the horrid hope of annihilation. What is this wondrous world of his residence!

"A mighty maze, without a plan."

A dark and desolate, and dreary cavern, without wealth, or ornament, or order; but light up within it the torch of knowledge, and how wondrous the transition! The seasons change; the atmosphere breathes; the landscape lives—earth unrolls its fruits;—ocean rolls in its magnificence;—the heavens display their constellated canopy;—and the grand animated spectacle of nature rises revealed before him, its varieties regulated, and its mysteries resolved! The phenomena which bewilder;—the prejudices which debase;—the superstitions which enslave;—vanish before Education.

The neglect of early improvement, is that great inlet to misery and vices of all kinds—the not knowing how to pass our vacant hours.

The mind, naturally limited by its weakness, becomes endowed by literature, with the wisdom of preceding ages.

Poets, orators, historians, and philosophers, all the great masters of thinking and writing, become incorporated with the mental energies of him, who has obtained by education the keys of knowledge.

I consider a human soul without education, like marble in the quarry; which shews none of its inherent beauties, until the skill of the polisher fetches out the colors: makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.

If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us, that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lies hid concealed in a plebeian, which a proper education might have disinterred, and have brought to light. I am therefore much delighted with reading the accounts of the savage nations: and with contemplating those virtues which are wild and uncultivated: to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it sometimes happens in the American plantations, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner? What might not that savage greatness of soul, which appears in these poor

wrotches on many occasions, be raised to, were it rightly cultivated? And what color of excuse can there be, for the contempt with which we treat this part of our species; that we should not put them upon the common footing of humanity? that we should only set an insignificant fine upon the man who murders them; nay, that we should as much as in us lies, cut them off from the prospects of happiness in another world, as well as in this; and deny them that which we look upon as the proper means of attaining it?

It is therefore an unspeakable blessing, to be born in those parts of the world where wisdom and knowledge flourish; though it must be confessed there are even in these parts, several poor uneducated persons, who are but a little above the inhabitants of those nations of which I have been here speaking; as those who have had the advantage of a more education, rise above one another by several different degrees of perfection. For, to return to our statue in the block of marble, we see it sometimes only begun to be chipped, sometimes rough-hewn, and but just sketched into a human figure: sometimes we see the man appearing distinctly in all his limbs and features; sometimes we find the figure wrought up to great elegance; but seldom meet with any to which the hand of a Phidias or a Praxiteles could not give several nice touches and finishings.

When you look forwards to those plans of life, which either your circumstances have suggested or your friends have proposed, you will not hesitate to acknowledge, that, in order to pursue them with advantage, some previous discipline is requisite. Be assured, whatever is to be your profession, no education is more necessary to your success than the acquirement of virtuous dispositions and habits. This is the universal preparation for every character and every station in life. Bad as the world is, respect is always paid to virtue. In the usual course of human affairs it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity than the highest parts without probity and honor.

Whether science, business, or public life, be your aim, virtue still enters for a principal share into all those great departments of society. It is connected with eminence, in every liberal art; with distinction, in every public station. The vigour which it gives the mind, and the weight which it adds to the character; the generous sentiments which it breeds: the undaunted spirit which it inspires; the ardour of religion which it quickens; the freedom which it procures from pernicious and dishonorable avocations; are the foundations of all that is high in fame, or great in success among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice. By whatever arts you may at first attract the attention, you can hold the esteem and secure the hearts of others only by amiable dispositions and the accomplishments of the mind. These are the qualities, the influence of which will last, when the lustre of all that once sparkled and dazzled has passed away.



#### RULES FOR THE MEMORY.

"A man that knows himself, will have a regard not only to the management of his thoughts, but the improvement of his memory."

The memory is that faculty of the soul, which was designed for the storehouse or repository of its most useful notions; where they may be laid up in safety, to be produced upon proper occasions.

Now, a thorough self-acquaintance cannot be had without a proper regard to this in two respects. (1.) Its furniture. (2.) Its improvement.

(1.) A man that knows himself will have a regard to the furniture of his memory; not to load it with trash and lumber, a set of useless notions, or low concerns, which he will be ashamed to produce before persons of taste and judgment.

If the retention be bad, do not crowd it. It is of as ill consequence to overload a weak memory, as a weak stomach. And that it may not be cumbered

with trash, take heed what company you keep; what books you read, and what thoughts you favor; otherwise a great deal of useless rubbish may fix there before you are aware, and take up the room which ought to be possessed by better notions. But let not a valuable thought slip from you, though you pursue it with much time and pains before you overtake it. The rethinking and refixing it may be of more avail to you than many hours reading.

What pity is it that men should take such immense pains, as some do, to learn those things, which as soon as they become wise, they must take as much pains to unlearn! A thought that should make us very cautious and cautious about the proper furniture of our minds.

(2.) Self-knowledge will acquaint a man with the extent and capacity of his memory, and the right way to improve it.

There is no small art in improving a weak memory, so as to turn it to as great an advantage as many do theirs which are much stronger. A few short rules to this purpose may be no unprofitable digression.

1. Beware of all kinds of intemperance in the indulgence of the appetites and passions. Excesses of all kinds do a great injury to the memory.

1. If it be weak, do not overload it. Charge it only with the most useful and solid notions. A small vessel should not be stuffed with lumber: But if its freight be precious, and judiciously stored, it may be more valuable than a ship of twice its burden.

3. Recur to the help of a common place-book according to Mr. Locke's method, and review it once a year. But take care, that, by confiding to your minutes or memorial aids, you do not excuse the labour of the memory; which is one disadvantage attending this method.

4. Take every opportunity of uttering your best thoughts in conversation, when the subject will admit it: That will deeply imprint them. Hence the tales which common story-tellers relate, they never forget, though ever so silly.

5. Join, to the idea you would remember, some other that is more familiar to you, which bears some similitude to it, either in its nature or in the sound of the word by which it is expressed: or that hath some relation to it, either in time or place. And then, by recalling this, which is easily remembered, you will (by that concatenation or connection of ideas, which Mr. Locke takes notice of) draw in that which is thus linked or joined with it: which otherwise you might hunt after in vain. This rule is of excellent use to help you to remember names.

6. What you are determined to remember, think or before you go to sleep at night, and the first thing in the morning, when the faculties are fresh. And recollect, at evening, every thing worth remembering the day past.

7. Think it not enough to furnish this store-house of the mind with good thoughts; but lay them up there in order, digested or ranged under proper subjects or classes; that whatever subject you have to think or talk upon, you may have recourse immediately to a good thought, which you heretofore laid up there under that subject, so that the very mention of the subject may bring the thought to hand; by which means you will carry a regular common place book in your memory. And it may not be amiss, sometimes, to take an inventory of this mental furniture, and recollect how many good thoughts you have there treasured up under such particular subjects, and whence you had them.

Lastly, Nothing helps the memory, more than often thinking, writing, or talking, on those subjects you would remember. But enough of this.—Mason.



#### ON MORAL USES OF GEOGRAPHY.

Among those studies which are usually recommended to young people, there are few that might be improved to better uses than Geography; I mean by this, indeed, not a bare acquaintance with the outlines of a map, but some general knowledge of the people who inhabit this our globe; not their situation only, but their history and manners. It may, perhaps, be objected, that the title which I have given to this study, belongs to a subject much more bounded than the definition which I have since been making of it; but I think it may very

well include a general knowledge of history, as extended to all parts of the habitable globe, though a more particular application to the histories of those few people who have made themselves very remarkable on it, may belong to a different science.

