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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 II.

SAINT JOHN, SATURDAY, JANUARY 30, 1820.

NO. 2.

### ANNIVERSARY.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

*Concluded.*

The Rev. Daniel Wilson said—The union of activity and zeal with the spirit of humility and prayer, and her reliance on the Divine Spirit, is the great point which I shall endeavour to impress on the meeting, both as it regards the well-being of this society, and every thing that calls upon us to glorify our God and Saviour. Other systems depend upon the development of one or two principles of the human mind, but Christianity unites them all. Christianity teaches us the capacities of our nature. We are cheered by Christian friendship, we are matured by experience, we are taught by adversity. It gifts the human mind with activity and zeal, and in proportion as these are united with prayer, so will religious societies go forward, and, ultimately uniting, the conversion of the Jews will crown their success." The reverend gentleman, in forcible terms, urged all present to go forward in the great cause with an union and activity which should never rest. He believed that those meetings did much good, because, engaged as they were in their own peculiar duties—shut up, he might say, for a year—their minds became narrower, they were disturbed at trifles, and felt, perhaps, chilled and retarded in the flow of their love. When they came there, however, they saw their friends—they begged their pardon if in the course of the year any thing offensive had fallen from them—that he would they should imbibe a measure of love which should extend to all in their neighbourhood, and their parishes. It was in order to produce a change in morals, the observance of the Sabbath, and the operations of christian charity, that he hailed meetings like these. In thus urging upon his brethren the necessity for the union of activity and zeal, he did not forget that they were encouraged to look forward with the utmost confidence for the largest success of the predictions of the Sacred Volume; but he at the same time recollected, that when any great work was to be accomplished, the Lord frequently brought it about in a way in which they least expected it; that was the case especially with reference to the fulfilment of all the glorious prophecies relating to the Redeemer and his work; and hence the Jews could not see in the lowly Nazarene, he who was to be the great head of the church, and the author of human redemption. So with reference to the future state of the Jews, there seemed to be enough light afforded by the prophetic word to animate our hopes and stimulate our exertions. But with reference to the manner in which their conversion and future glory were to be brought about, we might be much disappointed; or rather, he would say, the Lord might greatly outstrip their expectations in the manifestation of his power, and wisdom, and mercy, in the accomplishment of his promises. The reverend gentleman closed by urging the meeting to renewed purposes of devotion to the cause of God, especially in behalf of his ancient people, the Jews.

Henry Drummond, Esq. moved the next resolution—thanks to the president, vice-president, &c. It had been doubted whether motions of that description were strictly proper in meetings of a religious character; for his own part, he saw no ground of objection, for surely it was not improper that they should express their obligation to those persons who, by their personal exertions, carried the designs of the society into effect. (*Cheers.*) With reference to the business of the day, he never had answered any preceding speaker at a meeting of that kind: at the same time, he hoped that he might, without offence to any person, say all that the Lord should put into his heart. He might truly say that society was by far the most important he knew; not, perhaps, with regard to its present operations, but because it had been the first to excite the attention of the religious public to the cause of the Jews, as a distinct class of unbelievers. To him, that was a

most important consideration, for he believed the Jew to be the pole-star that was to guide the church in the midst of the storms which were ready to burst upon the world. There had been already a political pamphlet published during the last ten years, that did not indicate the opinion of the writer that this must be the case, and show that men's hearts were failing them for fear of those things that were coming upon the earth. He would read an extract from one pamphlet, written under the sanction of government, which distinctly recognised the truth to which he had referred. Here the honourable gentleman read a passage in the work, which was to the effect, that after nations had attained to a certain point, they must of necessity recede; and that, although artificial stimulants might for a time be successfully employed, they would eventually and necessarily sink to ruin: that was the case with Britain.

He (Mr. Drummond) believed that heavy calamities were shortly to come upon the earth; but he looked forward to the Jew; and to him alone, to be the pole-star to guide the church through the difficulties in which she would be placed. It had been said by a previous speaker, that nothing was so improper as to make questions of prophecy the grounds of duty; and by another reverend gentleman, that whatever satisfaction as to facts, they were very likely to be disappointed in the detail. He did not intend to controvert those statements, they had his cordial concurrence—(*hear, hear.*)—and he believed that one of the greatest mistakes of men had been to make prophecy the rule of duty. He would offer an illustration of that remark in a fact, that had recently occurred. A clergyman, a friend of his, had paid a visit to a bishop, to solicit his countenance and support in some measure relative to the negroes; but instead of concurring in the views and measure of his friend, the prelate replied—that the undertaking was useless, because the curse of Ham rested upon the race. Unmindful of every thing but his duty, his friend respectfully, but firmly, replied to his diocesan. "My Lord, if myself, or any of my brother clergymen, were to bring forward a question of unfulfilled prophecy in our pulpit discourses, and make it the rule of Christian duty, your Lordship, I believe, would feel no hesitation in denouncing us as absolute Antinomians." (*Cheers.*) There had been three great periods when people had gone mad on the millennium. The first was in the time of Peter the hermit, who had some scriptural insight into the subject of the Jews' restoration to Palestine, and future glory; though it would not be effected in the manner he had supposed. The next was in the time of the fifth monarchy men, who were right as to one fact, though egregiously wrong as to the rest. The other period was the present, in which they heard people almost uniformly declaring, that the millennium was to be brought about by the printing of Bibles and other books. Only print Bibles and tracts enough, was the general cry, and there would certainly be a millennium. He believed that one great error ran through the whole; the millennium would not be brought about by the pious instrumentality of man at all; it would be like the bringing on out of Egypt, the fall of Jericho, and such like events, effected by the omnipotent arm of the Lord. Still it was right to look to the instrumentality of the Jews, who ever would be God's witnesses. The nation of the Jews was God's Providence written in a nation, and showed the same things as occurred in the case of every Christian. No person pretending to be a Christian could so ill read in the Bible, as not to know that every step in the history of that people, from their deliverance out of Egypt to their settlement in the promised land, shadowed out something of a corresponding nature in his own individual case. The Jews were still the people of God, though under his displeasure; and if any person should be disposed to think that their character was too base to entitle them to that glorious distinction; he (Mr. Drummond) would say, that God had chosen the basest to make them his peculiar people, and to manifest more signally the riches

of his grace. Every act of that people had been forgiven by the Lord, but one, and that was their rejection and contempt of the Lord Christ. Respecting the mode in which the Jews should be dealt with, he thought there was much misconception. He believed that the Jew should have every thing conceded to him. Did he wish to be restored to his land?—he should have his land. Did he wish for his temple and splendid worship?—he should have them. He should have all that he asked for, but should also be shown a more excellent way, and a more excellent thing. He (Mr. D.) did long for the millennium, but it was for the sake of the things which would be accomplished, when even the poor heathen would have the benefits of the Redeemer's triumph. But he was especially looking to the Jews, who would become God's witnesses, and as the true church, be gathered again, not merely to reign in Jerusalem, but to be exalted above all created things.

The Rev. W. Marsh, of Colchester, seconded the resolution. He had not intended to take part in the proceedings of that day, and indeed he thought that after labouring according to his strength for the society, throughout the rest of the year, he might be permitted to rest and enjoy himself upon the day of its anniversary. He trusted those meetings would renew their strength, for it was impossible to hear what God was doing among the Jews and Gentiles without having their hearts filled with gratitude, and their resolutions to serve and love him strengthened and matured. The reverend gentleman stated, that he had a short history to relate to that meeting, which most powerfully illustrated the gracious declaration made by God to the Father of the faithful. "I will bless him that blesseth thee, and curse him that curseth thee." It was the case of a young Jew who had been converted to christianity, and in consequence had been expelled from his father's roof. A gentleman had opened his house to receive the young believer, and the consequence had been that four children, who had died not long afterwards, declared upon their death beds, that they were indebted, under God, to the converted Jew for their knowledge of the Saviour, and their hopes of Heaven. The reverend gentleman related this history with much power of feeling, and evidently produced a strong impression upon the meeting. He concluded with these words:—"My Christian friends, there is so much of the air of romance thrown around the narrative which I have just related, that I must seriously request you will give me credit for its truth. If over a person could speak confidently and unhesitatingly of what occurred in any case, I can do so in this; for what I have related to you, occurred under my own roof. (*Loud Cheering.*) That Jewish Christian is still alive, and I hope and pray, that after having served, as he has now nearly done, an apprenticeship to Christianity; he will soon become a valuable journeyman for the society, and ultimately a master in Israel." (*Cheers.*) He commended him to the affectionate prayers of the meeting, with all those in a house heart the Lord had begun a new work. He trusted that the time would soon arrive, when Jew and Gentile should unite in acknowledging, without controversy, "the great mystery of godliness, God manifest in the flesh," and I wait the return of David's king, "the King of kings, and the Lord of lords." He would impress upon their minds the necessity of watchfulness and prayer, to wait the arrival of that day, and, Oh! where should he be at that day? Where would they be at that day? He trusted that inquiry would not be lost upon their minds, but that the result of those services in which they had been that week engaged; would be to impress their minds more deeply with a sense of their own weakness and sinfulness, and of the grace and mercy of God their Saviour. The reverend gentleman handed to the treasurer the sum of 100l. which had been sent to him by a young gentleman abroad, whom the Lord had there converted by the instrumentality of some of the mission-

## BIOGRAPHY.

MEMOIR OF THE REV. ADAM CLARKE,  
L. L. D. F. A. S. M. R. I. A. &c. &c.

[Concluded from our last.]

To various branches of natural and experimental philosophy, Dr. Clarke has paid much attention, nor has the science of astronomy been neglected. Connected with each of these departments, he has a suitable apparatus, in which are some instruments of the first description and excellence.

The books, articles, and instruments, which his library, his cabinet of curiosities, and his philosophical apparatus contain, have excited the attention of the neighbouring nobility, several of whom have repeatedly visited his abode, and experienced much gratification, which they have politely expressed.

