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NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, DECEMBER 5, 1820.

NO. 46.

DIVINITY.

THE FEAR OF THE LORD A PRESERVATIVE FROM RUIN.

Concluded.

2. But Solomon in *his* speaks of the snares of death. Let us then enquire what those snares are, and where they are laid.

By the world snares in this place, we may understand those allurements and temptations which are held out to catch and ruin the soul.

Of these, there is a variety to suit every taste, temper, and situation.

The men of the world are skilful in the art of deception. Satan the subtle enemy has a boundless store of devices, and a busy set of agents to draw you into the traps and gins he has laid. None are so much endangered, as are those who are seduced and overcome, as the young and the unsuspecting.

There are some fine-spun snares calculated to warp the mind from the best principles, and entangle it in the worst errors. Into such errors the ignorant and inexperienced are often drawn step by step, before they are aware of the consequences. Perhaps they are first pleased with curious questions, and afterwards bewildered with refined subtilties and quibbles in the shape of arguments. There are many snares prepared to lure and captivate the imagination. We see in too many instances, how easily the youthful fancy is caught with novelty, wealth and splendour. Many snares are baited to attract the animal passions and appetites. How often is the venom that destroys the soul conveyed through those narrow inlets, the senses. To enumerate even half the snares that beset your path exceeds my power.

Do you ask, where are these snares laid? I reply.

Sometimes they are laid in books. I love to see in young people a taste for reading, yet it needs to be well directed. Thousands of volumes are easily to be found, that are filled with matter worse than most deadly poison, yet mixed with a high seasoning of wit and humour. Many young people eagerly seize plays, novels, idle tales, and such other things as tend wholly to unsettle their thoughts, vitiate and corrupt their passions, and open their way into the haunts of dissipation. Be careful, my young friends, what books you choose: you may wish something to entertain you, and call that dry reading which does not suit your taste. Yet remember it is, not what is most agreeable at first, but that which will prove most useful in the end, ought to be chosen both for the body and the mind. If we frequently give a child luscious sweetmeats, we make it loathe the wholesome food, and by pampering the appetite destroy its health. You may indeed find many books that instruct and entertain at the same time, and if you consult your well-informed and serious friends, they will gladly direct you to them.

Deadly snares are often laid among companions. Young people are powerfully influenced by example. They catch, as if by sudden contagion, the sentiments and the language of those around them. Bad examples have always been numerous, but good ones very scarce. Be not then too eager to get into an extensive acquaintance. You cannot be too cautious in the choice of your associates. How many have been unwarily linked in with gay, dissipated companions, and by their smooth words, and corrupt ways, led to ruin. The wise man gives this needful advice, "My son, if sinners entice thee, consent thou not;" *Prov. i. 10-17*. Beware then of following vain or vicious persons, whatever attractions they may possess. It is a maxim which daily observation confirms, "Evil communications corrupt good manners."

There are many snares in the concerns of business. Religion indeed is no friend to idleness. We are commanded to be both diligent in business, and fervent in spirit, serving the Lord. The most dangerous condition, is to be wholly unemployed, and gi-

ven up to indolence. Yet there are few callings, and worldly pursuits, that are not attended with some temptations and snares. It is necessary that most persons should engage in business, but the evil is in being carried away by the crooked maxims, loose manners, and selfish spirit of the world. How many promising young men, while they imagine they only launch boldly into trade, are also launching into the dangerous tide of dissipation. While they are gaining ground in the world, they are losing almost every advantage of a religious education.

There are many snares laid among the amusements pursued by the young. We cannot, say you, be always tied to learning and labour. I know it. Relaxation is allowable, because in a due degree it is useful. But the gay amusements of the world are generally the first inlets to folly and profligacy. I believe most young people begin to indulge in them with the intention of not going too far. When however they are or so drawn within the whirl of fashionable diversions, it is no easy matter to escape the gulph in which other have been swallowed up and lost. What numbers, for instance, have begun to play cards, merely to pass away a few hours of time or imitate those around them; who at length have been brought to boggery and desperation by gaming.

3. I shall shew how the fear of the Lord guards you from the snares of death.

1. Godly fear will preserve you from destruction, because it will render you watchful.

Those who, by the flattering charms of the world, and the wiles of Satan, are lulled into slumber, so as to forget that death and judgment are hastening to meet them, are in the greatest danger. Let us not sleep, but watch and be sober. Remember that the bait of temptation is so artfully disposed, as to conceal the hook. The pit-falls and traps of vice are covered with flowers. The crafty fiend stands hid behind the bush, till his hapless victim is entangled. Now, holy fear will induce you to ponder the path of your feet, that your goings may be established. Even the falls and miscarriages of others, will then put you on your guard. Holy vigilance will make you turn away your eyes from beholding vanity, and your feet from pursuing folly. Many plead for what they call little indulgences, and pretend we should not notice slight deviations. But it is the little thief (as Bishop Hopkins says) that creeps in at the window, who opens the door to the whole gang that stands waiting without. You can only be safe while every avenue is watchfully guarded.

2. Godly fear will render you devout, and thus keep you from destruction.

A due sense of your liability to error, your weakness and insufficiency, will urge you to a throne of grace, to seek for guidance and strength. It is said, "Cornelius feared God, and his prayers and alms ascended as a memorial before him." He who never prays, is like a man going a long journey, who never asks which is the right way, but always, taking the road that appears the smoothest, goes astray. If you fear the Lord, you must not only flee from the wrath to come, but also ask your way to Zion with your face thitherward. "He," says Dr. Owen, "who prays as he ought, will endeavour to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is inconsistent with the love of, or reserve for, any sin."