It is not only the error of the peasant boy, who imagines there is no habitable land beyond those mountains that enclose his native valley; but of many more, that we have to guard against, and of much more important tendency. How the idea of greatness and superiority vanish in a moment at the unrolling a large map of the world, where we see England itself make so inconsiderable a figure! Let our thoughts be never so strongly attached to any particular place in this inconsiderable spot, it must give us a moment's reflection upon the insignificance of all those cares that centre in so imperceptible a point! Innumerable interruptions, indeed, tiding and vexatious, will often happen to call down our most exalted thoughts; but for that very reason, we have the more need of returning to them often; and not only taking a transient view of them in our minds, as shadows passing before a looking-glass, but trying to fix them there by reducing them to something solid; and ever drawing some practical precept from them, that may remain in our hearts, to whatever trifles imagination is hurried away by the various avocations of life.

Considered as a part of space, the spot each of us takes up, is, indeed, very insignificant; but nothing is so relating to the internal system of the universe; and, therefore, properly to fill the station there assigned us, deserves an equal degree of care in persons of every rank, and is not to be measured by the acres they possess.

This sort of consideration restores a higher value to the several circumstances of life than the former has robbed them of, in the low notion of intrinsic value. This should teach the miser to esteem his riches, rather by the treasure spent than by his secret hoard; it should teach every body, in general, from the day labourer to the king, by every possible means, to raise themselves, in the moral world, to a degree of consideration, that their place in the natural world can never attain.

Could we, (it is a strange wild fancy) imagine to ourselves a map delineated of this as well as of the other, we should see then, that those vast continents which overspread the one, would be reduced upon the other to moderate bounds; while the smallest civilized tracts of land became extensive empires, in proportion to the improvements they have made in religious virtue and knowledge. This, after all, is the map of real consequence, and which will remain, with indelible strokes, long after the other; when all that it relates to is reduced to nothing.

Can any one imagine richer the soul of life and source of joy? Let him but consider those vast tracts of land where the bosom of the earth is filled with glorious gems, and glows with unnumbered mines of gold: let him consider these countries barbarous and wretched, ignorant of almost every useful art and speculative science; untaught both in the elegance and use of life: then let him see, in some character of civilized generosity at home, what is it that gives all the gloss to fortune, and whence alone riches derive their lustre.

Is power the idol of the soul? Cast your eyes on the monarchs of Mogul or emperors of China; see how infinitely their grandeur, in immensity of wealth, in extent of dominion, in the adoration of their subjects, exceeds whatever greatness we are dazzled with in those minute instances that come within our sphere of personal knowledge: divested of all higher considerations—what is it but a wondrous tale to astonish foreigners; the shining subject of a book of voyages, perhaps, that will be thrown aside by the first incredulous person, as a lie, and read by the serious and the thoughtful, with such reflections, as the pride of the monarch would little approve. It must be considered too as subject to hourly revolutions; besides, that all the state of an Eastern monarch is incapable of affording the least relish to one who has been used to the refinements of life in more humanized nations.

The highest gratitude must surely be raised in us by such comparisons as these, when we reflect that those moral and civil improvements, which seem to set our little corner of the globe so far above the rest, that, like that mountain which the Siamese imagined to stand on those gems in the midst of the earth, the sun and moon seem to have their revolutions only



around that, cheering and enlightening it with their warmest beams.

Such an extensive view of human kind as this, leads, likewise, to a general benevolence, dilates and enlarges the heart as well as the imagination. Where we behold a cultivated spot of land, the eye dwells on it with pleasure; and when we see nothing but wild and barren deserts around us, we wish that they could be improved into the same smiling scene; we learn to look on the savage Indian as our fellow creature, who has a mind as capable of every exalted satisfaction as ours; and therefore we pity him for the want of those enjoyments on which we pride ourselves. From compassionate thoughts kind actions naturally flow; our endeavours will, in some degree, follow our wish, wherever it is sincere; and would we all join our endeavours to do all the good we are able, this earth would soon become a subject of such delightful contemplation, as should make us reflect, with infinite delight, upon the study that had first led us into so useful a train of thoughts.

#### MISCELLANY.

##### HYMN FOR THE COMMENCEMENT OF SPRING.

Blessed be the Lord who has created the spring, and richly adorned the face of the earth! To him be ascribed all glory, honor, and power, for he mercifully provides for the felicity of all animated beings. The God who created, also preserves and blesses the works of his hands: Celebrate his praises all ye creatures!

In those happy days, when man had not yet rebelled against his Maker, free from sin and its dreadful consequences, the earth resembled a paradise: and even now, though sadly deformed by the effects of transgression, it exhibits the hand of its Divine Author, and is still the entrance to heaven.

The fields, which recently appeared dead and cheerless, now begin to revive and bloom; each succeeding day produces new blessings; and quadrupeds, fowls, and reptiles seem to rejoice in their existence. The face of the earth is, in fact, renewed; the sky is cloudless and serene; the mountains, groves, and valleys, resound with melodious warblings; and the Lord of the creation looks with an eye of mercy upon all his works.

The verdant fields, the embroidered meads, and shady groves, however attractive in themselves, are still destitute of intelligence, and the irrational part of the creation are unacquainted with the Being who formed them: man alone rejoices in his God, is conscious of his existence, and aspires to live eternally in his presence. Let us therefore celebrate the God of nature, who is nigh unto us, even at the moment that adorning legions of angels fall prostrate before his exalted throne;—he is present every where; in heaven, on earth, and in the seas. Let us incessantly glorify him and sing his praise; for at all times, and in all situations, he is near us by his power, his love, and his matchless bounty.

It is God who commandeth the clouds to extend themselves over the fields, and to pour down their fertilizing showers on the thirsty land, that man may be enriched by his gifts. At his mandate, also, the hail, the winds, and the dew, become sources of happiness to the human race. Even when the tempest rages, and the pealing thunder appals the heart of man, fertility and blessedness spring from the bosom of storms and darkness. The sun revisits us with increased splendor; and the terrific claps of thunder are succeeded by songs of joy.

God is the only source of true felicity, and all our happiness originates in him who enables us to draw the blessings of salvation from the eternal springs. Blessed is the mortal, therefore, who submits with resignation to his holy government, and who is prepared to leave this world in the joyful hope of being united to his Father and Creator, by the redeeming love of Jesus Christ!

##### THE IMMENSE RICHES OF NATURE.

To be convinced of the extreme liberality of Nature in the dispensation of her gifts, it would be sufficient to reflect on the prodigious number of human creatures who receive their food, raiment, and all the pleasures they enjoy, from that beneficent mother. But as this is, perhaps, one of those things which, because they happen every day, no longer make a suitable impression upon our hearts, we will turn our reflections on creatures which are

partly made for our use, and some of which are the objects of our contempt. This meditation will teach us that all the beings diffused over our globe proclaim the goodness of their Author, and may incite us to glorify his divine name, if our hearts be susceptible of feeling.