Dr. Clarke has been honoured with the friendship and the correspondence of some of the first characters in the nation; and during the translation of the scriptures into some of the oriental languages, in which his profound erudition has rendered essential service to the Cause of Christianity, he has been brought into contact with exalted dignitaries, and men renowned for learning, and literary acquisitions. About the year 1805, he was made M. A., and in 1806, he received the honorary degree of L. L. D. as a tribute of respect due to his superior talents. Since that time he has been honoured with the additional title of Member of the Royal Academy. He has presided three times both in the English, and also in the Irish Methodist Conferences.

During the last few years, his health having been somewhat precarious, he has relaxed from the constant routine of preaching. In this duty, however, he generally engages once or twice every week. But on these occasions the effects of his former exertions are severely felt; and perhaps few persons suffer more than himself from this laborious exercise.

On repairing to his retreat at Millbrook, his removal was followed by mean insinuations, that his retirement from ministerial labours had been adopted before necessity dictated the measure. These ungenerous intimations, however, proceeded from individuals, who had not, like himself, seen forty years pass over them in the pulpit, and grown hoary in the service of their Master. To those who are acquainted with the unremitting exercises of his former years, frequently preaching four times a day, and braving "the summer's suns and winter's snows," he did not appear to have retired a day too soon; and to this, in all probability, under the providence of God, may be attributed the continuance of his valuable life.

Of Dr. Clarke's family connections, our knowledge is but partial. He had one brother, a skilful surgeon, who settled in England, but died several years since near Liverpool. One sister, now no more, was married to Thomas Exley, Esq. M. A. an eminent mathematician of Bristol; and another to the Rev. W. M. Johnson, L. L. D. a clergyman residing in Cornwall.

Mrs. Clarke, whose maiden name was Cooke, was a native of Trowbridge, in Wiltshire. Her father was an eminent broad-cloth manufacturer, equally distinguished for his zealous loyalty, and his invincible attachment to the established church. One sister, lately deceased, was married to Joseph Butterworth, Esq. M. P.

She has also a brother, a law bookseller in Dublin, who was deprived of an independent fortune by an unhappy connection which he formed with a first-rate cloth house, near Bath. With the history of some other branches of this family, we have no acquaintance.

Dr. Clarke has had twelve children, of whom three sons and three daughters only, survive. His eldest daughter is married to Mr. James Rowley, a timber merchant, at Stourpourt, in Worcestershire. His second, is the wife of Mr. James Hook, an African merchant, who resides in London. The youngest still lives with her parents. His eldest son is principal clerk in His Majesty's Record's Office, of the Court of Exchequer. His second carries on an extensive printing concern in London; and his youngest is now a student at Trinity College, Cambridge.

Of Dr. Clarke's works, the following is the

most correct list that we have been able to procure; but we are convinced there are several other publications of which we cannot recollect the names:—

Dissertation on the Use and Abuse of Tobacco: London, 1797, 8vo. A Bibliographical Dictionary, containing a Chronological Account of the most curious books, in all departments of literature, from the infancy of printing to the beginning of the 19th century; to which are added, an Essay on Bibliography, and an account of the best English translations of each Greek and Latin classic, 1802, 6 vols. 12mo. and 8vo. The Bibliographical Miscellany, or a Supplement to the Bibliographical Dictionary, down to 1806, 2 vols. 12mo. and 8vo. Baxter's Christian Directory abridged, 1804, 2 vols. 8vo. Claude Fleury's History of the ancient Israelites, with an account of their Manners, Customs, &c. with a Life and Portrait of Claude Fleury, 1805, 12mo. The Succession of Sacred Literature, in a chronological arrangement of authors and their works, from the invention of alphabetical characters to the year of our Lord 345, 1807 12mo. and 8vo. vol. 1st.: a second vol. is designed to bring the succession down to the year 1440. Shuckford's Sacred and Profane History of the World connected, including Bishop Clayton's Strictures on the work, embellished with a set of maps, 1808, 4 vols. 8vo. Sturm's Reflections, from the German, 4 vols. 12mo. The Holy Scriptures, &c. with the Marginal Readings, a Collection of Parallel Texts, and Copious Summaries to each Chapter; with a Commentary and Critical Notes, designed as a help to the better understanding of the Sacred Writings, 4to. 1810. Harmer's observations, 4 vols. 8vo. Clavis Biblica; or a Compendium of Scripture knowledge, 8vo. Dr. Clarke has also published several Sermons and detached pieces; and he is the author of many anonymous articles published in various respectable journals.

In addition to the above publications, Dr. Clarke was employed several years by Government, in collecting materials for a new edition of Tymer's Fædera, in folio, of which he saw the 2 first vols. thro' the press. This work is now superintended by a commission under Government.

Several of the above works will ensure the immortality of Dr. Clarke's name in the Republic of letters; but that on which it will descend to posterity, under the auspices of the most undiminished lustre, is, his learned and voluminous Commentary on the Holy Scriptures, the sale and popularity of which have been almost unexampled. This laborious work is yet unfinished; but to its completion it is devoutly to be hoped, his valuable life will be prolonged.

As a friend, Dr. Clark has always been distinguished for his undeviating constancy. Free, affable, and communicative, he is at all times easy of access; but this amiable feature in his character has frequently subjected him to unnecessary intrusions. In company, he is cheerful and familiar, without displaying any parade of learning, except when particular occasions call for a momentary emanation from his ample stores. His conversation abounds with anecdote and incident, sometimes derived from foreign sources, but more generally drawn from his own observations of men and manners, collected during his journey through life, and treasured up in a highly retentive memory.

His preaching is distinguished by an intimate acquaintance with the scriptures, strong sense, and solid argument, emanating from a capacious mind, which communicates itself in an almost unbounded range of thought, that seems always at home in the fathomless abyss of research, and even when taking excursions into eternity. His diction is chiefly remarkable for simplicity, purity, strength, and perspicuity.

To the productions of his pen, these remarks are equally applicable as to his pulpit discourses. In all these, the measure of syllables, the artificial turns of expression, and the dance of periods, are beneath his notice. With him, import is never sacrificed to sound; his aim being to communicate the riches of his mind to others, in words best adapted to convey his meaning, and most likely to be universally understood. This seems to be the effect of habit, not of labour; and instances are very rare, in which his designs prove unsuccessful.—*Imp. Mag.*

## DIVINITY.

## DR. RAFFLES.

Text, Psalm 27, 4.—One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

The situation of the Psalmist when he penned this Psalm, was peculiarly critical. He was an exile from his native country, and hunted with savage fury by the King of Israel. He had been a great hero, a successful commander, an anointed monarch, and the beautiful women of Israel had sung his praise. But all those characters were merged in that of the saint; and hence, in this state of exile, what most afflicted him was, his absence from the house of God. But in those circumstances he did not lose his confidence, and that confidence is expressed in the beginning of the Psalm. In the text, also, he ardently desires the period in which he shall again have the opportunity of worshipping in the temple of the Lord. Let us consider,

1. The great object of his ardent desire. This includes three things:

1. A permanent residence in the House of God.—*That I may dwell in the house of the Lord all the days of my life.*

Under the Old Testament dispensation, many of the priests resided constantly in the temple, and perpetually attended the services of the sanctuary.—And so ardently did the Psalmist desire the ordinances of the Lord, that he wished to be like one of those priests, constantly engaged in his service. What a contrast does this present to our own days! How do we find the multitude employed on the Sabbath day? In all our populous towns and cities, do we not see them employing every mode of conveyance, and thronging in crowds to scenes of unhallowed places, and forbidden gratification? The Psalmist desired to engage permanently in the service of the Lord. What a contrast is this to the conduct of those who attend only occasionally when opportunity appears to them to favour it; or when worldly engagements do not interfere. The Psalmist had an ardent desire for this object. What a contrast does this present to those who come to the house of the Lord, but who come from improper motives, who are induced to come from submission to authority, from a compliance with custom, or from the accusation of conscience.

2. The object of the Psalmist's desire includes the enjoyment of the Divine presence in his ordinances, to behold the beauty of the Lord. The beauty of the Lord, is that display of his presence and perfections which is made in the minds of his true and spiritual worshippers. The services of the ancient temple were beautiful. They were typical of Gospel times; yet the ancient saints rejoiced in the glory which was to be revealed. We possess the full revelation of that glory, which they "beheld through a glass darkly." In our temple, though no cedars cast around their fragrance, nor are the sunbeams reflected from burnished gold; though we have no priests arrayed in costly vestments, nor do clouds of incense waive around us; yet in the full revelation of the Gospel, and in the more abundant influence of the Spirit, we behold a beauty, which far surpasses the beauty of the ancient church.

3. The object of the Psalmist's desire includes an obedient, and diligent, and successful study of the Divine will, and to inquire in his temple.

Under the Old Testament dispensation, the Divine will was manifested in various ways, particularly by the Urim and Thummim. But God, who at sundry times and in divers manners spake unto our fathers, hath in these last times spoken unto us by his Son.

Revelation is finished. The oracle is now before us, and the object of our assembling together should be to ascertain the Divine will. Do you wish to satisfy your curiosity? Do you ask, Are there few that shall be saved? The oracle replies, Strive to enter in at the straight gate, for narrow is the way that leadeth to life and few there be that find it.—Have you a mysterious question? Do you inquire about the Divine decrees? The oracle replies, I will have mercy on whom I will have mercy. Are you ready to rejoice? it stops you, and says, Nay; but O man, who art thou that resistest against God? Do you enquire, What shall I do to be saved? How shall I escape eternal wrath? the oracle answers, in ten thousand forms. There is no other name given under heaven whereby we can be saved.

but the name of Jesus Christ. He that believeth on him hath everlasting life.

II. Let us now consider the ardor and intensity with which the Psalmist desired this object. "One thing have I desired of the Lord, that I will seek after."