3. Godly fear will lead you to solid happiness, and thus rescue you from seeking vain pleasure in the way of danger. The ardent, youthful mind must either have something to enjoy, or something to expect; something in possession or something in pursuit. Now piety furnishes both. My text tells you, "The fear of the Lord is a fountain of life." This fountain is always at hand, always free of access, always full and overflowing. After tasting that the Lord is gracious, you will not be so much tempted to dip into every muddy stream, or drink in iniquity as the ox drinketh in water. Do you earnestly pray

for divine grace, and rejoice in the Saviour's presence? Then you will assuredly be preserved from the paths of the destroyer.

The following are the words of the celebrated Sir Matthew Hale, who, both as an upright judge and a sincere christian, was one of the brightest ornaments of his age: "They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of truth and goodness, which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for direction, has it as really as a son has the counsel and direction of a father, and though the voice be not audible, nor discernible by sense, yet it is equally real, as if a man heard a voice saying, 'This is the way, walk in it.'"

"The observance of this secret admonition of the Spirit of God in the heart, is an affectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls, for their instruction. In the midst of difficulties, it will be our counsellor, in the midst of temptations, it will be our strength, and grace sufficient for us; in the midst of trouble, it will be our light and comfort."

I shall now sum up the hints dropped in this discourse, in a few words of exhortation.

1. I exhort you, my young friends, to think of the dreadful consequences of living and dying without penitence and without pardon. When lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. When God's judgments are opened and displayed to view, as written in the threatenings of the word, irreligious and presumptuous men are apt to cry out, When shall these terrible things be? The subtle serpent whispers, as to our first parents, ye shall not die; for 'all the flattering delusions of that temper are but the old lie new minted, and stamped with fresh flourishes and devices to beguile. But will you believe the devil, rather than the God of truth? Will you banish all serious thoughts about the things that belong to your peace? Let me affectionately entreat you to weigh well the testimonies of the divine word. If any of you should turn away with levity and contempt from the language of exhortation, resolving to go on in your evil ways, I must faithfully tell you before hand, what will be the end of your course. If there is one truth in the Bible, you must drink up, even to the dregs, the cup of divine wrath. O what pangs will pierce you in the hour of death! Think how you shall appear before that God, who has been a witness of all your actions, words, and thoughts! What can you urge to justify you? Ah! you must stand speechless, and sink under the burden of your guilt, without hope. How can you escape, if you neglect the great salvation?

2. I exhort you to think upon the dangerous snares that beset your path. Do not suppose that these cautions are needless. The broad way, the way of an ungodly world, is hung with enchanting allurements, and seducing charms, but still it leadeth to destruction. Be not then deluded with glittering appearances, nor intoxicated with sensual delights, nor entangled in worldly cares. There are some errors drawn out, like the spider's web to catch the heedless. Beware of those who would amuse you with such notions as feed pride, rather than promote humility; and slacken holy diligence instead of quickening it. Such persons have often art enough to gain the confidence of the young, and softly wind around them one silken fetter after another, till they are entirely led away captive.

Think seriously of the danger that lies in the indulgence of the flesh. Keep at a safe distance from the realms of intemperance and wantonness. Do not venture to draw a little nearer and nearer, under the persuasion that you can stop at what point you please. You neither know your own weakness, nor the power of temptation. The descent in paths of vice is easy, but a return is difficult. Would you not rather have a dry crust with a blessing in it,

than fare sumptuously every day, and have your table made a snare, and a trap, and a recompence? Then be watchful to guard against the baits of sensu.

Beware of the snares of worldly mindedness. How many wretched captives are caught with a golden lure. The love of money is the root of all evil. They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts.

3. I exhort you to think of the necessity of living daily in the fear of God.

Respect for your superiors, reverence for your parents, and regard to your own characters, may restrain you from the most gross and shameful vice, and with this some of you probably rest satisfied. But a principle of godly fear only, can bridle the wandering thoughts of fancy, and ballast the fluctuating affections of the heart; can purify your conversations, and govern your conduct: can render sin odious, and holiness amiable in your eyes. And are you yet destitute of the fear of God? I beg you will this day set yourselves seriously to consider your state. Do not trifle with things of eternal moment. Retire, at least for once, from the tumults of the world without, to look into the world within, and see what has passed, or is passing there. Cry to God for pardon through the blood of Christ. Pray for the unction of the divine Spirit, to enlighten your minds, and renew your souls, that you may continually live in the fear of God. Let each use for himself the prayer of the Psalmist, "Lord, unite my heart to fear thy name."

Does this principle of godly fear already influence any of you, let it be cherished in every devotional exercise, and manifested in every active duty. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.

ANNIVERSARY.

RELIGIOUS TRACT SOCIETY.

THIRTIETH ANNIVERSARY.

Thursday, May 15.

The Religious Tract Society celebrated its anniversary by a public breakfast at the City of London Tavern, at half-past six in the morning. THOMAS PELLATT, Esq. treasurer to the society presided.

After prayer, Mr. Jones read an abstract of the report of the society's transactions for the past year.