An innumerable quantity of living creatures, inhabitants of the earth, the air, and the waters, are daily indebted to Nature for their subsistence. Even the animals which we take care to feed, properly speaking owe their food to her; as the forests produce acorns, the mountains grass, and the fields a variety of herbage, without any culture. All the genera of fish subsist without the aid of man, unless he choose to feed a few particular sorts for his own amusement. Amongst birds, the most numerous, and, perhaps, the most despicable tribe is that of sparrows: their number is so prodigious, that the produce of all the fields in the empire of France would not suffice for their support during the space of one year. It is Nature who takes from her immense magazine what is necessary for their support; and they are but the smallest part of her dependants. The number of insects is so immense, that many centuries may elapse before their several species and classes can be perfectly known. How numerous are the flies! and how many species of insects float in the air, which occasionally annoy us by their stings! The blood which they extract from us is a very accidental food to them; and it may be supposed, that, for one that lives on it, there are millions which never tasted human blood, nor that of any other animal. On what do all those creatures subsist? Every handful of earth contains living insects; and in every drop of water creatures may be discovered whose means of propagation and support appear altogether incomprehensible!

Immensely rich as Nature is in living animals, she is equally fruitful in means for their subsistence; or rather, it is the Creator who has poured into her bosom this inexhaustible source of riches. He provides food and shelter for all his creatures; clothing the fields with herbage, and directing the animal tribes to select their proper elements: for none of them are so insignificant in his sight, as to induce him to neglect their wants, or to withhold from them his tender regards. Herein is manifested the greatness of the Creator, which so easily performs what all the monarchs and the people of the earth, combined together, could not accomplish. He satisfies every living creature: he feeds the ravens that call upon him, and every insect that exists in the air, in the earth, or in the water!—And will he not do for us what he does for them? If ever doubts or fears possess our souls, let us reflect upon the multitudes which he daily supports. Let the birds of the air, the wild beasts of the desert, and those millions of creatures which man takes no care of, teach us the art of living contentedly. He who adorns the flowers of the field, and provides suitable nourishment for all animals—this great Author of nature assuredly knows our wants. Let us, therefore, apply to him in all our afflictions, and let our prayers be uttered in the language of humble faith and holy sincerity.

##### OMNISCIENCE AND OMNIPRESENCE OF THE DEITY, THE SOURCE OF CONSOLATION TO GOOD MEN.

I was yesterday, about sun set walking in the open fields, till the night insensibly fell upon me. I at first amused myself with all the richness and variety of colours which appeared in the western parts of heaven. In proportion as they faded away and went out, several stars and planets appeared one after another, till the whole firmament was in a glow. The blueness of the ether was exceedingly heightened and enlivened, by the season of the year, and the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full-moon rose, at length, in that clouded majesty, which Milton takes notice of; and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights than that which the sun had before discovered to us.

As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought arose in me, which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it, in that reflection, "when I consider the heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of

him, and the son of man that thou regardest him!" In the same manner, when I consider that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me; with those innumerable sets of planets or worlds, which were moving round their respective suns; when I still enlarged the idea, and supposed another heaven or suns and worlds, rising still above this which we discovered; and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former, as the stars do to us; in short, while I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

Were the sun, which enlightens this part of the creation, with all the host of planetary worlds that move about him, utterly extinguished and annihilated, they would not be missed, more than a grain of sand upon the sea shore. The space they possess is so exceedingly little in comparison of the whole, it would scarcely make a blank in the creation. The chasm would be imperceptible to an eye, that could take in the whole compass of nature, and pass from the end of the creation to the other; as it is possible that there may be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ourselves. By the help of glasses, we see many stars, which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries. Huygenius carries this thought so far, that he does not think it impossible there may be stars, whose light has not yet travelled down to us, since their first creation. There is no question that the universe has certain bounds set to it; but when we consider that it is the work of Infinite Power, prompted by Infinite Goodness, with an infinite space to exert itself in, how can our imagination set any bounds to it?

To return, therefore, to my first thought, I could not but look upon myself with secret horror, as a being that was not worth the smallest regard of one who had so great a work under his care and superintendance. I was afraid of being overlooked amidst the immensity of nature; and lost among that infinite variety of creatures, which, in all probability, swarm through all these immeasurable regions of matter.

In order to recover myself from this mortifying thought, I considered that it took its rise from those narrow conceptions, which we are apt to entertain of the Divine Nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect some things, we must of course neglect others. This imperfection which we observe in ourselves, is an imperfection that cleaves, in some degree, to creatures of the highest capacities, as they are creatures, that is, beings of finite and limited natures. The presence of every created being is confined to a certain measure of space; and consequently his observation is stinted to a certain number of objects. The sphere in which we move, and act, and understand, is of a wider circumference to one creature, than another, according as we rise one above another in the scale of existence. But the widest of these our spheres has its circumference. When, therefore, we reflect on the Divine Nature, we are so used and accustomed to this imperfection in ourselves, that we cannot forbear, in some measure, ascribing it to him, in whom there is no shadow of imperfection. Our reason indeed assures us, that his attributes are infinite; but the pooriness of our conception is such, that it cannot forbear setting bounds to every thing it contemplates, till our reason comes again to our succour, and throws down all those little prejudices, which rise in us unawares, and are natural to the mind of man.

We shall therefore utterly extinguish this melancholy thought, of our being overlooked by our Maker, in the multiplicity of his works, and the infinity of those objects among which he seems to be incessantly employed, if we consider, in the first place, that he is omnipresent, and in the second, that he is omniscient.

If we consider him in his omnipresence, his being passes through, actuates, and supports, the whole frame of nature. His creation, in every part of it, is full of him. There is nothing he has made, which is either so distant, so little, or so inconsiderable, that he does not essentially reside in it. His substance is within the substance of every being, whether material or immaterial, and is intimately present to it, as that being is to itself. It would be an imperfection in him, were he able to move out of one place into another; or to withdraw himself from any thing he has created,

or from any part of that space which he diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosophers, he is a Being whose centre is everywhere, and his circumference nowhere.

In the second place, he is omniscient as well as omnipresent. His omniscience, indeed, necessarily and naturally flows from his omnipresence. He cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to put every part of which he is thus intimately united. Were the soul separated from the body, and should it with one glance of thought start beyond the bounds of the creation; should it for millions of years, continue its progress through infinite space, with the same activity, it would still find itself within the embrace of its Creator, and encompassed by the immensity of the Godhead.

In this consideration of the Almighty's omnipresence and omniscience, every uncomfortable thought vanishes. He cannot but regard everything that has being, especially such of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular, which is apt to trouble them on this occasion; for, as it is impossible he should overlook any of his creatures, so we may be confident that he regards with an eye of mercy, those who endeavour to recommend themselves to his notice; and in unfeigned humility of heart, think themselves unworthy that he should be mindful of them.—ADDISON.

#### RELIGION NEVER TO BE TREATED WITH LEVITY.

Impress your minds with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind; which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere. At the same time, you are not to imagine, that when exhorted to be religious, you are called upon to become more formal and solemn in your manners than others of the same years; or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It gives a native unaffected ease to the behaviour. It is social, kind, and cheerful; far removed from that gloomy and illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your religion on the contrary, connect preparation for Heaven with an honourable discharge of the duties of active life. Of such religion discover, on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation to the world.

BLAIR.

#### SUN-RISE.

Have you ever witnessed the superb spectacle which the rising sun every day affords? or has indolence, indifference, or the love of sleep, prevented you from contemplating this wonder of nature? Perhaps you may be ranked amongst the number of those who never thought a sight of Aurora worthy the sacrifice of some hours' sleep; or you are like others, who, satisfied with the light of the sun, do not trouble themselves with inquiring into the cause of this great effect. Or, perhaps, you may be clasped with millions of your fellow-creatures, who behold this glorious object every day without its exciting any emotion or pleasing reflections in their minds. To whatever class you belong, suffer yourself now to be roused from this state of insensibility, and learn what thoughts this interesting appearance ought to excite in your mind.