1st. This is the language of decision. It is not the language of doubt or speculation. The merchant would say, I desire to add ship to ship, ware house to warehouse, that I may acquire an immense fortune, and leave my family a large estate. "The man of study would say, I desire to acquire fresh accessions of knowledge and of learning, to bind around my brows the wreath of literary fame, and to grow immortal in my works. The hero would say, I desire to conquer my enemies, to acquire the favour of my prince, to receive the applause of my countrymen, and to build up an imperishable fame. But the Christian says, "One thing have I desired, to behold the beauty of the Lord, and to inquire in his temple."

2nd, This is the language of decided preference. The Psalmist says in another place, I had "rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." And who is the person that utters this language? Do you suppose it is some individual unacquainted with life, or disgusted with the world, who wishes to spend the remainder of his days amid the mopings of religious melancholy, or the ravings of methodistical fanaticism? This is not the case. He was a mighty monarch, the wealth of a kingdom lay at his feet, and the splendors of royalty glittered around his brow. Yet he, as the object of his highest ambition, says, "One thing have I desired, to behold the beauty of the Lord." I now commend the choice of the Psalmist to you. You have now the power to choose. The shadows of another Sabbath evening are gathering thick around us; the religious services of another of the days of the Son of man soon will terminate; the voice of the preacher soon will cease, and you will depart to your respective habitations. But shall we ever meet again? The feet of those who shall carry you out, may now be at the door. Ere another Sabbath, you may be hurried to an eternal state. Now, not next Sabbath; not to-morrow, not next hour, not the next minute; "now is the accepted time, now is the day of salvation."

AN ADDRESS.

Delivered by the Author, June 22, 1823, at Mill Wall Chapel.

On the ordinance of Baptism being administered to LEWIS HENRY LESSEY.

On this pleasing and interesting occasion, it may not be deemed unseasonable or unimportant to acquire briefly into the origin, the nature, the subjects, and design of Christian baptism.

1. Its Origin.—In the church under the former dispensation, there were two ordinances, divinely instituted, viz. circumcision and the passover. In the Christian dispensation there are two, baptism and the Lord's supper, which came in place of them. It is the ordinance of baptism we are now to speak of.

John's baptism was not Christian baptism, but was introductory to it. He was sent to prepare the way, and to introduce the Messiah to Israel, which was its principal feature; see John i. 25-39. Our Saviour came to John to be baptized of him, Matt. iii. 13. It was his public ordination. The Jewish priests were washed previous to their entering on the sacerdotal office, Exo. xxix. 4. It behoved our Lord Jesus to fulfil all righteousness, i. e. of the ceremonial as well as of the moral law, which consisted, amongst other things, in divers washings; it was (as one says) his public inauguration. "He was anointed with the oil of gladness above his fellows." "The Spirit, in the shape of a dove, descended and lighted upon him, by him to be derived to all believers, in his gifts, graces and comforts. To explain and complete this ordination, "there came a voice from heaven; saying, this is my beloved Son, in whom I am well pleased;" mine by eternal generation, by supernatural conception, and by special designation to the work and office of the world's Redeemer. John's baptism had its use, its day, and then passed away. Christian baptism was founded by Christ. Matthew xxviii. 19, go ye therefore, and teach all nations;

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. As an initiatory ordinance it is to continue till the Redeemer comes the second time.

2. Its Nature.—If it be asked, What is Christian baptism? We answer, it is the washing a person with water, in the name of the Father, and of the Son, and of the Holy Ghost; three divine persons in one triune Jehovah, the same in substance, and equal in power and glory. It testifies the doctrine of original sin, and the necessity of regeneration; it declares every man as born of the flesh to be polluted; that unless he be washed with purifying waters, he cannot be received into the outward church, and unless he be inwardly cleansed by the Holy Spirit, he cannot be a member of the true church, or have any part in Christ, John xiii. 8. It implies a belief of the blessed provision which God hath made in his gospel for the purification of souls from sin and all its defilements. It is the baptism of repentance, for the remission of sins, Mark i. 4. It also implies a humble acceptance of these blessings.

When we come under this ordinance, we do, as it were, by way of action and emblem, consent to accept of this purification, both from the guilt and principle of sin.

If it be asked, how is this ordinance to be administered? We answer, by pouring or sprinkling water on the baptised person, an apt emblem of the influences of the Spirit. The regenerating and sanctifying influences of the Holy Spirit are spoken of in scripture, under the emblems of pouring and sprinkling, and baptism is the sign of his operations on the souls of men. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit on thy seed and my blessing upon thine offspring, &c." Isa. xlv. 3. "Then will I sprinkle clean water upon you, and ye shall be clean, &c." Eze. xxxvi. 25. Also, the blood of Christ is referred to, as being sprinkled on the conscience, &c.

3. Its Subjects.—Baptism is to be administered to such as profess their faith in Christ, and to their children; whole households (of which children make up a considerable part) were baptized by the apostles; God called Abraham, and settled his visible church in his family, and said to him, he would be his God, and the God of his seed. If time would permit, we might notice God's covenant with Abraham, which we have, Gen. xvii. And the apostle's exposition of it, Rom. iv. and shew that Abraham was made the common father of Jews and Gentiles. We might refer you to several scriptures, and particularly to Col. ii. 11, "to shew that baptism and circumcision signify the same thing, and that being baptised, we need not be circumcised. But we shall more especially call your attention to that passage of holy writ, Acts ii. 38, 39. "Now when they heard this they were pricked in their hearts, and said unto Peter and the rest of the Apostles, men and brethren, what shall we do?" They spake like persons quite at a loss, not knowing what to do. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promise of spiritual blessings and outward privileges is made the motive of compliance with a sacred ordinance; this brings them to the ordinance of baptism. "Then they that gladly received his word, were baptized." Here we learn, that that promise which was made the ground of circumcision to the Jews and their seed, is now made the ground of baptism to Gentiles and their children. The promise is the same; the parties are the same; the

\* If it be objected, there is no express warrant in the scripture for the baptizing of infants? We answer there is an express command to circumcise infants, and there is equal reason to baptise them. Compare Gen. xvii. 10, 14, with Col. ii. 11. There is a command to baptise nations, of which infants are a part; there is a gracious promise respecting the infants of believers, Acts ii. 29. There is no more express command for the observation of the Christian sabbath, nor for women partaking of the Lord's supper, than there is for the baptism of infants.

If it be objected, that children should not be baptised, because they cannot believe; on the same principle, it may be objected, that they cannot be justified, because they cannot believe; since the scriptures require faith in the one case as well as the other.

ordinance only is changed; thus it is, that the blessing of Abraham comes upon the Gentiles, through faith in Christ. Children receive the seal of baptism, as a bond laid upon them in infancy, to fulfil the obligations and duties at riper years, and as encouragement to wait and hope for the blessing. This was the case of Jewish infants, and why may not Christians be favoured with it also?

4. Its Design.—Its institution in the Christian Church was designed as a separating ordinance from the world. To keep up a memorial of our natural impurity and our constant need of purification; to set forth the blessings of God's grace; the work of the Holy Spirit on the souls of men. All that mighty and gracious change spoken of, 1 Cor. vi. 11 is figuratively represented in this divinely instituted ordinance. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The adult believer, while he or she acknowledges him or herself to be a sinner, at the same time declares a reliance on the mercy of the Father, and on the mediation of the incarnate Son, and on the grace of the Holy Spirit, for complete salvation. By believers presenting their offspring to the Lord in this ordinance, they solemnly declare that they desire the same blessings for their children, as they have chosen for their own portion; and they thus pledge themselves to the church, to bring them up in the nurture and admonition of the Lord, giving them every instruction, and using every means of rendering them wise unto salvation.

This ordinance ought to be adhered to, in obedience to the command of God, with all convenient speed, with faith in God's gracious promise, with reverence, with prayer unto God for a blessing on his own ordinance. It ought to be publicly dispensed, and with preaching of the gospel immediately preceding it; it ought to be administered by those only, who are stewards or ministers of Christ.

You, my brother and sister, the parents of this dear babe, remember the vows of God are upon you, by his precept, by example, train it up for God, let it have an interest in your prayers, let your own temper and deportment, which it shall witness, be worthy of its imitation. May your souls, with that of the dear young immortal, be bound up in the bundle of life. Amen.

A word to you that compose this congregation, and I have done, You have witnessed the dedication of this child unto the Lord, and heard the sacred name of our covenant God named upon him, into which he has been baptized; nothing short of its entire renovation and restoration to the divine image has been shadowed forth in this insignificant ordinance, you have been reminded of your own personal concern in an act similar to this. A young lady, lately called by grace, said to me, "I make my parents' act for me, in baptism, my own, and in meditation and purpose of heart, make it as real as tho' I was to go through the ordinance again." May you, my respected friends, do likewise, as the happiest method of deriving present and eternal advantage in the use of this appointed institution in the church of God. Amen.

RELIGIOUS INTELLIGENCE.

WILBRAHAM ACADEMY.

We understand that there is a gracious revival among the students at Wilbraham Institution. Some sixteen or twenty have found the "pearl of great price," and the glorious work is still progressing. This Institution has been highly favored of the Lord. We hope to be able to present to our readers a more circumstantial account of this revival in a future number.—N. E. Herald.

Great Revival.

The town of Portsmouth, Greenland, Dover, Great Falls, and Somersworth, in New Hampshire; and Berwick, Elliot, and York, in Maine, are at this time experiencing refreshing showers of grace. More than six hundred are reported to have professed religion and about three fourths of that number to have united with the M. E. Church. A camp meeting and four days meetings, are thought to have been the principal means of this revival.

From the Christian Advocate and Journal.

Letter from Bishop Roberts to the treasurer of the Missionary Society of the Methodist E. Church dated Huntsville, Nov. 28, 1829.