"The report commenced by noticing the foreign operations of the institution, and presented a most favourable account of the advancement of the translation of tracts into various languages. It appeared from the outline given of the domestic proceedings, that the following tracts and hand-bills have been circulated: 21,000 tracts and 72,000 hand-bills to the Christian Instruction Society; 30,000 Bristol City Mission; 60,000 in the courts and alleys of London, in prisons, hospitals, and work-houses;—243,000 at the pleasure fairs in London and its vicinity; 26,000 among the crowds attending the execution of criminals, and the same number at different horse races; 4,500 to the committee for the houseless poor; 6,000 Portuguese tracts to the emigrants at Plymouth. In addition to 118,000 tracts sent to Ireland, supplies have also been sent to convict ships, and numerous other important objects attended to. The total circulation of publications during the year amounts to ten millions one hundred and thirteen thousand four hundred and sixty-three, being an increase of 463,956, without including any of the tracts published at the society's expense in foreign countries. The new publications during the year amounted to 182. The total amount of benevolent income last year, not including sales, was £3,320 19s. 11d.; for the present year, it is £3,451 3s. 19d. being an increase of £123 3s. 11d. The gratuitous issues and money grants to foreign societies, amounted to £3,248 18s. 3d. Considerable amounts have also been granted to various foreign societies, which will be payable in the course of a few months. The sums received for sales during past year, including the gratuitous issues, amounted to £14,441 14s. 6d.; for the present year they have risen to £17,244 5s. 7d., being an increase of £2,802 11s. 1d. The total of the society's receipts last year was £18,417 2s. 3d.; for the present year it is £22,731 7s. 1d. being an increase of £4,314 4s.—

During the year our ministers have been made life members of the society, by sums raised for that purpose by persons belonging to their congregations.—The committee again recommended to all auxiliaries the plan of lending the publications of the society in their districts."

The Rev. Mr. Marks (vicar of Great Missenden) rose to move that the report be received. He would mention one circumstance as a proof of the truth of a statement contained in the report, namely, that much of the society's success must remain for a future day to develop. As a proof of that, he would inform the meeting of the formation of a tract society upon the bosom of the great ship. When it pleased God to give him some little knowledge of his own soul, he could not but look with compassion on six hundred men with whom he associated, not one of whom but exhibited a shadow of piety during the period they had been in the ship. Divine Providence directed a part of a report of the Religious Tract Society in his way. It was torn, but there was sufficient left to inform him of the institution, and that Mr. Mims, who was then a resident minister at Plymouth, was its agent. He embraced the earliest opportunity of calling upon that gentleman, and requesting him to explain the nature and objects of the society. Mr. Mims did so, adding that he had no tracts by him, but he would easily procure some. He wrote for large portions of tracts himself, circulated them among the decks, and eventually it led to the formation of a Religious Tract Society on board the ship. This was immediately succeeded by the circulation of a library of 400 volumes, together with a circulation of sixty or seventy copies of the Word of God. Before those tracts had been in circulation in the ship three months, there was every reason to believe that some of them had been owned by God, and certainly in one case he trusted to the real conversion of a seaman. As a minister of a large parish, he felt under particular obligations to the Tract Society. Now that he was absent from his people he knew that there was scarcely a cottage in which was not found some of the publications of the Religious Tract Society. (Applause.)

The Rev. Dr. Phillip said he would bring before the meeting some interesting information respecting what he had seen on the Continent. He was fully persuaded that the Society was rising into very great importance, and he had no doubt it would, from time to time receive the most pleasing intimations with regard to the measure of its success. The following fact had been related to him, as illustrative of the society's usefulness, by two ladies of high rank. Happening to be on a visit to a watering place, before undertaking their tour, they provided themselves with a large number of Bibles and tracts. They visited several fashionable places in the neighbourhood of Paris, and found, in the highest part of the mountains of the Auvergne, where nature there shows herself under the boldest forms; a venerable minister of the Gospel; his simplicity, his mildness, and his virtues made him beloved by his parishioners. The good man told them an anecdote of his life, which he was permitted by them to mention. Dr. Phillip here described, in affecting language, the incident he had alluded to. Towards the end of one December, when the cold was never more rigorous, the priest set off on the duties of his ministry, towards the village of Tour. He was leading his horse over the steepest part of the mountain, but had not walked far before he slipped, broke his leg, and was instantly buried in the snow. In this situation he remained throughout the night, and next morning, with the dawn of the sun, having for hours given up all hope, he sought comfort in a copy of the Holy Scriptures, which he always carried with him. He found comfort; the fervour of prayer surmounted the feeling of pain, and he resigned himself to God, fully convinced of the imperfectness of works, and the efficacy of faith for justification.—Another night passed; the sun re-appeared; and sudden cries startled him. Christmas-day had arrived, and the mountaineers of the village missing their beloved pastor, had set off in search of him.—A litter of pine branches was formed, and he soon found himself in the village. His convalescence (continued the reverend doctor) was long and painful; but he never ceased to return fervent thanks to God for the manner in which he had designed to draw him to himself, making him feel his spiritual wretchedness, and that "Jesus is the end of the law to justify those that believe in him; and that not by