There is no phenomenon in nature more beautiful and splendid than the rising sun. The richest dress that human art can invent, the finest decorations, the most pompous equipage, the most superb ornaments of royal palaces, vanish and sink to nothing, when compared to this beauty of nature. At first the eastern region of the sky, clothed in the purple of Aurora, announces the sun's approach. The sky gradually assumes the tint of the rose, and soon flames like burnished gold; while the solar rays dis-

play the mist, and diffuse light and heat over the whole horizon. At length, the sun himself appears in all the splendour of majesty, and rises visibly higher and higher in the heavens, while the birds express their joy by sweet and melodious warblings, the flocks and herds bound playfully over the smiling meads, and all the animated tribes seem influenced by a renovation of strength and spirits.

Let our songs of praise also ascend to heaven, and celebrate the praises of the Adorable Being, by whose command the sun rises, and whose hand so guides its diurnal and its annual course, that we draw from it the happy revolution of night and day, and the regular succession of the seasons. Let us raise ourselves towards the Father of lights, set forth his majesty, and celebrate him by a pious confession of our dependance on him, and by actions which are pleasing in his sight. Behold! all nature proclaims order and harmony, the sun and all the planets run their appointed course, each season produces its respective fruits, and every day renews the splendor of the sun. Shall we, then, in the midst of the active creation, distinguish ourselves by silent ingratitude and supine indifference? Rather let our virtue, faith, and pious zeal, convince the infidel how worthy of adoration that Being is, whom he despises: and let the tranquility of our souls demonstrate the mild and merciful nature of that God, before whom the libertine justly trembles. Let us act, towards our fellow-creatures, as God does to us, and be to them what the sun is to the whole universe. As he daily sheds his benign influence on the earth; as he rises for the ungrateful as well as the righteous; as he shines on the humble valley, as on the highest mountain; so let our lives be useful, beneficent, and consolatory to others. Let us each day increase the charitable disposition of our hearts; let us do good to all, according to our abilities; and let us endeavour so to live and act that our lives may be a blessing to mankind.

#### OCCASIONAL THOUGHTS.

Talking over idle vexations only makes them worse. Every day should be single, unconnected with the rest, and so bear only the weight of its own vexations.

Never make a group of them, nor look backwards or forwards on a series of disagreeable days; but be always content to make the best of the present.

Every day try to do what you can, and try in earnest, and with spirit. Scorn to be discouraged; and if one scheme fails, form another, as fast as a spider does webs. But never be anxious or uneasy; and if the day be very unpropitious, and nothing will do, even be contented, and easy, and cheerful, as having done the best you could: for perpetually trying and aiming to do proper things keeps up the spirit of action, which is the important point, and preserves you from the danger of falling into heartless indolence, to the full as well as if you really did them; and as for the particular things themselves, it is not a pin matter. But always carry an easy smiling look, and take nothing to heart.

There is scarcely any thing which a sincere endeavour, directed by the hearty conviction of real duty, will not in time accomplish; since an endeavour so directed, will be accompanied by persevering humble prayer: and to persevering prayer, joined with sincere endeavours, success is infallibly promised.

Considering life in its great and important view as the probation for a passage to eternity—and this is the just and true way of considering it—of what significance is it, whether it be passed in town or country, in hurry, or in retirement, in pomp or gaiety, or in quiet obscurity? Of none, any farther than as these different situations hurt or improve the mind; and in either of them, a right mind may preserve, or even improve itself.

What is then of consequence? Why, that wherever, or however life is past, it should be reasonably and happily; now to this nothing is necessary but a true practical sense of religion, an easy good humour, cheerful indifference to trifles of all kinds, whether agreeable or vexatious; and keeping one's self above them all, suitably to the true dignity of an immortal nature.

Now in a quiet private life one certainly may be reasonable, religious, friendly, good humoured, and consequently happy.

In great life one may be thus good too, and very useful besides, and consequently very happy also. But this way of life is more dangerous, and has too strong a tendency to dissipate the mind and deprave the heart.

Upon the whole, every state of life is equal. Providence orders all, and therefore, in every one, those who cheerfully and resignedly accommodate themselves to its orders, may and must be happy. Why then this vain care and anxiety about what it does not belong to us to look forward to? The good and evil, and the right improvement of the present day, is what it is our business to attend to. If we make the best of that, we are sure all will and must go well; if we put ourselves, by vain distrust and useless foresight, out of a right temper to-day, every to-morrow will be the worse for it.

We had need often perpetually to be recollecting what are our duties and our dangers, that we may fulfil the one, and avoid the other; but never with anxious or uneasy forecast. We must consider the difficulties of the state of life we are likely to be in, not because every other state of life has not as many, for all are pretty equal; but because those peculiarly belong to us.

Dwelling much in our thoughts on other people's unreasonableness, is a sort of revenge, that, like all other revenge, hurts ourselves more than them. However, to talk over other things sometimes a little reasonably, and see how the truth stands, is a very allowable indulgence; but it must not be allowed too often.

Trying to convince people in cases where they are prejudiced, though ever so unreasonably, be it by temper, humour, or custom, is a vain and an idle attempt. One should be satisfied, if one can, quietly and unperceived; overrule those prejudices, where it is necessary in practice; and not aim at the poor triumph of showing them that they are in the wrong, which hurts, or puts them out of humour.

It is mere cheating one's self to take things easily and patiently at the time, and then repine and complain in looking back upon them. This is to enjoy all the pride and self-applause of patience, and all the indulgence of impatience.

#### HIGHWAYMEN RECLAIMED.

A notorious robber in Scotland, known by the name of John of the Score, happening to meet with a poor man travelling with two horses, forcibly took them both away, regardless of the entreaties of the distressed countryman, who, falling on his knees, begged him, for *Jesus Christ's sake*, to restore one of them, as the maintenance of his family depended on his horses.

The thief, having returned home, became from that day dull and melancholy, unable to rest at home, or pursue his depredations abroad; for which he could assign no cause but this, that the words which the poor man had uttered concerning *Jesus Christ* (which, by the way, he was so ignorant as not to understand) laid like a heavy weight upon his spirit. Desiring, therefore, his sons to shift for themselves, and secretly restrained from attempting to escape or hide himself, he was apprehended by the ministers of justice, imprisoned in Edinburgh, tried and condemned to die.

Being visited by the Reverend Mr. Blyth and a Mr. Cunningham, who had formerly known him, he was exhorted to consider his miserable and dangerous condition as a dying sinner, and to fly for refuge to *Jesus Christ*. Hearing that name, he suddenly cried out, "Oh! what word is that? for it has been my death! This is the word that has lain on my heart ever since the poor man mentioned it, so that I had no power to escape." The minister took occasion to preach to him *Jesus*, as the only and all-sufficient Saviour. "But will he," said the relenting thief, "will he ever look upon me? will he ever shew mercy to me, who would not, for his sake, shew mercy to that poor man, and give him his horses?"

After farther instruction, a real and most gracious change appeared in him, of which he discovered the most convincing evidence; he attained to a happy assurance of his interest in *Christ*; and, on the scaffold where he suffered, spoke so wonderfully of the Lord's dealings with him, as left a conviction on the spectators, and forced them to acknowledge a glorious truth and reality in the grace of God.