DEAR BROTHER:—Our prospects within the bounds of this (Tennessee) conference are flattering especially our missionary stations. We have employed, for the Cherokee missions seventeen missionaries including a few interpreters; having formed a regular district with five circuits and two schools. The growing interest felt for this host of causes is manifested by the great increase of our missionary funds; the whole amount of which brought to this place, and collected at our anniversary, being more than twelve hundred and fifty dollars. Our anniversary (of which you will doubtless hear the particulars) was truly interesting. We were not only favoured with the presence of several of our Cherokee brethren, but also with that of Colonel Lisleur, of whom you have heard much, from the Choctaw nation. He informs me that more than four thousand persons in that nation have been confirmed as regular members of the Methodist E. Church within fifteen months past, besides a great number who are receiving instruction as probationers. The nation, especially the north western district, remarkably strange as it may seem, has become revolutionised: not one drop of ardent spirits has been bought or sold within that district for several months. The Indians have become a sober, industrious people.—“This is the Lord's doings, and it is truly marvelous in our eyes.”

With sentiments of high esteem, I remain yours in the best of bonds. R. R. ROBERTS.

The Choctaws have been estimated at about 20,000 inhabitants. From the above it appears, that about 1000 of the number have become members of the M. E. Church.

#### EPISCOPAL CHURCH IN THE UNITED STATES.

Extracts from the Report on the state of the Church.

##### DIocese of New-York.

This Diocese consists at present of 128 clergymen, (the Bishop, 111 Presbyters, and 16 Deacons) and 163 congregations; being an increase, since the last General Convention, of 14 clergymen, and 10 congregations.

Total number of persons ordained Deacons, 22.

Total number of Deacons ordained Priests, 20.

Thirty-five missionaries are at present employed in this Diocese.

There are sixteen candidates for orders.

Five Clergymen have departed this life since the last General Convention.

Ten churches have been duly organized, and received into full union with the Convention.

Twenty churches have been consecrated to the service of Almighty God.

The number of persons confirmed by the Bishop has been 1914.

As the last General Convention was held a short time after the Convention of this Diocese of 1826, and the present Convention precedes that of the Diocese for 1827, the following statements are drawn from the Parochial and Missionary Reports to but two Conventions, those of 1827, and 1828.

Baptism, (adults 522, children 2726, not specified 491) 372.

Marriages, 1253. Funerals, 2499.

Communicants, (reported to the last Diocesan Convention,) 5576.

Collections for the Episcopal Fund, \$1323 31  
Do. do. Missionary Fund, 5702 54  
Do. do. Diocesan Fund, 1262 34

The charter of the old Episcopal Charity School in the city of New-York, has been so altered as to change it into the New-York Protestant Episcopal Public School, comprising, in various departments, and under different teachers, every grade of instruction, from that heretofore existing in the Charity School, to the highest branches of an English education, and preparing for entering college.

The various societies for religious charities continue in active and efficient operation. Sunday Schools are very numerous and flourishing, and almost all in connexion with the General Sunday School Union. The system of instruction, and the books of that Union, are found of the most valuable character. In the city of New-York, a number of zealous and liberal individuals have formed a Pro-

testant Episcopal Press, to be devoted to printing, publishing, &c. &c. for our Church at large. It has gone into vigorous operation, and promises the most extensive usefulness.

#### NEW JERSEY.

The Church in the Diocese of New Jersey, although its comparative increase is not equal to that of the churches in many of the states, in which the population is continually advancing, by the formation of new settlements, has made greater progress within the last ten or twelve years than at any period since its re-organization, at the close of the revolution.

Congregational Churches in England.—From a letter of a board of Congregational Churches in London and its vicinity addressed to the Congregational Churches in New England, we copy the following paragraphs:

“The numerous congregational churches in this great city and its environs, of which we are the pastors, are generally in peaceful and prosperous circumstances, enjoying the gospel themselves and in various ways attempting to impart it to those around them.”

“Throughout the United Kingdom we rejoice to behold a large and increasing number of sister churches walking together with us in the same faith and order and dilating on every hand the blessings of christian knowledge and benevolence.”

Sandwich Islands.—Brief communications have recently been received from the missionaries at the Sandwich Islands. The latest date is the 16th of February, six weeks subsequent to the accounts previously received. The mission families were in usual health, and their labours in the various departments were carried forward much as heretofore. The Gospel of Luke was finished except the last sheet.—Acts was about ready, and would go to press immediately after the finishing of Luke. Genesis had gone to the press and one sheet was worked off. A new tract has just been prepared and printed in an edition of 2,600 copies. It was expected that 3,900,000 pages would be printed at the office during the year ending last April.—*Mis. Herald.*

#### GENERAL INTELLIGENCE.

##### LEGISLATURE OF NEW-BRUNSWICK.

Message to the House of Assembly, Jan. 22.

“The President directs to be laid before the House of Assembly the accompanying Copy of a Letter, received from Sir George Murray, dated 2d Sept. 1829, relative to the Quit Rents; and recommends the same to the favorable consideration of the House.” W. B.

The following is the dispatch communicated by the Message.

Downing-street, Sept. 2, 1829.

“Sir,—The Lieutenant-Governor of the Province of New-Brunswick, having represented to me that very considerable reluctance, to the payment of the Quit Rents due to His Majesty, prevails in the Colony, I am of opinion that it would be very desirable if they could be commuted for a permanent Grant, I am therefore to desire that you will acquaint the Legislature at their next Session, that in order, as far as possible, to meet the wishes of the inhabitants of New-Brunswick, I shall be prepared to advise His Majesty to accept of a permanent Grant of One Thousand Five Hundred Pounds per annum, in lieu of any further demands of Quit Rents, and this sum will be appropriated in aid of such Colonial expenses as may receive His Majesty's sanction.

I trust that the acceptance of this offer by the Legislature, will render it unnecessary for me to convey any instructions for the collection of the Quit Rents in the Province of New-Brunswick.”

I have the honor to be, Sir,

Your most obedient humble Servant,

G. MURRAY.

Mr. President Black, &c. &c.

A further Message from His Honor the President.

“The President acquaints the House of Assembly, that he has received a letter from the Right Hon. the Secretary of State for the Colonies, in answer to the Joint Address of the Council and Assembly, relating to the Naturalization of Aliens, directing him to communicate to the Legislature, that a clause will be introduced into the first act which may be passed for His Majesty's North American Colonies, repealing

the second Sec. of the Act 13, Geo. 2, cap. 7. in compliance with the request of the Council and Assembly.” W. B.

“The President takes this early opportunity to acquaint the House of Assembly, that by the last Mail he received undoubted information, that the American Minister in London is using every possible effort to prevail on His Majesty's Government to re-admit the vessels of the United States into the British Colonies in the West-Indies, from which they were prohibited by the wise policy of His Majesty's order in Council, of 1826.

He is most happy to add, that our zealous and indefatigable Lieutenant-Governor, (who unfortunately had not left London) is making his most strenuous exertions for defeating that measure, which, if carried, would so fatally affect the vital interests of this, and the neighbouring Provinces.

The President therefore submits, to the wisdom and deliberation of the House, the propriety of a joint representation on the part of the Council and Assembly, to His Majesty's Government, expressive of their sentiments on this highly important subject, which, if adopted, he will feel happy to transmit, with any further remarks which he may consider likely to have the desired effect.” W. B.

Upon which Message, the House in Committee of the whole Resolved, to address His Majesty on the subject, and that His Majesty's Council, be requested to join in the Address.

KINGSTON, (U. C.) Jan 9.—The Express bringing His Excellency's Speech at the opening of the Provincial Parliament, left York at 7 o'clock last night, and arrived at the Herald Office, Kingston, this evening at a quarter before 10. The distance from the Trent to Kingston, about 70 miles travelled in 6 hours:—

Honourable Gentlemen of the Legislative Council and Gentlemen of the House of Assembly.

“You are again convened for the despatch of public business; and it will be gratifying to me to give effect to the measures which, from your general and local knowledge of the colony, may be proposed as conducive to the welfare and prosperity of the People.

“The activity and industry of the Agriculturalists in all parts of the Province, their efforts to unlock the country, and reach the Lakes with their surplus produce; the successful culture introduced in the Western Townships, point out the profitable result that may be anticipated from affording proper encouragement to this individual exertion and labour.

“Fortunately the difference of situation of several Districts has been equalized by the opening of the Welland Canal; the extension of it to the Grand River will complete the first great Provincial enterprise, and will require your immediate support and protection.

“These improvements must naturally lead your attention to the St. Lawrence, and to be manifest advantages that may be derived from perfecting the navigation in that quarter.

Gentlemen of the House of Assembly:

“I have directed a statement of the Revenue and expenditure of the last year to be laid before you, with the Estimate of Supplies for the current year.

“From the Accounts you will perceive, that in consequence of the favourable returns of the Duties, levied under the Statute of 14th Geo. 3, the expense of the administration of justice, and of that part of the Civil establishment, not provided for by His Majesty's Government, or by the annual vote of the Imperial Parliament, has been defrayed entirely from those proceeds; and that a considerable balance accruing from the excess of former estimates beyond the expenditure, remains at the disposal of the Legislature.

“The necessity of reforming the Royal Grammar School, was evident from your report at the close of the last Session.

“In establishing a College at York, under the guidance of able Masters, the object which we have in view, will I trust, be speedily attained.

“The delay that may take place in revising the Charter of the University or in framing one suitable to the Province and to the intention of the endowment, must, in fact, under present circumstances, tend to the advancement of the Institution; as its use depends on the actual state of education in the Province.

“Dispersed as the population is over an extensive territory, a general efficiency in the common Schools cannot be expected; particularly whilst the Salaries of the Masters will not admit of the devoting their whole time to their profession.

*Honourable Gentlemen and Gentlemen.*

"The King's pleasure on the Bills reserved has not yet been communicated to me.

"I recommend you to examine the acts that may be about to expire.

"Your attention will also be drawn to an other subject of importance, the exposure of property, and the facility of depredations in certain districts, and the frequent cases of capital convictions, where, through the dispersive power of the Crown, it is thought advisable to arrest the sentence of the law, notwithstanding the evils that may arise from repeated mitigation, without a system of secondary punishment, or any means of disposing of offenders.