works of righteousness that we have done, but according to his mercy he has saved us by the washing of regeneration and the renewal of the Holy Spirit." for there is no safety in any other, and no other name given under Heaven whereby we can be saved." The lady and her daughters who had mentioned the circumstance, stepping in another village, left a Bible or a tract in every house, and from their high rank they commanded the most respectful attention. The priest from his pulpit next Sabbath morning, when the ladies were present, denounced it as a most indecorous act for them to come into his parish, and declared them to be enemies of God and his church. He also declared, that unless his parishioners brought him the Bibles and tracts they should be excommunicated. The ladies had an interview with him, and finding him determined, thought they would get the tracts in, to prevent them from being burned. They employed three days in going from house to house, and to their surprise there was not a single parishioner who would give them up. (Cheers.) He felt it to be one of the most delightful facts that had ever come under his observation. He must mention, with regard to the foreign operations of the society, that he was introduced to a French nobleman, who told him, that there was a day coming when it would be known that France owed more to Mr. Wilks than to any other man upon the face of the earth. He recollected being introduced by Mr. Wilks to two young men who had lately been brought to a knowledge of the truth. They were possessed of large fortunes, attended by their livery servants, with a bundle of tracts, and every day made it a practice of giving away 500 tracts. After noticing the society's operations in China, the reverend gentlemen adverted to the £10,000 appropriated by the East India Company to revive the ancient Hindoo Literature; and to a statement made by a gentleman, who said it could be of no use to appropriate the money, unless the people were taught to read the Scriptures. He was happy to say, that the sentiment was prevailing to a great extent in India; that the friends of education were rising up in that country, and were found in every part of the empire. He would not have addressed the meeting at such length, but he had come to take his leave of the friends of the Religious Tract Society, and he hoped he should thank them for their supplies of tracts when he arrived in Africa. He could not, however take his leave of the assembly, without requesting their prayers in his behalf. (Cheers.)

The Chairman put the motion, remarking that the ship which had been referred to as the one into which the first tract was thrown, was named the Conqueror.

[TO BE CONTINUED.]

RELIGIOUS INTELLIGENCE.

The following article, being the Annual Address of the Wesleyan Conference at its last Sitting, to the Methodist Societies in Great Britain, demands the particular attention of every member of that Body, in every part of the world. It may at the same time gratify an innocent and laudable curiosity, which sometimes exists in the minds of other persons, who wish to understand the nature of the intercourse which takes place between the Wesleyan Conference, and the Societies under its pastoral care. While therefore, it has a peculiar claim upon the attention of Methodists, it may not be altogether without use to others. Perhaps the reading of it by Ministers and Christians of other denominations, may be a means under the Divine Blessing, of "stirring up their pure minds also, by way of remembrance."

THE ANNUAL ADDRESS OF THE CONFERENCE OF THE METHODIST SOCIETIES IN GREAT BRITAIN.

Dearly Beloved Brethren,

The intimate relation which subsists between you and you, encourages us to address you in the most unreserved and confidential manner. Assembled as we now are in our Annual Conference, and employed in striving by deliberation and prayer to advance the prosperity of our extensive Connexion, we wish again to declare our fraternal and pastoral affection for you; to renew our fellowship with you in the Lord; and to suggest such counsels and directions

as the present circumstances of our Societies may seem more particularly to require.

During the past year, the increase of our numbers in Great Britain and Ireland is 2,434, and on the different Missionary Stations, 2,643, making, in the whole, 5,177. From this general statement, it appears that the increase in the Societies under the care of our Missionaries is greater than was ever known before in the space of one year. The increase in this country is smaller than usual; a circumstance attributed, in part, to the distress of the times, which has exerted an unfriendly influence on not a few of our Societies, and to various other causes which have been in active and injurious operation. It is cheering to us, however, that there is so considerable an increase; and it is our fervent and united prayer, that the "God of all grace" may pour out upon ourselves, and the congregations to whom we minister the "word of life," a large measure of his holy influence, and may thus more abundantly promote our true prosperity. At the present Conference, forty young men have been publicly admitted into full ministerial connexion with us, according to the usages of our body. All of these have travelled four years, and some of them, who have toiled amidst the privations and dangers of the Missionary life, a much longer period. They have all passed through their examinations to our entire satisfaction, and have taken their station among us, with our unanimous concurrence and approval. It will be gratifying to you also to know, that our Brethren in the United States of North America continue to enjoy an eminent degree of our heavenly Father's blessing; and to increase rapidly, both in numbers and in grace.

For every token of spiritual good in any part of the Connexion, we record our gratitude to God, "the Father of mercies, and God of all consolation." It is our humble persuasion that he will still be with us, and bless us. We address you with cheerful confidence, and invite you more diligently to co-operate with us in extending the kingdom of our Lord Jesus Christ. Receive, brethren, the word of exhortation; and disregard not advices which we have frequently offered to your consideration, and on which we still find it necessary to dwell. "To write the same things to you, to us indeed is not grievous, but for you it is safe."

We cannot but embrace the present opportunity to recommend an earnest and constant attention to the vital doctrines which have been taught among us from the beginning. They are doctrines "according to godliness." By our venerable Founder and his associates they are explained in a manner eminently scriptural, clear, consistent, and practical. We beseech you to heed, lest you depart from them, or neglect that "form of sound words" in which they are conveyed to us. This is an age of bold and daring speculation; an age in which many professed advocates of our holy religion indulge a perilous propensity either to deny certain portions of sacred verity, or to array them in a garb which neither we nor our fathers have known. For this reason, we deem it "needful for us to write to you, and exhort you that ye should contend earnestly for the faith which was once delivered to the saints." Truth emanates from God; and it is eternal and unchanging as its almighty Source. Despise it not. Let the "Spirit of truth" guide you by his own inspired word, which is "settled for ever in heaven." Avoid novelties. Suspect the soundness of all speculations which tend to unsettle long-tried and established doctrines. They may appear profound and imposing; but they are, in reality, superficial, un-supported, and unsatisfying. "Many," observes the judicious Hooker, "talk of the truth, who never sounded the depth from whence it springeth." Remember the apostolic admonition, "Prove all things; hold fast that which is good." "Stand, therefore, having your loins girt about with truth. Be not children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, grow up into him in all things, which is the Head, even Christ."