From the London Quarterly Review.

## THE PRESENT STATE OF THE JEWS.

(CONTINUED.)

The Jews are subject to military conscriptions in Germany; their civil predicament has occupied much of the attention of the government; various regulations have been introduced for the improvement of their condition, and especially for the promotion of education among them, and the old restraints and inhibitions on them, many of which were highly arbitrary and oppressive, have, generally speaking, been mitigated and diminished; under these circumstances, though very much indeed remains to be done, it is natural that the character and intelligence of the Jew should improve, and that the evidences of his courage and intelligence should increase daily. To his own people, at least, he abounds in kindness; and they are splendid instances of its extending beyond those national limits, and yet without its having been always durly estimated,—as for instance, above fifty years ago a Jew subscribed largely to the rebuilding a small town, in the north of Germany, which had been burnt down; a year or two later, arriving at its gates, on his way onwards, he was stopped at them by a law of the place, forbidding the entry of an Israelite. Long ill-treatment, and exclusion from the noble professions, have driven an active minded people, whose existence depended on its industry, into ignoble and sordid sources of gain; but we cannot reasonably doubt that, if the pressure be removed, the Jew will arise anew to his former moral height. His having sustained during ages, without being annihilated by it, the enormous weight imposed on him, proves the greatness of his strength and elasticity.

We refer our readers to Beer for the measures by which the Emperor Joseph II. gave the example of freeing the Jews from the ignominious burdens laid on them in barbarous ages, and liberating them in his states from distinctions in their dress, the poll-tax, and from the obligation to live in the Jewries. He endeavored to prepare the way for identifying them with the citizens of those states, in justice and privileges. He introduced German schools for the Jews of both sexes, laid his universities open to them, and even assigned stipends at them to the most distinguished of their students. The present Emperor of Austria has also labored to "render harmless the manners, and mode of life, and occupations, of the Jews," and to remove the disparities existing between them and their Christian fellow-subjects. The Act of the Germanic Confederation has declared as follows, in its sixteenth article:

"The diet will take into consideration in what way the civil amelioration of the professors of the Jewish religion may best be effected, and in particular how the enjoyment of all civil rights, in return for the performance of all civil duties, may be most effectually secured to them in the states of the Confederation. In the meantime the professors of this faith shall continue to enjoy the rights already extended to them."

An ukase of the Emperor Alexander, of the year 1824, directed the summary removal of all the Jews of Russian Poland, except such as should devote themselves to solid mercantile business, or to the practice of medicine—it ordered that all Jews should give up, by the year 1825, small trade, distilleries, &c., and be removed to a tract of ground in a mild climate, which he would assign to them, and where, free from all taxes for a limited period, they might devote themselves to agriculture. But we need hardly observe that this was an act of legislation as impossible to execute as easy to issue. The slightest attempt at carrying it into execution must cast a convulsion in the Russian, and excessive inconvenience to all the neighboring states, whether the dismayed Jews could fly in crowds from the perpetration of this sweeping deed of benevolence. But we would on no account so characterize another measure of the same monarch—formation of a Commission at Warsaw, "for the amelioration of the condition of the Jews." A committee of that people, also under an order of his, has been sitting there since the year 1825, to propose plans for the consideration of this commission; and the erection of an institution for the education of the rabbis and schoolmasters has already resulted from their labors. Regular teachers in Hebrew, German, and Polish, history, geography, mathematics, and rabbinical literature, have begun their lectures to Jewish youths;

and the establishment of elementary schools for the Jews throughout, the kingdom of Poland is, we understand, contemplated. The first half-yearly examination of the scholars of that institution has now taken place; it succeeded so much beyond expectation, that the rich Jews, who had been greatly prejudiced against it are now sending their children to it, paying for their education; those who are on the establishment are educated gratis.

Pharisaism has descended uninterruptedly to the rabbinical Jews; their modern rabbis are the lineal spiritual descendants of the scribes and lawyers of the time of Jesus Christ; and it appears, that the whole of the traditional additions to the law existing then are in vigor now, and that they have been fearfully augmented since then. We spare our readers citations from the blasphemous and horrible absurdities of the Talmud, which professes to have, as its ground work, an oral revelation made by God to Moses on Mount Sinai, when he delivered the law to him; nor will we add a statement of the superstitions which harass the Jew, or of that demonology which arrays innumerable malicious invisible agents in arms against his health and happiness, under all and the strangest circumstances. In Russian Poland the Jews bury their dead hastily, judging them to be such when no steam appears on a glass applied to the mouth. If the jolting of the cart recalls life and action, they believe that it is a devil who occupies the body, and deal with it accordingly: thus says a very respectable Jew, an eye-witness born and bred there. He adds, that they are armed against our reasonings on the Old Testament, (of which, however, they know very little) by the assurances of their rabbis; that the Almighty has placed many things in the text, as stumbling-blocks to the Gentiles, but that the truth is to be found in the marginal notes from the Targum, which are given as infallible guides to the Israelites alone. They are taught, that the seven nations of the land of Canaan were Christian, and that Jesus Christ was a magician. How deeply they feel the want of a mediator, is evident from a part of a prayer used by them on the day of atonement, which runs thus—"We unto us for we have no mediator." The Jew on the bed of death can see nothing in his God but an inexorable judge, whose wrath he cannot deprecate, whose justice he cannot satisfy. At all times, but in sickness especially, the thought or mention of death is terrible to him; the evil eye, ever an object of horror, is then peculiarly so; they then fear their nearest and dearest friends looking at them. We can find no solution of this mental darkness in those who have Moses and the prophets for their guide, and millions of whom have lived for centuries amidst the civilization and literature of Europe, but in that curse which God pronounces against rebellious Israel, "that he will smite him with madness, and blindness, and astonishment of heart;" and declares of him, "that he shall grope at noon day, as the blind gropeth in darkness." But their is a dispensation of heavenly justice and mercy respecting Israel, requiring particular attention. An unheard of crime required an unheard of punishment; and the race were condemned to the dispersion and captivity in which they still languish. But while other races, long trodden under foot, like the Pariahs of India, lose the keen sense of degradation and of the injustice of men, through a continued habit of humiliation, and with blunted feelings endure them as a matter of course—it is not so with the Jew. He has implanted in his bosom a national and a spiritual pride—a fierce constancy and contempt of his oppressors, which constantly exasperate and keep alive his sense of pain and degradation. This pride and contempt are infused into him by the extravagant, most uncharitable, and often blasphemous assertions of his rabbis. But from this very arrogance which increases his sufferings, springs that principle of resistance and opposition under which the Jews have clung together and struggled incessantly against the storms that have buffeted them for ages; and it is this loftiness of mind, so ill suited to their present lot, that will the better enable them to seek, contend for, and maintain those higher and nobler destinies which are placed before their sight in a glorious futurity. It is the consciousness of his past and his future

\*\* This is well stated by Beer, who is an anti-rabbinical Jew and who appears to treat fairly his subject, the Jewish sects. Respecting the origin of the Caraites, however, whom he conjectures to have been the lawyers of our Lord's time, he is evidently in error.

fortunes which gives to the Jew a buoyancy and a tendency to rise above the surface of the waves, even when plunged deep below them, unknown to other depressed nations, and which inspires into him the will and the means to seek the level of his promised fortunes; for even the meanest Jew considers himself as personally invested with national and spiritual greatness. Israel has within him another principle of resistance. He was, from the first, reproached with being a "stiff-necked generation;" and stubborn as he was in the desert, and so he is now, whether you find him in the streets of London, or of Cairo or in a Polish forest. His eyes, his nose, and his narrow upper jaw are not more especial marks of his physical conformation, than is his stubbornness a distinguishing feature of his mind. It is this obstinacy which creates one of our greatest difficulties in dealing with him. Proteus could be bound by no knot, because he perpetually changed his shape—the Jew can be bound by none, because he will not change his. In other nations corruption and abandonment of religion have been a mighty cause of moral and national decadence; but the moral and national wreck of the Jewish people was caused by their stiff-necked adherence, in despite of type and prophecy, to a religion superseded by a purer code of heavenly laws.