"With regard to the questions submitted to His Majesty's Government; whatever difficulties may have occurred in determining them, or in reconciling the respective interests with which they are connected, the diligent investigation through which they are passing evinces the earnest desire of His Majesty that this portion of His Dominions should reap the full benefit of good laws and free Institutions."

Kingston, Jan. 13.—The case of *M. Nabh, vs. the Speaker of the House of Assembly* was argued before the Judges of the Court of King's Bench, at York, on Thursday last. The Attorney-General for the Plaintiff, and Mr. John Rolph's speech in support of the privileges of the Assembly, was a most able and eloquent one. The decision of the Judges is not yet known.

On Monday last a most melancholy occurrence took place here, which has cast a gloom over every person who had the pleasure of being acquainted with the unfortunate gentleman in question. Lieut. Cromie, of the Royal Engineers, accompanied in his sleigh by a lady and his servant, while driving by the market place, the horse took fright and ran at full speed, keeping close by the flag way in front of St. George's Church. Mr. Cromie appears to have lost his presence of mind, and instead of maintaining the straight road, ran the horse against the gable end of an old house, when as might be expected, the sleigh upset, and melancholy to relate, this gentlemanly fine young man, was (as is supposed) dashed against the foundation of the house, from from which the clap-boards had been removed, and fractured his skull in a most shocking manner.

P. S.—2 P. M. Mr. Cromie, died at one o'clock, this afternoon.

In announcing to the public the revival of the CHRISTIAN SENTINEL in the month of January next ensuing; the proposed Editor feels it to be requisite to explain, that the intermission of that work after the third No. of the present year was caused by circumstances of a discouraging nature: upon the ground of which, when they came to his knowledge, he felt himself justified by motives of prudence and foresight, christian as well as secular, to decline entering at the moment upon the task that had been suggested to him.

As it would seem, however, that those circumstances of discouragement are in a train to be removed, and that a prospect is now opening of carrying on the work with comfort and success, it will be revived at the period above specified, and, it is hoped, that it will be continued in monthly succession, instead of being published only six times a year as before.

It is not proposed to confine the work any longer to the consideration of religious subjects exclusively; a few pages in each number will be open for the admission of literary or other articles that are popular, interesting and instructive. In other respects there will be no material deviation from the plan of the publication as stated in the original prospectus.—*Montreal paper.*

We find that the following is the report of the proceedings of the Presbytery of Edinburgh on the 25th November:—"Dr. Lee presented the Report of a Committee appointed to consider a memorial and petition from the Rev. J. A. MacLaurin, Minister of Lochiel in Upper Canada, who was ordained by the Presbytery of Edinburgh in 1819. It appeared that Mr. MacLaurin had received a bond for a salary of £200 with the promise of an additional £100 being

procured from Government; but in the first year of his ministry he only received £60, and in the second and third £100, paid in pro-vice. Finding himself then in very embarrassed circumstances, he had obtained a government school, with a salary of 150 a £150 a year, continuing, however, to preach and baptise in various places; but without emolument. In 1825 finding his cares and difficulties increasing instead of diminishing he entered into correspondence with the Bishop of Quebec, with a view of taking orders for the Church of England. This correspondence he considered strictly confidential; but the secret was divulged in London. Before this, however, he had broken off the correspondence, convinced that he had been in error. At this time a report was abroad that he had been charged with being a person of intemperate habits. From this charge however, after a full investigation, he was completely exculpated, but his brethren ceased to correspond with him, and considered him as virtually suspended from his ministerial office. The report stated that Mr. M. expressed great regret for his error in proposing to leave the Church of Scotland, and that all other charges against him had been satisfactorily explained away, and that therefore the Presbytery ought to be satisfied with that explanation, and give such a deliverance in his case as should restore him to the full exercise of his ministerial office.

After some remarks from Drs. Inglis, Lee, and Thomson, the Presbytery agreed to approve of and adopt the report of the Committee.

## MISCELLANY.

The following account of WILLIAM WILSON, an orphan Indian Boy, is copied from the Christian Guardian of 2d January:

"William has been several weeks in the Guardian Office, with a view of learning the printing business. His proficiency is rapid; and it is hoped that he may yet be very useful to his own nation, in the capacity of a printer if not in other respects. He is uniform in his devotion—excels most of the Scholars in Sunday School—and is indefatigable in his studies especially in learning the Scriptures. After reading the Youths' and Children's Department of the Guardian to the family the other evening, he got his Testament and turned to the xiv. Chapter of St. John's Gospel. After looking over it some time, he said—"Mrs.——this is a very good Chapter, may I read it out loud?" He has neither father nor mother: His mother died since her conversion to Christianity. She was a very humble faithful Christian—was very happy in her last sickness and sung "glory to Jesus" with her expiring breath. Who regrets that he has assisted in sending the Gospel among the Indians?"

PERSIAN INTEGRITY.—A curious account is given in Malcolm's Persia, of Shakh Mobydeen Abdoon Kauder. Being induced to undertake a religious pilgrimage, after the fashion of his country, his mother, taking out eighty denars, as he says, gave him half, as all his inheritance, the other half being reserved for his brother.

She made me swear, when she gave it to me, never to tell a lie; and afterwards bade me farewell, exclaiming, "Go, my son, I give thee to God. We shall not meet again until the day of judgment!" I went on well till I came near to Namadan, when our Kafilah was plundered by sixty horsemen. One fellow asked me what I had got? "Forty denars," I said, "are sewed under my garment." The fellow laughed, thinking, no doubt, I was joking him.—"What have you got?" says another. I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood. "What property have you my little fellow?" said he. "I have told your people already," I replied; "I have forty denars sewed up carefully in my clothes." He desired them to be ripped open, and found my money. "And how came you," said he with surprise, "to declare so openly what has been so carefully hidden?" "Because," I replied, "I will not be false to my mother, to whom I have promised never to conceal the truth." "Child," said the robber, "hast thou such a sense of the duty to thy mother at thy years; and am I insensible at my age, of the duty I owe to my God? Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it." He did so. His followers were all alike struck with this scene. "You

have been our leader in guilt," said they to their chief, "be the same in the path of virtue;" and instantly, at his order, they made restitution of their spoil, and vowed repentance on my hand.

## SUICIDE, DUELLING, AND BOXING, BRANCHES OF ONE FAMILY.

ALTHOUGH almost every vice has its advocates, as well as votaries, we have not found many who have attempted, in an open and undisguised manner, to undertake the defence of Suicide. David Hume, indeed, has appeared as its sceptical apologist; but his observations are beneath the dignity of his genius, though they may be admitted to be perfectly conformable to the principles of his creed. Men of talent and ingenuity may, without much difficulty, confound and perplex the most simple proposition that can be conceived; and, no doubt, if Hume had undertaken to prove, that ten and ten could not be twenty, he would have advanced some plausible speculations, equally as imposing as those which in some instances he has presented to the world, apparently with no other view than that of amusing himself with the weaknesses of mankind. The man who could persuade others, that Vice and Virtue might change their essences, had no occasion to despair of success in his attempts to induce a belief that he could neutralize all moral principle, and reduce our ideas of good and evil to mere arbitrary distinction.—Put one remove from self murder, is the barbarous practice of duelling. The act, indeed, is not the same; but its point of moral turpitude, it will be no easy task to assign to each its specific degree of guilt. If A fights with B, he hires B to shoot him, upon the forfeiture of his life; it is self murder through the medium of another.

The detestable custom of Boxing is another branch of the same common family which can hardly plead a previous insult in apology for its barbarities. Its advocates may indeed shelter themselves under the sanction of antiquity. But that school has not much to recommend its example, whose highest moral principle frequently terminated in the barbarous exploits of ferocity. These reflections have been suggested by the following melancholy instance of passion and depravity.—

On the 17th of February last, a severe boxing-match took place at Reswell, near Stanmore, between Robert Desborough, a workman on the canal and T. Hunterstone, a millwright, in consequence of a previous quarrel, in which the latter was struck by the latter. The battle lasted four hours, during which the combatants fell nearly one hundred times and in which Desborough had his jaw broken nearly three quarters of an hour before weakness overcame his fury. At length, Hunterstone fell to rise no more. An internal rupture was supposed to have taken place; and shortly afterwards, his spirit entered into eternity, to appear before the bar of God.—Where is the noble patron of this vice, who does not blush at the fatal effects of the evil which he has cherished by his wealth, his example, and his authority?

*Imperial Magazine.*

WORTHY OF NOTICE.—It is worthy of notice that those who pay no money for missions, and other benevolent institutions, are the loudest in their clamours against all such expenditures. From the strain in which some of them inveigh against all such plans, we should be inclined to think they had endured the most enormous exactions for their support, and their present position had arisen from the losses and privations to which they had been subjected on account of such schemes. Nothing is farther from the truth. These honest, independent souls, never gave a cent to the objects against which they so vehemently declaim. They were never so weak as to give their money to the support of such phantoms, and they never mean to part with a dollar to nourish the pride and ambition of missionaries.—Why then are they so much disoblige by the conduct of others? If the same money that is given to these Christian operations, were spent in lottery tickets, or in hurtful speculations, or in any worldly extravagance, nothing would be said, but when given for the promotion of the virtue and happiness of man, and for the diffusion of the sacred light of truth, then it is a most unexampled waste.—*Col Star.*

From the Wesleyan Methodist Magazine.

### CLASS-MEETINGS.

Class-meetings, as held among the Methodists, have frequently been a subject of conversation, and often of ridicule with ungodly men, during the last fourscore years; and with many, I am inclined to think, this is still the case: "they speak evil of the things which they understand not." It is also possible that serious Christians of other denominations may view these means of grace merely as some of the peculiarities of Methodism. To me, however, I confess, they appear to be agreeable to sound reason, and to the Holy Scriptures.