Closely connected with this is another direction, which we would continually urge upon your regard, and which has respect to the inestimable blessings of deep Christian obedience. Ye are our witnesses that we have faithfully endeavoured to maintain the inseparable union of doctrinal instruction with

the spirituality and power of godliness. All is unavailable without this. To this our revered Founder specially devoted his attention and zeal. He was the great Divino of religious experience; and while he incessantly enforced the indispensable necessity of justification by faith in the sacrificial death of our Lord Jesus Christ,—of the direct and powerful testimony of God's Spirit with ours that we are adopted into his family,—of the entire renovation of the heart by the sanctifying Spirit,—and of a close and habitual walk with God, he forcibly exemplified the great scriptural truth, that "the kingdom of God is not in word, but in power," that it "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Brethren, "let us walk by the same rule, let us mind the same thing." Satisfy not yourselves with low and ordinary attainments in the spiritual life. "Approach that for which also you are apprehended of Christ Jesus." "Meekly pass into the depths of God." For this end, attend, we beseech you, to the constant presence and agency of the Holy Spirit. He only can preserve the soul alive. Whatever our acquisitions may be, if he withdraw his vital influence, all spiritual enjoyments, all spiritual life, must languish and decline. "Cast me not away," prays the Psalmist "from thy presence, and take not thy Holy Spirit from me." Attend, then, to Him. Grieve Him not. Live in Him; and unite with us in fervent supplication that His rich and manifold gifts may be poured into all our hearts, and may produce within us an entire conformity to his image, and an habitual preparation for every good work.

"Out of the heart are the issues of life." While you labour, therefore, to guard the "hidden man of the heart," permit us also to exhort you to the faithful discharge of all practical duties. "If we live in the Spirit, let us also walk in the Spirit." Let a strict correspondence be preserved between the spiritual influences and the visible fruits of Christian piety. The importance of this admonition will fully justify our descending to a few particulars, which appear to us at the present time to demand peculiar attention.

Among these more particular instructions, one has relation to the diligent and proper use of those ordinances of *Christian and mutual fellowship*, which are so largely instituted in our Societies. "Forsake not the assembling of yourselves together." Reflect often on the unspeakable advantages which arise from a free interchange of religious views and feelings suited to every state and circumstance. If others either contemptuously renounce or, at least, practically neglect, what we have so long proved to be some of the best means of spiritual improvement, "go not after them." Regularly attend the weekly meetings of your Classes; and at the quarterly visitations, when it is our desire to converse individually with you concerning the progress or decline of the divine life in your souls, freely meet us: give us this opportunity of discharging what we deem an essential part of our pastoral office among you, and convince us that our solicitude for your religious welfare is required, not with cold indifference and inattention, but with a sincere and steady concern for your own "growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Suffer us, particularly, to mention the necessity of a serious and frequent attendance on that prime ordinance of the Christian institute, the *Sacrament of the Lord's Supper*; an ordinance solemnly appointed by our Lord himself, and designed to be a perpetual symbol of our Christian faith and profession, a motive to all the exercises of spiritual grace, and a strong practical pledge of our full submission to Jesus Christ, the Sovereign as well as the Saviour of his Church. Willfully and habitually to turn from the Lord's table, indicates an awful disregard of his express and dying injunction, and eminently endangers, not only the increase, but the very existence, of our faith and love. Yield to the authority of Him who has said, "This do in remembrance of me;" and while you partake of the sacred elements, joyfully anticipate that sacramental feast which it is our trust that we shall celebrate in the kingdom of God.—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

You are, further, exhorted to encourage meetings for social and public prayer; to observe the *Quarterly Fasts*, when special supplications should be offered for the more copious effusions of the Holy Spirit

on the church and the world; and to attend opportunities of week-night preaching. It is a source of much regret to us, that, in many instances, these opportunities are greatly neglected. Seasons of refreshment, specially needful amidst the daily cares and engagements of life, are thus omitted; and discourses, usually devoted to subjects of religious exhortation, and intended more particularly for the edification and comfort of our Societies and serious hearers, are comparatively lost. Omission of this kind are, we doubt not, highly detrimental to the religious improvement of many of our people. We would, therefore, affectionately caution you against them. Surely, in addition to the calm and delightful services of the Sabbath, one hour in the week is not too much, even for those who are most occupied with the concerns of time, to spend in an attendance on the public ministry of God's holy word.

To the fraternal care and sympathy which you owe to each other, we would also call your best attention. Remember that you are children of the same Father, members of the same body, and heirs of the same blessings. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a complaint against another, even as Christ forgave you, so also do ye. And, above all these things, put on charity, which is the bond of perfectness." "Where there is charity," says one of the Fathers, "there is humility; and where there is humility, there is peace." Maintain this mutual charity, and bring forth all its fruits.—Remove misconstructions. Cast a veil over your brethren's infirmities. Promote reconciliation. Be, at the same time, faithful in the administration of all necessary warning and admonition. "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Under this direction, we would advert to the disadvantages which sometimes arise from the removal of members in different parts of the country. Instances, we fear, are not rare, in which persons remove without proper notes of recommendation; the consequence of which is, that, on arriving at a new place where they are, comparatively or entirely unknown, they neglect to unite themselves to the Society; and thus, without any settled design, they separate from communion with us, deprive themselves of those invaluable means of grace which they once found so beneficial to them, and, in several cases, lose the enjoyment of religion, and almost all relish for it. To prevent the recurrence of an evil like this, we specially request our Leaders to procure from the Superintendent of the Circuit, or his colleagues, suitable notes of removal for such members of their Classes as may be providentially called to change the place of their residence, and to exercise a paternal care for them after their departure: we entreat such as may remove, to watch against the temptations and dangers of new circumstances, and by no means to resign the privileges of Christian membership; and we affectionately invite any of our friends who may know or hear of approved members that have recently come amongst them, to take them by the hand, give them proper information and encouragement, and introduce them into a new circle of Christian acquaintance and brethren. Assist us to watch over the sheep confided by "the chief Shepherd" to our charge, lest they go astray from the fold, and fall under the power of him who "as a roaring lion, walketh about, seeking whom he may devour."