[ TO BE CONTINUED.]

### MODERATION IN OUR WISHES RECOMMENDED.

The active mind of man seldom or never rests satisfied with its present condition, how prosperous soever. Originally formed for a wider range of objects, for a higher sphere of enjoyments, it finds itself, in every situation of fortune, straitened and confined. Sensible of deficiency in its state, it is ever sending forth the fond desire, the aspiring wish, after something beyond what is enjoyed at present.—Hence, that restlessness which prevails so generally among mankind. Hence, that disgust of pleasures which they have tried; that passion for novelty; that ambition of rising to some degree of eminence or felicity, of which they have formed to themselves an indistinct idea. All which may be considered as indications of a certain native, original greatness in the human soul, swelling beyond the limits of its present condition: and pointing to the higher objects for which it was made. Happy, if these latent remains of our primitive state, served to direct our wishes towards their proper destination, and to lead us into the path of true bliss.

But in this dark and bewildered state, the aspiring tendency of our nature unfortunately takes an opposite direction, and feeds a very misplaced ambition. The flattering appearances which here present themselves to sense; the distinctions which fortune confers; the advantages and pleasures which we imagine the world to be capable of bestowing, fill up the ultimate wish of most men. These are the objects which engross their solitary musings, and stimulate their active labours; which warm the breasts of the young, animate the industry of the middle aged, and often keep alive the passions of the old, until the very close of life.

Assuredly, there is nothing unlawful in our wishing to be freed from whatever is disagreeable, and to obtain a fuller enjoyment of the comforts of life.—But when these wishes are not tempered by reason, they are in danger of precipitating us into much extravagance and folly. Desires and wishes are the first springs of action. When they become exorbitant, the whole character is likely to be tainted. If we suffer our fancy to create to itself worlds of ideal happiness, we shall decompose the peace and order of our minds, and foment many hurtful passions.—Here, then, let moderation begin its reign; by bringing within reasonable bounds the wishes that we form. As soon as they become extravagant, let us check them, by proper reflections on the fallacious nature of these objects, which the world hangs out to allure desire.

You have strayed, my friends, from the road which conducts to felicity; you have dishonoured the native dignity of your souls, in allowing your wishes to terminate on nothing higher than worldly ideas of greatness or happiness. Your imagination roves in a land of shadows. Unreal forms deceive you. It is no more than a phantom, an illusion of happiness, which attracts your fond admiration; nay, an illusion of happiness, which often conceals much real misery.

Do you imagine that all are happy, who have attained to those summits of distinction, towards which your wishes aspire? Alas! how frequently has experience shown, that where roses were supposed to bloom, nothing but briars and thorns grew! Reputation, beauty, riches, grandeur, nay, royalty itself, would, many a time, have been gladly exchanged by the possessors, for that more quiet and humble station, with which you are now dissatisfied. With all that is splendid and shining in the world, it is decreed that there should mix many deep shades of woe. On the elevated situations of fortune, the great calamities of life chiefly fall. There the storm spends its violence, and there the thunder breaks; while safe and unharmed, the inhabitants of the vale remain below;—Retreat, then, from those vain and pernicious excursions of extravagant desire. Satisfy yourselves with what is rational and attainable.—Train your minds to moderate views of human life, and human happiness. Remember, and admire, the wisdom of Agur's petition: "Remove far from me vanity and lies. Give me neither poverty nor riches. Feed me with food convenient for me: lest I be full and deny thee; and say, who is the Lord? or lest I be poor, and steal; and take the name of my God in vain."—BLAIR.

### PRIDE.

There is a sort of pride observable in many which we scarcely know how to designate. It is chiefly to be found amongst persons who are "dressed in a little brief authority," and who, from the fantastic tricks they play, seem conscious that they are undeserving of any rank above the lowest grade of society; but, in order to hide from others their want of desert, they assume airs of importance, in the idea that such airs will ensure for them some respect from those whom they look upon as their inferiors, because they have been less lucky than themselves. This is not purse-pride, for many persons of this class have no purses to be proud of; or, if they have purses, they are but thinly lined. Nay, there may be among them those whose bankruptcy or assignment is staring in the face, and yet they look as big and speak as importantly as if they owned the town. To such as are in their employment they behave with as much *hauteur* as a Turkish hashaw could possibly do to his slave, as if they were beings of an inferior race, and not entitled to the common rights of civility; and to persons in the employment of others, no West India planter could treat negroes with more supreme contempt. See one of these pieces of self-importance go into the shop or counting-house of another, tradesman. He addresses himself to the shopman or clerk with as much pomp as he can assume. "Is Mr. — in?" The clerk, we will suppose, replies in the negative, and asks, as he knows it is his place to transact business in the absence of his principal, if he can supply the article he wants, or give him the required information. No notice is taken of the question, but the conceited gentleman replies, holding up his head as high as he can, as if he were afraid of a plebeian odour from the person to whom he speaks offending his gentle nostrils; "tell him *Mister* — has called," and then struts off as if he supposed the ground were honored by the pressure of his feet.

Now, it so happens, in this country at least, that nature has made no mental provision for a difference in personal circumstances. Whether he is rich or poor, as Burns says, "a man's a man for a' that;" and, therefore, there are many clerks and shopmen to whom the conduct of the brainless, conceited part of mankind affords a considerable fund of entertainment. Some will behave to such characters with great apparent respect, flattering their vanity, when, to every one but the lump of conceit so played upon, it is evident that they are laughing at him all the while, and making him the butt of amusement for every one that is present. Others will address them in a contemptuous manner, for the purpose of vexing their mightiness; but all who have sense despise and laugh at them.

If the bandage were removed from the eyes of Fortune, perhaps her gifts might be bestowed differently. It may be that she would give riches where there exists sense to manage them temperately; and, if that were the case, we should see greater suavity of manners amongst the more wealthy, and more of real gentility and good breeding amongst the favoured of Fortune. But upon second thoughts, things are better managed as they are. If none

but persons of sense were Fortune's favorites, what a fund of entertainment would be lost! There would be nothing to laugh at; and so Fortune acts very wisely, blind as she is, in bestowing many of her favors on fools.

How different the conduct of a well-bred, sensible man! He assumes no pomp, whoever he may have occasion to address.—When necessary, he can adopt the *forfiter in re, suaviter in modo*. In conversation with such a man one receives pleasure; his manners inspire respect, whilst the manners of the other are but calculated to excite mirth and contempt.