Did God intend, in forming man a rational and a social being, that he should be helpless to his fellow men in temporal things? He certainly did: and his design is accomplished, to a vast extent, in civil life. But man was not made merely to transact secular business, nor to confine his attention to the present life. He is capable of religion; and is born to know, to love, to serve, and to enjoy, the great and ever-blessed God, and to dwell with him forever.

To this end the Lord has, from the beginning, spoken unto men by men. Formerly he spoke by the Prophets, and then by his Son incarnate; and he still speaks by the Christian ministry. Yet he does not design that the benefit resulting from the instrumentality of man should be confined to the Prophets, to the ministry of Christ, or to the Preachers of the Gospel. Religion is a blessing which all real Christians possess; and its advantages are chiefly their own; yet it is a gift which they are called to use. It is a branch of knowledge, which they are required to teach, not only by their example, "shining as lights in the world," but also by precept.

The notion is too common, that Ministers are the only persons who are to communicate religion; and that Christians in general are only to possess it. Such a notion is contrary to the spirit of Christianity, and to the express testimony of the Holy Scriptures.

The following passages appear to me to contain precepts enjoining upon the private members of the church the conduct which is exemplified by the Methodists in their meetings for prayer and Christian conversation: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." (Heb. iii. 12, 13.)

"Let us hold fast the profession our faith without wavering; (for he is faithful that promised.) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." (Heb. x. 23, 25.) "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James v. 16.)

There are many examples recorded in Scripture of such a practice. The Psalmist says, "Come, ye children, hearken unto me: I will teach you to fear the Lord," (Psalm xxiv. 11.) "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." (Psalm lxxv. 16.) "I am a companion of all them that fear thee, and of them that keep thy precepts." (Psalm cxv. 63.) In the days of the Prophet Malachi, when wickedness prevailed in an awful manner, "they that fear of the Lord spake often one to another." (Mal. iii. 16.)

These meetings, being agreeable to reason and to the Holy Scriptures, are owned of God, and become profitable to hundreds of thousands of the human family. They are means of promoting divine knowledge. All genuine Christians are wise unto salvation. Being taught of God, they are able to teach others the way of faith and holiness. Every person who is appointed to be the leader of a Class is believed to have a clear sense of his acceptance with God, through Jesus Christ. This is an indispensable qualification for that important office, in the Methodist Society. He must possess correct views of the great doctrines of the Gospel; such as the fall of man, the proper Divinity of Christ, the atonement, justification by faith, the witness of the

Spirit, and the nature and necessity of Christian holiness. A Class-meeting may be considered as a school for those who are seeking the Lord. Here they are instructed personally, and individually, in the things which belong to their peace. They feel their sins to be a burden too heavy for them to bear. They are exhorted, in the spirit and language of their Redeemer, to come to him by faith and prayer, that they may find the rest they seek. They are afraid lest the Lord should cast them off on account of their manifold transgressions. Satan attempts by his suggestions and fiery darts, to drive them into despair, and so prevail upon them to give up their struggle for life. Here they meet with those who have experienced similar feelings, and who have sought the Lord until they found him as their God and Saviour. Here the penitent is encouraged to go on, and is assured by his Christian brethren, in the language of Holy Scripture, that "they who sow in tears shall reap in joy." He is reminded of the Saviour's words, "Blessed are they that mourn, for they shall be comforted." (Matt. vii. 8.)

### THE THEATRE.

Some gentlemen belonging to the Navy, and the Army, lately opened an Amateur Theatre, at Kingston, Upper Canada. From the proceeds of their evening, the Amateurs sent to each of the Clergymen in Kingston, a certain sum to be appropriated to such charities as they might think proper. Those gentlemen politely acknowledged the receipt of the money, but three of them, not deeming it consistent with their views of theatrical exhibitions, to become the abusers of money raised by such performances, declined the office, and returned the money.

The notes accompanying the return of the money, through means of the Amateurs found their way into the public Journal, and have occasioned considerable discussion. As it involves the opinions of ministers of different denominations on the theatrical question, and as in former occasions it made no small stir in this place, we conceive we shall gratify our readers, by laying the notes in question before them.

The Rev. Mr. McDonald, whose letter is first given, is a Roman Catholic Clergyman, and a Vicar General. The Rev. Mr. Payne, is an Episcopal Clergyman, and Chaplain to H. M. Dock Yard, Kingston. The Rev. Mr. Machar, is Minister of St. Andrews Church, and the Rev. Mr. Turner is a Wesleyan Missionary.

Sir,—I have the honour to thank the Naval and Military Amateurs for their charitable Donation of two pounds towards the relief of the sick and indigent, who fall to my charge; and at the same time to congratulate them for completing their vacant hours in earning, at this inclement season of the year, relief to their poor fellow creatures in distress; by a rational, elegant, classical, and, I am confident, in spite of what ignorant, whimsical and gloomy hypocrisies may urge to the contrary; not only innocent, but, under such honourable and benevolent management, useful Amusement. For, as has been said on a former occasion to one of such unlettered Ranters:—

"Best cur'd with dose of Comic wit  
Is fashionable Folly;  
Such Rationale will surer hit,  
Than all thy canting holy," &c.

I have the honour to be, Sir, Your most obedient and Humble Servant.

WM. P. MacDONALD, Vic. Gen.

To Courteney Cruttenden, Esq. Treasurer and Sec'y. to the Naval and Military Amateurs.

Kingston, Dec. 19, 1819.

[P.S.] For the acknowledgement of Rev. W. R. Payne, see his communication below.]

Kingston, 19th Dec. 1829.

Sir: I was duly favoured with yours, enclosing a sum of money, being, as I understand, part of the proceeds of certain Theatrical performances by a Naval and Military Amateur Company, to be applied by me to any charity I might see fit.

The Naval and Military Amateurs will please to accept of my thanks for the confidence they have thought fit to repose in me by appointing me one of their Almoners.—Not being able, however, on the principles of the Bible, as I interpret them, to approve of Theatrical performances for any purpose, and it appearing to me that my acceptance of any part of the proceeds would be giving my sanction to these performances, I feel it my duty to return the donation to the Amateurs exactly as it came into my hands.

I have the honour to be, Sir,

Your very obedient Servant,

JOHN MACHAR.

Min'r. Sc'h. Ch.

Courteney Cruttenden, Esq. Sec'y. and Treas.

Kingston, Dec. 21, 1829.

Sir: On Friday last I duly received your note enclosing two pounds, which, I learn, you as Treasurer was directed by the gentlemen Amateurs of the Navy and Army to send to me, it being a part of the proceeds of their first night's performance. The above sum to be applied by me to any charitable purpose I may think proper.

The object is unquestionably a good one, i. e. to aid the necessitous, but, Sir, I cannot regard the means by which the money was raised as being innocent, but the reverse.—I must therefore beg to decline, in this instance, becoming your Almoner, which I should have done with very great pleasure had the money been raised in a way I could have approved.

I am, Sir, Your's Respectfully,

THOMAS TURNER.

Courteney Cruttenden, Esq. Kingston.

MEMORANDUM.

The Clergyman of the Church of England received the donation with many thanks, as did the Chaplain to the Forces, and the Ladies Directresses of the Female Benevolent Society.

For the Kingston Gazette and Religious Advocate.  
28th Dec. 1829.

Mr. Editor: In the U. C. Herald of the 23d I observe the following:—"The Gentlemen Amateurs of the Naval and Military Theatrical Corps have, with a liberality peculiar to themselves, offered to each of the Clergymen of the respective Congregation in this town, a proportion of the profits arising from their first performance. We understand however, that some of the Rev. Gentlemen, who are averse to becoming almoners of money derived from such a source, have refused the generous donation. We have seen the correspondence on this subject, and in order that the public may judge of its merits, we shall give it a corner in our next paper."

I am one of the individuals to whom the profits mentioned in this extract were sent, and am likewise one of the minor; who "refused the generous Donation," and who are therefore doomed to be made a public spectacle of in "a corner of your next paper." My letter which accompanied the money of its return, does not appear to me to possess any interest for the public eye, but as the "Gentlemen Amateurs" (by allowing the Editor of the U. C. Herald the use of it) seem to think otherwise, I lose no time in requesting you to insert it in your Paper also, that "the public may judge of its merits" on a more extensive scale, and as a proof that I have no objection to my sentiments on the subject of the theatre receiving the utmost publicity. The letter was in the following words:—

19th Dec. 1829.

"Sir: I have had the honour of receiving from you, as Secretary and Treasurer to the Naval and Military Amateurs, the sum of one pound for charitable distribution. Whilst I feel myself flattered by this mark of their confidence in my anxiety to promote the welfare of those around me, I am constrained to observe that chenshing, as I do a decided conviction of the evil tendency and effects of theatrical performances, it would appear to me an inconsistency on my own part to become the almoner of money raised by such performances. In returning therefore the sum thus entrusted to me, I beg the Naval and Military Amateurs to believe that I am animated by a desire to preserve a correspondence between my actions and avowed principles. I have the honour to be your very obedient Servant,

W. R. PAYNE.

To Courteney Cruttenden, Esq. Sec'y & Treas.

Of the course I pursued on the above occasion, I trust I shall never be ashamed, either as a Christian, or as a Clergyman of the Church of England. As a Christian who avows the Word of God to be the only proper directory of Faith and practice, I do not scruple to oppose Theatricals, as being themselves opposed to the spirit and precepts of that Word, and to the features of that Christian character therein portrayed. If they have but the appearance of evil, the injunction is positive, to abstain from them. 1 Thessal, 5, 22. As a Clergyman of the Church of England, I conceive that I herein maintain a consistent character, and reluctant indeed should I be to continue in her communion, if I thought that she had so far departed from her great Exemplar, as that her Doctrines or Principles lent the least countenance to many things which are often tolerated and upheld by her professed children in those days of relaxed discipline and morals. At her seats of Learning and preparation for the Ministry, she distinctly conveys her opinion as to dramatic representations, by not allowing Theatres to be erected within the boundaries of the Universities. Moreover, with the most sincere good will would I ask all her members, both Lay and Clerical, how far indulgence in theatrical amusements is compatible with the fulfilment of their baptismal vow, which was "to renounce the pomps and vanities of this wicked world," as well as "all the sinful lust of the flesh." For my own part I have never yet found a single individual (the supporter of theatres, balls, masquerades, cards and the *et cetera* of fashionable amusements) who could define what are "the pomps and vanities of this wicked world," without condemnation. It is absolutely regarded as an obsolete clause, which the majority would heartily rejoice to see expunged from the baptismal office.