In those pastoral advices, we would assign a conspicuous place to the important duties and obligations of *family religion*. To erect a family altar, on which morning and evening sacrifices shall be duly offered; to train children and dependents in the "nurture and admonition of the Lord;" and to preserve fidelity and affection in the exercise of all salutary restraint and discipline, is the imperative and indispensable office of every one to whom the "God of the families of the whole earth" has entrusted a domestic charge. Let it be your prayer and labour, brethren, that your families may be decidedly Christian; sacred inclosures, dedicated, in the wilderness of this world, to God; nurseries of the church, from which may be transplanted such "trees of righteousness" as, when your own leaf has withered, shall stand in the courts of the Lord, and flourish in the house of our God." It is in this way that we shall most effectually perpetuate the work which the

Lord our God has wrought among us, and transmit our blessings to future generations.

Firstly, brethren, allow us to solicit your continued and increasing aid in the active support of all those Institutions of piety and mercy which are established among us, and which are designed to combine and extend the influence of local charities,—to spread the light of spiritual truth over the most necessitous parts of the United Kingdom,—and to convey the "excellency of the knowledge of Christ" to the uttermost regions of the earth. To all this add prayer, fervent, united, and unwearied prayer, that the promised Spirit may descend in the fulness of his influence, revive every decayed church, quicken the zeal of every Minister of righteousness, and replenish the whole world with the treasures of mercy and peace.

In the various branches of the office committed to our charge, it is our humble determination, by the grace of God, constantly and zealously to attend. More than ever do we feel the necessity of maintaining the simplicity and purity of our doctrines, and of observing every part of that consistent and wholesome system of discipline which we have received from our fathers. It affords us the truest satisfaction to ascertain, from repeated and searching trials, that to this system our people in general are most firmly and conscientiously attached. We are deeply convinced of its importance to the religious welfare of the Convocation; and trust that it will always be supported by ourselves and our successors with unyielding decision, but in the spirit of meekness and love.

We are excited to growing zeal and assiduity by the successive removal of our Fathers and Brethren from the labours of time to the rest of eternity.—Twenty-three of these, including seven Missionaries, have this year finished their course, and entered, we doubt not, into the presence and joy of their Lord. The testimony which many of them gave in their last moments was admirably indicative of firm faith, joyous hope, and peace unspeakable. We too are hastening to our eternal home. Brethren, pray for us, that we may fill up the short hour of life with holy and useful service, and then when our great Master shall come we may be found with our "loins girded about," our "lights burning," and ourselves "like unto men that wait for their Lord." "Blessed are those servants whom the Lord, when he cometh, shall find watching."

The sittings of this Conference have been attended with an extraordinary measure of the spirit of harmony and mutual love. A special blessing from on high has also crowned many of the religious services connected with it. We part in peace. To the several spheres of our providential labour we would now proceed, humbly confiding in God, and resolving to "glory" in nothing, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world."

And now, brethren, farewell. To the care and benediction of our common Father and Saviour we solemnly and fervently commend you. "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Signed, on behalf and by order of the Conference.

JAMES TOWNLEY, President.

ROBERT NEWTON, Secretary.

Sheffield, Aug. 11th, 1829.

Perservering engagedness in Christ's cause, the secret of usefulness.

From a Missionary.

Much of a minister's usefulness depends on his forming a habit of persevering engagedness in Christ's cause. He who embraces every opportunity to enforce religious claims upon the sinner's heart, will often hear that God has blessed his efforts. Would all ministers do this, although they might be more generally feared and hated by the wicked, yet, as ministers, they would be more generally respected, and have frequent occasion to bless God for making them serviceable to others.

These thoughts receive a happy illustration in the following fact:—

You, missionary, once visited the mansion of a highly respected farmer. Every thing necessary for comfort and convenience was in the house, but the one thing needful. Before leaving the house, the farmer and his lady were solemnly addressed, on their need of religion for present and everlasting happiness. The lady was affected. For a long time she was unhappy, but at last succeeded in ridding her mind of solemn impressions. About three years after, I providentially visited the same house. During the evening, I read the third chapter of Revelation. The words, "Remember, therefore, how thou hast received and heard, and hold fast and repent," sunk into the lady's mind. She remembered our former conversation—how she received and heard it; and was overwhelmed with a sense of her sinfulness. That evening an unusual seriousness spread through the house, which soon visibly affected the neighbourhood; and in less than three months afterwards, the lady, and husband, and several other heads of families in that neighbourhood, surrounded the table of the Lord, and commemorated together, for the first time, his dying love.

Would ministers preach the gospel wherever they go, how many millions of such anecdotes would gladden and rejoice their hearts at the judgment and through eternity.—*Am. Pastor's Journal.*

COMMUNICATION.

Mr. Editor,

Sir,—By giving the accompanying Communication, a place in your highly valuable *Religious and Literary Journal*, you will confer a favor on several

SUBSCRIBERS.