The reason why persons make themselves thus ridiculous, by assuming an importance which neither belongs to nor becomes them, must be this, they and the whole of their kindred, probably for generations, have occupied their station in the lowest walks of society; no doubt, being persons of excellent character for sobriety, industry, and so forth, and congratulating themselves with a laudable pride, that none of them had ever been reduced to accept of parish relief, but not so much as conceiving a wish to rise above journeyman mechanics. By some fortuitous circumstance one out of this family gets raised to the rank of masterman. The thing is new to him; it is such an occurrence as never took place in his family before, and he feels as proud of it as a child of three or four years of age does of a new suit of clothes, and the man, not being overburdened with good sense, childishly imagining that the world admires his exaltation as much as he does, although the world cares no more about him or the station he holds, than about the new frock or red boots of an infant.

This sort of pride is not hurtful, except to the person who assumes it; and even to him it does no palpable injury, because he has not sense enough to perceive the ridiculous figure he cuts in the eyes of the sensible part of society. Perhaps the most appropriate name would be puppyism.

Pride exists in some cases where it is not generally suspected. When persons are seen clothing themselves gaily, setting up elegant equipages, or filling their houses with elegant and expensive furniture, the motive for such display is frequently ascribed to pride. It may have its origin in pride although it often arises from a fondness of display, or a taste for elegance, with which pride has but little to do. But pride may, and frequently does, exist in as great a degree where there is no show of grandeur. The man who wears plain clothes feels as much pride in the display of his plain suit as another does in his gaudy attire. It is related that Diogenes, who was a plain man in his manners, and despised every thing that was not quite necessary to existence, called one day upon Demosthenes, who was a philosopher of a different description, and loved the elegancies of life. On entering, Diogenes trode indignantly with his dirty shoes upon the fine carpeting of his brother philosopher, exclaiming, "This is the pride of Demosthenes trampled upon!" To which Demosthenes mildly replied, "By the still greater pride of Diogenes."

The sensation, we may say the amiable sensation, of bashfulness has its origin in pride. Not an obtrusive pride, however, but a kind of latent, retiring pride, which cannot brook the idea of becoming in any degree the subject of ridicule, the possessor of which would rather not be noticed at all, than imagine that any part of his conduct should excite a smile. Such persons generally possess great talents, but their excessive timidity prevents them from showing their abilities to advantage, and often leads them into awkward blunders, which bring down upon them what they most dread—the ridicule of the bystanders. This latent pride then, whilst it confers a degree of amiability upon the possessor, is burdensome to him, and sometimes injurious by depriving him of the meed of praise, or of emolument, perhaps which he is entitled to, but which is snatched from him by some one not possessing so much ability, but having confidence enough in him self to make the best display of what he possesses. The one does not suppose his ability to be so great as it is; the other gives himself credit for more than he possesses, and takes every opportunity of exhibiting his talents.

Thus we have endeavoured to show, that pride exists, in a greater or lesser degree, in every one, and that it is more or less offensive, according to its quality.

We cannot conclude this essay without advising persons not to yield too much to those descriptions of pride which are offensive; for no one has any thing which he should be proud of, in such a way as to assume consequential airs because he possesses it. Have you greater wisdom or knowledge than your neighbour? Be thankful for it, but despise him not; he may possess some good quality to which you are a stranger, and be as valuable a member of society as you. Do you possess greater wealth or power? That your neighbour is not as well off as yourself in that respect is, probably, his misfortune, and not his fault. Had you been similarly circumstanced in your transactions, you might not have done so well. Why should we be haughty, and arrogate to ourselves importance for that which we possess? It was in the Creator's power to rank us with the meanest of his creatures, and it is in his power to reduce us to the level of the lowest of those whom we despise.



### ON THE BUDS OF FLOWERS.

On all sides I discover a multitude of flowers in the bud. They are at present enveloped and closely shut up in their intrenchments: all their beauties are hidden, and their charms are veiled. Such is the wretched miser, who lives by himself, who centres all in himself, whose views are mean and selfish; and who makes his own private advantage or personal pleasure the only object of his desires, and the narrow motive of his actions.

But soon the penetrating rays of the sun will open the buds of the flowers, and emancipate them from their silken bonds, that they may blow magnificently in our sight. With what a charming bloom will they then shine! what delightful perfumes will they exude! Thus, the most sordid miser will become beneficent, when his soul is enlightened by God's grace. To a heart of stone may succeed a feeling and compassionate one—a heart susceptible of the sweetest and tenderest emotions. By the mild influence of the Sun of Righteousness, the social affections discover themselves, and spread more and more. Sensibility no longer centres in one object: it becomes universal; taking in all mankind, extending its generous cares to the utmost distance, and cheering all within its reach.

The appearance of the numerous buds of flowers which now surround me, naturally leads me to reflect upon you, O lovely youth of both sexes! The beauty and power of your minds are not yet unfolded; your faculties are still in a great measure concealed. The hope which your parents and masters conceive of you will not so soon be realized. When you walk with your parents in the country or gardens, consider these buds, and say to yourselves,—I resemble that bud: my parents and masters expect from me the unfolding of my talents and faculties; they do every thing for me; they neglect nothing for my information and instruction; they watch most tenderly over my education, to the end that I may become their joy and comfort, and make myself useful to society; I will, therefore, do all in my power to gratify the pleasing hopes they form: I will take advantage of all their instructions, in order to become every day wiser, better, and more amiable: for this purpose I will take care not to give way to the desires and passions of youth, which might be fatal to my innocence, and destroy all the hopes conceived of me.

"In the morning of life I flourish like the bud which opens insensibly. My heart pulsates with joy, yields to the most cheerful hopes, and sees nothing but happiness before me. But if I am imprudent enough to give a loose to wild desire and the false pleasures of luxury, those guilty flames will soon dry up and consume my youthful heart."



### THE IMPORTANCE OF EARLY PIETY.

Youth is the spring of life; and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life, and if the Sun of Righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overspread and gloomy. It is the seed time; and "what a man soweth, that shall he also reap." Every thing of importance is affected by religion in this period of life.—*Fay*.



## POETRY.

## CHARACTER OF CHRIST.

Behold, where, in a mortal form,  
Appears each grace divine:  
The virtues, all in JESUS met,  
With mildest radiance shine.

The noblest love of human kind  
Inspir'd his holy breast,  
In deeds of mercy, words of peace,  
His kindness was express.

To spread the rays of heavenly light,  
To give the mourner joy,  
To preach glad tidings to the poor,  
Was his divine employ.

Lowly, in heart, by all his friends,  
A friend and servant found;  
He wash'd their feet, he wip'd their tears,  
And heal'd each bleeding wound.

'Midst keen reproach, and cruel scorn,  
Patient, and meek he stood:  
His foes, ungrateful, sought his life,  
He laboured for their good.

In the last hours of deep distress,  
Before his Father's throne,  
With soul resign'd, he bow'd and said,  
'Thy will, not mine, be done!'

Be Christ my pattern and my guide!  
His image may I bear!  
O may I tread his sacred steps,  
And his bright glories share!

## EXTRACT FROM THE PLEASURES OF HOPE.

At summer eve, when heaven's aerial bow  
Spans with bright arch the glittering hills below,  
Why to yon mountain turns the musing eye,  
Whose sun-bright summits mingle with the sky?  
Why do those cliffs of shadowy tint appear  
More sweet than all the landscape smiling near?—  
'Tis distance leads enchantment to the view,  
And robes the mountain in its azure hue.

Thus, with delight we linger to survey  
The promis'd joys of life's unmeasured way,  
Thus, from afar, each dim-discovered scene  
More pleasing seems than all the rest hath been;  
And every form that fancy can repair  
From dark oblivion, grows divine; there.