One word (before I conclude) with the Gentlemen Amateurs, who doubtless, in giving permission of publication to the editor of the Herald, were influenced "by a liberality peculiar to themselves." Were it not for this known liberality, I might probably have deemed them uncourteous and inclined to sneer at the expense of a few dissatisfied neighbours. But of course they felt satisfied in their own minds that we should be gratified by the step they have taken, and therefore to these Gentlemen our united thanks are due. If (before I part with them) I may be allowed to give them a word of advice from that volume, for which I fear they will accuse me of an undue predilection, I would say, ponder carefully the following quotation, with special reference to these much talked of charitable performances, and to the Herald's loud-sounding trumpet. "Take heed that ye do not your aims before men, to be seen of them, otherwise ye have no reward of your Father which is in Heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets; that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father, which seeth in secret, himself shall reward thee openly." Matt. 6:1 &c. W. R. PAYNE.

Albion Cottage.

For the Kingston Gazette and Religious Advocate.

Mr. Editor—The Theatrical performances here it seems are considered, by one gentleman at least, who treats all those opposed to the theatre, as "ignorant, whining, and gloomy hypocrites, and unlettered ranters," as "a rational, elegant, classical, indiscreet, and useful amusement." The amateurs will doubtless consider themselves highly complimented and flattered by the Rev. Gentleman's letter, published in the last Herald, which, if it does not breathe much of the spirit of meanness, is sufficiently seasoned with "the gall of bitterness," and would almost lead one to believe the writer to be still in "the bonds of iniquity." But to show that this Gentleman's opinions are not exactly in accordance with the opinions of "the collected wisdom" of the British Empire, I take the liberty to make the following extract from a new and popular "Digest of the laws of England."

"By the 10 Geo. II. c. 28, persons acting plays in any place where they have not a legal settlement, for hire, gain, or reward, without lawful authority or licence, shall be deemed rogues and vagabonds;

and, whether they have a settlement or not, they are to forfeit £50." Cabinet Lawyer, p. 537.

Presuming the above extract to be the Law of this Province as forming a part of the British Empire, it will be expected that the magistrates see that its provisions are duly enforced against the play-actors in this place, who are considered by the law to be "rogues and vagabonds." HALLÉ.

From the Worcester (Mass.) Egis.

The following examples show that the climate of old was sometimes mild:—

1630.—The winter of this year was mild and gentle—snow did not fall until the 8th January.

1640.—The warm temperature of the winter months induced our ancestors to suppose that there was a regular revolution of mild seasons and that every tenth year was to be exempt from the stern cold of our climate.

The records of the century of settlement are not so perfect as to enable us to note the alterations of tempestuous montis and spring-like days. In later times the changes are better marked.

1735.—January was pleasant and moderate. It is stated that some ploughed their fields—February is said by Smith to have been a summer month with only two or three cold days.

1736.—The month of January came in warm like April.

1740.—The venerable authority before cited calls this "a summer winter." "We have had" says he, "only two snows and sledding about three weeks; two or three weeks of cold weather, also constantly warm and open and always fair."

1746.—January mild and open.

1756.—The seasons seemed so much altered that the opinion prevailed that a favourable change had taken place. Fish were taken on the coast as in May.

1769.—Very moderate weather during the winter. In February it was warm like summer.

THE MISSIONARY ENTERPRISE.

The Missionary enterprise; irrespective of its grand and ultimate object has been productive of innumerable incidental benefits. Among these we may notice not only a diffusion of arts, sciences, and civilization, wherever it has gained a permanent establishment; but its innumerable contributions to our stock of general knowledge; bringing us acquainted with the geography, the natural productions, together with the manners and customs of far distant lands, which, but for the ardor and perseverance of Missionary zeal, would never have been explored.

—On this account we are not ashamed to acknowledge, that the Missionary character is naturally associated in our minds with a high degree of moral energy; that we are accustomed to approach it with profound respect; and then when a writer comes before us who has sustained the character with credit to himself and the class he represents, instead of awakening our prejudices, he conciliates our favor; instead of irritating our latent and ill-concealed infidelity, he reminds us of the glorious achievements of our faith, and heightens our complacency in that benevolent system, whose Missionaries are the messengers of mercy to a guilty world. We are not Christians according to the fashion of the New Monthly Magazine and its semi-atheistical contributions! A man is not in our view a fool, a fanatic or a knave, simply because he deems Christianity worth propagating and the souls of men of sufficient importance to justify the greatest sacrifices that can be endured in their behalf. We do not sit down to condemn a book, which we disdain to read, for no other reason than that its author has spent the best years of a laborious life in teaching savages that religion, which we profess at least to consider as divine and the diffusion of which we acknowledge to be obligatory upon all who have embraced it. We do not seize with avidity the first book that bears the name of a Missionary on the title page, for the purpose of making a parade of our enmity to Christianity, under the mask of zeal for its promotion, and of holding up to contempt both the agents and instruments of the noblest undertaking that religion ever prompted, and human devotedness ever achieved. We have too much regard for truth in the abstract and for our own character for veracity, toigmatize as visionaries, bigots, and enthusiasts, the men who have really driven Idolatry from the Islands of the Southern Ocean; who have framed a system of go-

vernment on the basis of equal laws, and before whose instructions, ignorance, barbarism, and crime have vanished.—Spirit and Manners of the Age.

TEMPERANCE.

TEMPERANCE ACROSS THE WATER.

The following notice, from a Glasgow paper, will be interesting to all the friends of temperance. It is known that a member of the Executive Committee of the American Temperance Society, some time ago, forwarded the reports of that useful society to a distinguished gentleman in Glasgow; and it now appears that the subject is exciting extensive interest in Great-Britain. Every one must be struck with the perspicuity with which this respectable magistrate has exhibited the fundamental principles of the temperance reformation, and the decided manner in which he has called upon the wealthier classes to renounce the entire use of intoxicating liquor. His reference to the progress of temperance in America must be gratifying to every sober citizen. His information respected the state of things a year ago.—What would be his astonishment at seeing for himself the wonderful extension of temperance principles which the present year has disclosed! The fact which he has stated respecting the Quakers in London, is strongly corroborative of the statements which have been made in this country, respecting the deleterious influence of even moderate drinking, upon human health and life. The plan of the Glasgow police is strongly recommended for universal adoption. Let it be established; by law, that every drunkard taken up by the watch shall have his head shaved, and we should at once see a great run of business to the wig makers, or a very great diminution of those disgusting spectacles, with which our streets are now defiled.—

Temperance Societies.—Last week a lecture was delivered in Dr. Dick's lecture room, Glasgow, by John Dunlop, Esq. one of the justices of the peace for Renfrewshire, with a view to the formation of a Temperance Society. He stated that he had communicated on the subject with many members of the learned professions and lay gentlemen, who all agreed in the utility of the intended proceeding. At Stirling, a committee, consisting of five clergymen, a medical man, and a number of lay gentlemen, had been appointed for gaining information: Dr. Edgar, professor of Divinity in Belfast college, had lately published a treatise on intemperance, and two Temperance Societies had been established in Ireland.

He stated that one half of the Quakers in London, attained to the age of forty-seven years. Of the whole community it was calculated that only one in forty arrived at eighty, while, amongst the Quakers one in ten reached that age. He observed that nothing but a complete abstinence from inebriating liquor would produce the desired effect, and he feared this could not be accomplished, as long as the upper classes continued the profuse use of wines, &c.

He instanced what had been done in America by the establishment of Temperance Societies. In one place three distilleries had been given up from conscientious scruples on the part of the proprietors. In another ten grog shops were reduced to two. In Belchertown, in 1824, 8,059 gallons of spirits were consumed. By the exertions of a Temperance Society, the consumption, in 1828, was reduced to 2,097. Amongst other substitutes for strong drinks, he recommended the use of tea, coffee, chocolate, &c. and also recommended a change in the day of paying wages, from Saturday to some other day of the week.

In conclusion, he noticed the absurdity of supposing that a drunkard can be reclaimed by degrees, and maintained that it could only be effected by a sudden effort; and proposed that all persons desirous of entering a Temperance Society should meet again for its formation. The lecture was received with great attention by an audience of about one hundred and fifty persons, amongst whom were several females.

The Glasgow police have lately adopted the plan of shaving the heads of toppers, when found in a sequeless state. Nothing could exceed the astonishment and horror of a man who was operated upon on Saturday night, when he put his hand on his head in the morning and found it shorn.



POETRY.

THE LORD'S PRAYER.\*

Lord of this world, and worlds too far,  
For mortal eyes to scan;  
Whose glory lights the loftiest star,  
And shines on lowly man,  
All hail and be thy holy name  
May all, thy power revere,  
Thy will be done on earth, the same,  
As in thy holier sphere,  
Supply, each day, our daily needs,  
By thy blest hands we live,  
For, as we, Lord our sinful deeds,  
As others who forgive;  
Strip us of each alluring charm,  
Curtail temptations every,  
Deliver us from every harm,  
Which now besets his way;  
For thine's the kingdom most sublime,  
And power, which changes never,  
All glorions from the birth of time,  
For ever and for ever,  
Amen.