GUYSBOROUGH, 9th November, 1829.

The Wesleyan Chapel (erected by Public subscription) in the town of Gaysborough, Province of Nova Scotia, was opened on the morning of the 1st November, and solemnly dedicated to "Him who dwelleth not in Temples made with hands."—Service commenced at 11 o'clock, by singing an appropriate Hymn to the Divine Glory: followed by the Lessons, selected from the 4th Chapter of the 2d Book of Chronicles, and 132d Psalm: preparatory to which, the attention of the congregation was arrested for a few moments by some impressive and congratulatory remarks from the Rev. M. CRANSWICK, relative to the solemn occasion on which they were assembled. At that part of the first lesson, where it is written—"and Solomon kneeled down upon his knees"—the congregation were directed to kneel, and continued in that supplicating posture, till the close of this awfully sublime, comprehensive, and affecting prayer—which terminated in *extempore* supplications, responded, there is reason to believe, from many an aspiring heart, then bowed at the footstool of Divine Mercy. These devotional exercises, were succeeded, by a very able and impressive discourse, calculated to inform the judgment, awaken the conscience, and affect the heart,—by the Rev. MATTHEW CRANSWICK, from the 8th and 9th verses of the CXXXII Psalm. "Arise O Lord into thy rest, Thou, and the Ark of thy strength, let thy Priests be clothed with salvation, and let thy Saints shout aloud for joy." Service was continued in the afternoon, by an appropriate and interesting sermon, delivered by the Rev. JAMES HENNIGAR,—from 2d Chronicles, 4 chapter, 24th verse, "If thy people Israel be put to the worse before their enemies, because they have sinned against Thee, and shall return and confess Thy name, and pray and make supplication before Thee in this place, then hear Thou from Heaven, and forgive the sin of thy people Israel." And in the evening, by a masterly discourse, from the Rev. WILLIAM WEBB,—The zeal of Thine House hath eaten me up."—2 chap. John, 17th verse;—the whole was crowned by the Divine blessing, in the administration of the Lord's Supper. It has been regretted, that a violent storm of wind and rain, which lasted the whole day, should have prevented a majority of the inhabitants, living at a distance, from participa-

ting in these sacred ordinances, judging however from the congregation that *did* assemble, under these most unfavourable circumstances, there is reason to conclude, had the weather been fine—the building, which is calculated to contain Three Hundred souls, would have been filled. There was a *leading* feature in the sacred services of this day, which could not but arrest the attention of every reflecting mind, and which to the pious heart in the exercise of faith, seemed as an assurance of the divine favour, a pledge, of mercy yet to come! It was that united spirit of interceding grace, which, manifestly possessed the souls of these ministers of the Sanctuary, in behalf of the Congregation assembled, the Inhabitants of Gaysborough in general, and the Building then consecrated in particular;—that the divine blessing might rest upon the people; the divine mercy in the gift of salvation eventually be theirs; and, that the gracious power of the most High might continually overshadow them. May the language of every heart, which shared in the services of this memorable day, be, "The Lord hear and fulfil, the petition of these thy servants!"—"And let all the people, say Amen."

MISCELLANY.

MORNING PRAYER.

"My voice shalt thou hear in the morning."

And when we think of the day before us, how much is there to awaken concern! And what is our concern without the attention of God? He shall therefore in the morning hear, not only the voice of praise, but the voice of prayer.

Who is to guide me through the day upon which I have entered? How much depends upon one mistake in movements! And how easily may I go astray? The way of man is not in himself: it is not in man that walketh to direct his steps. "Cause me to hear thy loving kindness in the morning, for in thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto thee."

Who is to guard me through the day? And I am much more exposed when awake, than when asleep. My soul is more exposed—more exposed to sin—and sin is the greatest evil. And what am I, to resist a corrupt heart, a wicked world, and all the powers of darkness? "Hold thou me up, and I shall be safe.—Be thou my arm every morning, my salvation also in the time of trouble."

Who is to help me through the day? I have many duties to discharge. I am to live soberly, righteously, and Godly. I am to walk in wisdom towards those that are without; I am to speak the truth in love; I am to adorn the doctrine of God my Saviour in all things. "Lord, without thee, I can do nothing. Let thy grace be sufficient for me; and thy strength made perfect in weakness."

Who is to give me success in the business of the day? I know I ought not to be idle; but to be diligently and prudently employed in my lawful calling. Means are mine; but how much more is necessary than my wisdom and anxiety.

"The blessing of the Lord, it maketh rich; and he addeth no sorrow with it." "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is in vain for me rise up early, to sit up late, to eat the bread of sorrow; for so he giveth his beloved sleep."

Who is to prepare me for the events of the day? And I know not what the day may bring forth. Perhaps I may receive the most unwelcome intelligence. Perhaps I may sustain losses in property. Perhaps I may meet with mortifications from my fellow creatures; and be tried with disappointments in my friends. My child may this day fall sick. The desire of mine eyes may be taken away with a stroke. There may be but a step between me and death. It is wonderful we live a day through. May I know how to be eased, or how to abound. If in the world I have tribulation, in the Saviour may I have peace. So teach me to number my days, that I may apply my heart unto wisdom—that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, so that living or dying, I may be the Lord's.—*Joy.*

From the Boston Courier.

TRINITY CHURCH. The services at the consecration of this new ornament to our city commence at 10 o'clock this morning.

We have seen a letter on the subject, written by one of the young members of this Church, an extract from which we take the liberty to insert.