What potent spirit guides the raptur'd eye  
To pierce the shades of dim futurity?  
Can Wisdom lend, with all her heavenly power,  
The pledge of Joy's anticipated hour?  
Ah, no! She darkly sees the fate of man,  
Her dim horizon bounded to a span;  
Or, if she hold an image to the view,  
'Tis Nature pictur'd too severely true.

With thee, sweet Hope! resides the heavenly light,  
That pours remotest rapture on the sight:  
Thine is the charm of life's bewilder'd way,  
That calls each slumbering passion into play.  
Wak'd by thy touch, I see the sister band,  
On tiptoe watching, start at thy command,  
And fly where'er thy mandate bids them steer,  
To Pleasure's path, or Glory's bright career.

Auspicious Hope! in thy sweet garden grow  
Wreaths for each toil, a charm for every woe.  
Won by their sweets in Nature's languid hour,  
The way-worn pilgrim seeks thy summer bower;  
There, as the wild bee murmurs on the wing,  
What peaceful dreams thy handmaid spirits bring!  
What viewless forms the Æolian organ play,  
And sweep the furrow'd lines of anxious thought away!

## VARIETY.

## ON THE EMPLOYMENTS OF LIFE.

Why is it that almost all employments are so unsatisfactory, and that when one hath passed a day of common life in the best way one can, it seems, upon reflection, to be so mere a blank? And what is the conclusion to be drawn from so mortifying an observation? Certainly not any conclusion in favor of idleness; for employment, as such, is a very valuable thing: let us have done ever so little, yet if we have done our best, we have the merit of having been employed, and this moral merit

is the only thing of importance in human life. To complain of the insignificance of our employment, is but another name for repining at that Providence, which has appointed to each of us our station: let us but fill that well to the utmost of our power, and whatever it be, we shall find it to have duties and advantages enough.

But whence, then, is this constant dissatisfaction of the human mind, this restlessness, this perpetual aim at something higher than, in the present state, it ever can attain? Whence, but from its celestial birth, its immortal nature, framed for the noblest pursuits and attainments, and, in due time, to be restored to all this dignity of being, if it does but behave properly in its present humiliation?

Be that as it will, there is something painful in this strong sense of worthlessness and meanness, that must make people of leisure and reflection pass many an uneasy hour; perhaps, there is nothing better fitted to wean us from life, but in doing that, it by no means ought to hinder us from industry and contentment. Every station, every profession, every trade, has its proper set of employments, of which it is an indispensable duty for every person to inform himself with care, and to execute with patience, perseverance, and diligence. This rule of duty holds from the emperor to the artisan; for though the employments are different, the duty that enforces them is the same in all. Man is born to labor: it is the condition of his being; and the greatest cannot exempt himself from it, without a crime.

If we consider well, we shall find, that all employments in this transient scene, come pretty much to the same nothingness.—The labors of those who were busy and bustling on this globe five or six hundred years ago—what now remains of them but the merit to the persons themselves, of having been well employed? How many valuable books, the employment, and the worthy one, of whole lives, have perished long ago with the very name of their authors! The strongest monuments of human art and industry, obelisks, temples, pyramids, are mouldered into dust, and the brittle monuments of female diligence in pro-crust are not more totally lost to the world. To found an empire was enough to gain a sort of immortality; yet the empires themselves have proved mortal.\*

There are certainly some employments of a noble and a happy kind, but in no degree answerable to our ideas; for the best we can do is most poor, whether we would improve ourselves, or do good to our fellow-creatures, in comparison of the capacity of our mind in its original state, which resembles one vast Roman amphitheatre, that once contained myriads of happy people within its ample round: defaced and ruined, it can now scarcely afford shelter from the sudden storm, to a few silly shepherds.

## FRATERNAL LOVE.

It has been an antiquated saying, that brothers and sisters hardly ever agree. I believe there is too much truth in the assertion. Exceptions, however, have been found, and brethren have dwelt together in unity. Where this takes place, it forms a pleasing scene; a scene peculiarly gratifying to the parents, every way beneficial to the children themselves, and productive of good to mankind at large. Learn ye, who are united by the ties of nature to promote mutual harmony and fraternal affection, that ye may thus resemble those celestial beings who live, and shall live, in endless union and unspeakable felicity in the world above.

As one of the water-bearers at the fountain of the Fauxbourgs St. Germain, in Paris, was at his usual labours, in August 1766, he was taken away by a gentleman in a splendid coach, who proved to be his own brother, and who, at the age of three years, had been carried to India, where he made a considerable fortune. On his return to France, he had made inquiry respecting his family; and hearing that he had only one brother alive, and that he was in the humble condition of a water-bearer, he sought him out, embraced him with great affection, and brought him to his house, where he gave him bills for upwards of a thousand crowns per annum.

\*—Empires die. Where now  
The Roman! Greek! They stalk an empty name!  
Yet few regard them in this useful light;  
Though half our learning is their epitaph.

Young's Night Thoughts, ix.

The father of that eminent lawyer, Mr. Sergeant Glanvill, had a good estate, which he intended to settle on his eldest son; but he proving a vicious young man, and there being no hopes of his recovery, he devolved it upon the serjeant, who was his second son. Upon the father's death, the eldest, finding that what he had considered before as the mere threatenings of an angry old man were now but too certain, became melancholy; which, by degrees, wrought in him so great a change, that what his father could not prevail in while he lived was now effected by the severity of his last will. His brother, observing this, invited him, together with many of his friends, to a feast; where, after other dishes had been served up, he ordered one which was covered to be set before his brother, and desired him to uncover it: upon his doing which, the company, no less than himself, were surprised to find it full of writings; and still more when the serjeant told them, "that he was now doing what he was sure his father would have done, had he lived to see the happy change which now they saw in his brother; and therefore he freely restored to him the whole estate."

A meek unassuming spirit blunts the sharp edge of enmity, allays animosity, creates affection, and constitutes the cement of friendship. Archbishop Usher was called, "The most rich magazine of solid learning, and of all antiquity." Yet his deportment shewed the simplicity and gentleness of his mind. He entered into discourse with the poorest Christians, and on many points of experience paid great regard to their judgment. His conversation was spiritual even with the learned; and he would say to his intimate friend, Dr. Preston, when they had conversed familiarly together, "Come Doctor, one word of Christ before we part."

## Collect for the Sunday after Ascension-Day.

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

## MARRIED.

At Annapolis, on Monday the 18th instant, by the Rev. Dr. MILLIDGE, RICHARD SIMONDS, Esquire, of St. John, N. B. to Mrs. MARGARET NEWTON, daughter of the late THOMAS WALKER, Esquire, of the former place.

## DIED.

Yesterday morning, SARAH, wife of Joshua Hughson, aged 55 years. Funeral to take place to-morrow (Sunday) afternoon, immediately after Divine Service.  
At Kingston, (N. B.) on the 8th instant, Mr. JONATHAN LEWIS, formerly of Stamford, (Connecticut): aged 34 years.

## AGENTS FOR THIS PAPER.

Fredericton, Mr. William Till. Shoffield, Dr. J. W. Barker. Chatham, (Miramichi,) Mr. Robert Morrow. Newcastle, (ditto,) Mr. Edward Baker. Bathurst, T. M. Deblois, Esq. Sussex Vale, Rev. Michael Pickles. Sackville, Rev. Mr. Busby. Moncton, William Wiloy, Esq. Sheoody, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard.

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