\* This excellent versification of the Lord's Prayer is extracted from a new *Prayer Book*, just published, entitled, "Poetical Aspirations," or a versification of the Lord's Prayer, the Ten Commandments, and other Poems, price 2d. which we cordially recommend to our young friends.

THE JOURNAL.

Extract of a Letter dated Bathurst, Jan. 13, 1830.  
"MY DEAR SIR,"

"I was sorry to see a few weeks ago in your valuable paper, the Proceedings of the Gloucester Temperate Society;—however desirable such a Society may be, I am sorry to say there is no such Society in our quarter. It was a most unwarrantable liberty taken by some person unknown."

Our readers will recollect that we published the "Proceedings" above alluded to in this paper on the 19th of December, and we must leave them to judge of our surmise in receiving the above intimation.—The communication in which the "Proceedings" were enclosed, was dated Bathurst, 28th November, and although without a proper name annexed, (the Secretary being said to be absent,) it had to our unsuspecting minds, all the appearance of official authenticity. A communication, the same to all intents and purposes was published in the Frederickton Royal Gazette, previously to its being published by us, so that the Editor of that paper was imposed upon as well as we. We regret that any person should so far lose sight of the respect due to the public, as well as to the feelings of individuals, as thus to sport with their names. If the manuscript be not destroyed, when a convenient opportunity offers we will send it to Bathurst, that if possible it may be traced to the writer. Notwithstanding however, this very unhandsome and unmanly attempt to trifle with the feeling of individuals, and to deceive and impose upon the unsuspecting, the cause of Temperance is still of the same paramount importance that it ever was, and the person who made the attempt, has done that which will cover himself only, with shame and confusion.

COLLECTION FOR THE POOR.—On Sunday evening last, agreeably to notice, the Rev. Dr. BOWEN preached a charity Sermon, in St. Andrew's Church; from *Eccl. 13, 12, Let brotherly love continue.* The severity of the cold and the slipperiness of the Streets, is thought to have prevented many who otherwise would have attended; notwithstanding which, the collection amounted to *Ten Pounds.*

On Monday a Coroner's Inquest was held on view of the body of Margaret Welsh,—*Verdict, perished in consequence of the severity of the weather.*

A Reward of £100 is offered by the President of Nova-Scotia, to any person or persons, who shall catch the murderer or murderers of the late Thomas Rudolph, deputy sheriff of the County of Hants, to be apprehended: The reward to be paid upon conviction of one or more of the offenders.

Upwards of two weeks since, the Barracks in the Town of Annapolis, N. S. were burnt down. The

powder magazine was but a very short distance from the building on fire, which excited much alarm among the people; but by spreading wet blankets on the roof, and pouring water upon it, the magazine was preserved. We are happy to add that no accident happened to any person present.

The number of School Districts in the State of New York for the past year is 8,817, of which 8,270 have made returns. In the districts which have made returns there are of children between 5 and 15 years of age 468, 269, and in the same districts 469, 325 children have been taught within the year, an average period of eight months. The increase of children between 5 and 15, in the same districts since the last annual return is 19,134, and of children instructed 12,120. The public fund appropriated to the support of these Schools, is now \$1,661,031, besides \$39,060 acres of land.

CLOSING OF THE COURT.—The Circuit Court, for the City and County of St. John, closed its Sittings on Wednesday last. The following is a list of the criminals, and their respective sentences:—

James Fitzgerald, convicted of Grand Larceny, was sentenced to be imprisoned Six Months, and kept during that time at hard labour.

William Finlay, convicted of Grand Larceny, was sentenced to be imprisoned Twelve Months, and kept during that time at hard labour.

Edward Brodie, convicted of Petit Larceny, was sentenced to be imprisoned 12 Months, and kept during that time at hard labour.

Charles Mealy, convicted of an assault and wounding John Moore, with intent to murder—sentenced to be imprisoned twelve months and kept during that time at hard labour.

We understand it to be the wish of Judge Borsron, that, until such times as a Penitentiary be established, such alteration be made in the present Law as will warrant the Magistrates of the respective Counties, where criminals may be, in ordering them to labour on any Public Works in the neighbourhood of the Goals, during the period for which they are condemned; and thus doing something towards refunding to the County, the expenses of their board, in place of spending their time in idleness.

We also believe, His Honor would have no objections to see the limited sum constituting Grand Larceny, extended to a much greater amount than 20s.—perhaps Fifty Pounds. Were the Law so altered, it would be beneficial for the County; while, at the same time, it would be more crucial in its operations. The Supreme Court would also be spared much trouble—the party, in nine cases out of ten, sooner brought to trial—the County saved much useless expense in bonding them (perhaps innocent) in Goal; and justice would certainly be more promptly and less expensively done.

The unwearied perseverance displayed by Judge Borsron, in the execution of his duties during the last, and part of this week, while it reflects credit upon him; should be held up as an example to be followed, by the Public Officers of the Province generally; and this is a matter of greater moment than it at first sight may be conceived; for when we see persons in the highest situations devoting themselves, with such untiring industry to the due execution of their Public duties, as public servants, it should make those in less elevated situations, shrink from the one thousand and one various excuses they make for their not so performing their duties with the like untiring industry.

It affords us much satisfaction to be informed, that the CHAMBER OF COMMERCE of this place have been for some time unremitting in their endeavours to collect information and prepare Memorials, &c. to be presented to the Legislature, on several matters of much importance, not to the Commerce alone, but to the interest of the community at large.

We understand they have not been behind similar Institutions in the neighbouring Provinces, in firmly, though respectfully, expressing to His Majesty's Government, the feeling (for there can be but one) of ALL ranks in the Colony, regarding any change in the Colonial Policy of Great-Britain. Such measures, taken so promptly, springing simultaneously from the same motive, in different parts of the British Possessions in North America, pushed forward by the same impulse, and having the same object in view, cannot, we would fain imagine, fail to produce in the minds of Ministers, at least a disposition or determination to weigh well the matter before they make any farther concession to the American Government. One thing is now clear, the United States do not mean to hold out to Great-Britain a modification of the Tariff as a boon for a share in the West-India Trade: it is decided, as we stated last week, that no alteration will take place in this Session of Congress.

But another subject which has engaged the attention of our Chamber of Commerce, and which we must all be aware of the importance of to the Public generally, is, some alteration and improvement in the Acts for the "Relief and support of confused Debtors." The Body have petitioned the Legislature on the subject, and there is little doubt but their representation will meet with that attention which the matter deserves.

Disinterested Gentlemen forming themselves into associations such as our Commercial Chamber, deserve well of their fellow subjects. Their applications to the authorities always have more weight than those of individuals could be expected to have. We believe their memorials to Government, have always met with due and respectful consideration.—*Observer.*

From the St. Andrews Herald, January 26.

By the Western Mail yesterday we received Liverpool dates to the 22d ult. and London to the 21st per packet ship Anethyst from Liverpool at Boston and by a friend via Eastport we are favoured with the perusal of a New York paper of Wednesday last containing Liverpool dates to the 24th and London to the 23d ult. inclusive! per packet ship Napoleon. Private letters state that it was not probable that any change would be made in the Colonial system. Cotton was in good demand and rather on the advance. On the whole Trade was admitted to be improving generally. We have received no shipping lists.

We believe that exertions are making by the Rev. Mr. WILLIAMS, Methodist Missionary for St. Stephen, and other individuals of that persuasion to establish a Methodist Chapel here. We shall ever hail with pleasure, the establishment of Religious Institutions in this town, and will willingly lend our aid to forward the views of the respectable individual above named.

TREPANING.—JOHN QUAIL, an honest and industrious laboring man, last week, fell from the second story of a store on the wharf of John Wilson, Esq. head-foremost, to the floor below. Unfortunately, his head came in contact with an iron bolt, that had been driven in the floor, which fractured the skull bone. Doctors Frye and M'Stay were called by his assistance, and after some consultation thought it necessary to adopt the precarious and dangerous operation of Trepaning.—A large quantity of extravasated blood was let out from between the brains and their membranes. The Patient, we are informed, is apparently much relieved by the operation, but his final recovery is as yet considered doubtful.

TO-MORROW, (Sunday) the 31st inst. two Missionary Sermons will be delivered in the Wesleyan Chapel in this City, and also in Portland. The Services in each Chapel, will commence at 11 o'clock forenoon, and at 6 o'clock in the evening. And on Monday evening next, at 7 o'clock, the Annual Meeting of the Wesleyan Missionary Society for the St. John Circuit, will be held at the Chapel in the City.

A Collection in aid of the Missions, will be taken up after each of the Sermons, and also at the Meeting on Monday Evening.

MARRIED.

At Kent, York County, on the 7th inst. by James A. McLaughlin, Esq. MR. WILLIAM GIBSON, to MARY, eldest daughter of Mr. John Lalley, son of the late Dr. Lalley, of Northampton.

At Halifax, on the 19th, inst. by the Rev. Mr. Scott, DAVID ALLISON, Esquire to MARY ANN, daughter of R. Fairbanks, Esquire.

DIED.

At Bermuda, on the 2d inst. the Rev. JOSEPH WARREN, late Missionary from the Society for Promoting Christian Knowledge, at Horton.—*Hal. R. Gaz.*

At Montreal at the residence of his daughter, Mrs. BOWEN, near that city, on Monday evening, aged 88 years, Sir J. JOHNSON, Bart., Superintendent General of the Indian Department. Sir John, it is almost needless to observe, is the son of the famous Sir William Johnson, who figured so much in the then British Colonies, (now the United States), in their war with the French and Indians of these Provinces; and himself was distinguished in the Revolutionary war with these very Colonies, at the conclusion of which he retired into this Province, where he received the situation he held at the time of his death,—became a Legislative Councillor, and received many grants of land. The property, however, which he would have retained in the United States, had he joined the Revolutionary party, would have been immense and, it is said, made him the richest landholder there. He died of mere old age, and is succeeded by his son, Adam Gordon Johnson, now Sir Adam Gordon Johnson.

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