"Our Church is at length completed, and you will, I hope, make an effort to be present at its consecration on the 11th inst.; an event of no common interest and involving no common responsibility. Upon the ruins of the venerable building, which we grieved to see laid low, has arisen a magnificent structure, destined to endure for ages after all those now prepared to worship in its courts shall be as the dust around its walls. In seasons of prosperity and happiness as well as in our trials and troubles, the sanctuary is our asylum and resort. It is the place where the "cry of the needy" and the "prayer of the poor" are heard and answered; the holy scene where worldly thoughts and passions are rebuked and purified. The devotions of a congregation are to be renewed on the spot so long endeared by the most pleasing associations. That "hallowed name by harps of seraphs sung" is to be again sounded and "echoed through the blest abode." That God whom "Heaven and the Heaven of Heavens cannot contain" is to be entreated once more to "dwell with us on earth." With the earnestness of Solomon we pray that "his ears will be open upon this house day and night," and that he will "hearken to the supplications of his servants and people which they shall make in this place."

The ceremony is a solemn one. "The Lord enters his holy temple." Mortals and immortals join in one great hymn of praise. A crowd of invisible witnesses surround us;—the glorious company of Heaven, the Angels, who "rejoice over one sinner that repenteth," watch over us; the spirits of just men made perfect, those departed saints who once knelt by our side and joined in our devotions, are present with us. With what "pure hearts" and "clean hands" and trembling voices shall we approach the throne of grace? How shall we sufficiently purify that "inner temple" of the human heart? How kindle that spark of heavenly fire within us, which like the Vestal's flame, lighted from the rays of the Sun of Righteousness, should glow in every bosom; ever burning and brightening at the altar of love, until it affects with corresponding ardour all who enter the house of God! It is our duty to consecrate ourselves with this church. Individual faith, hope and charity should be erected on equally solid foundations. The vows and promises made at the former altar still bind us to the performance of duties which will require the whole energy of our powers, the whole employment of our time to fulfil. And let it be remembered, *this to us is the "gate of Heaven."* From this audience chamber of the Almighty we shall pass to a more dread tribunal. Here are we to be fitted for eternity. Are we prepared to enter this Church on earth with the same feelings as we would wish to possess at that "last closing scene" when

"Trembling on the doubtful edge of fate

"We stand, and stretch our view to either state?"

"Let us then worship and fall down and kneel before the Lord our Maker." "Arise, O Lord God, into thy resting place. Thou and the ark of thy strength; let thy priests be clothed with salvation, and let thy saints rejoice in goodness;" "hear thou from thy dwelling place, even from Heaven" our prayers, and "when thou hearest, forgive."

Christian liberality constitutes the best legacy of a parent to his children.—In the first place, it is the legacy of example, which is so invested that it cannot be squandered by the most reckless prodigal. Nothing is easier than for children to waste the thousands which come into their hands, an hour after their father's burial; but as they cannot waste, so neither can they, without doing violence to nature and conscience, forget this holy and beneficent parental example. And what person is there, (yet free from the marks of reprobation,) who does not value such a sacred bequest with a moderate share of property, more than he would all that his father could possibly have saved by withholding the hundreds or thousands which he consecrated to God?

In the second place,—A part, of what any parent could bequeath to his children is better, is worth more to them, when the sum has been diminished by a constant stream of Christian charity, than the

whole would be had if been hoarded up for their benefit. I do not refer in this remark exclusively, nor chiefly, to those over-grown estates, which, as all experience testifies, drown the great majority who inherit them in destruction and perdition; but what I maintain is, this general proposition, that the Christian liberality of a parent, whatever his circumstances may be, is, even in a temporal point of view, a blessing to his children. Their prospects in life are better, with but little from the paternal estate, when the balance has been lent to the Lord, than they would be with every shilling that might have been saved for an item in the last will and testament. God can never want means to provide for those whose parents honour him with their substance, and trust in his promises. The highway of life is strowed with the wrecks of families ruined by hoarding and parsimony; but I have yet to learn the name of so much as one individual who has been consigned to poverty and disgrace by the religious charities of his parents.—*Dr. Hump.*

BEWARE OF ATTEMPTING TO DECEIVE YOUNG CHILDREN.

Children will receive every word and declaration of their parents and teachers as sober truth, until they are compelled to believe that their lips do not speak the things they mean. All perceive, to some extent, the importance and necessity of maintaining this implicit confidence, as long as the interesting relation of teacher and scholar, or parents and children shall continue. But most parents and teachers make haste to destroy it for ever. Few children are permitted to see their fourth or even third natal day, before they learn that their parents are guilty of deception or gross glaring falsehoods. Many, very many, will thus weaken or destroy their influence over little children, who would shudder at the thought of incurring the guilt of deception and falsehood. They have never thought that artifices to deceive the unsuspecting minds of little children were unwise, dangerous, and wicked.

Unwise, because they will sooner or later be detected, and then they will hardly be able to secure implicit confidence: even when perfectly honest.—Dangerous, because many false assertions, if believed by the child, are sure to destroy its peace, and even endanger its life. We have a good illustration of this in a fact recently related to us by a conscientious pious mother. She told her little daughter, about two years old, (who had been with her the day before to the funeral of a little child,) not to eat the green apples she had gathered; if she did she would certainly die." The mother thought no more of this unguarded expression, till the child came sobbing and crying to her mother saying, "I'm going to die; I'm going to die." Her mother asked her what made her think she was going to die. Her only answer was, "I am going to die; I shall certainly die; ma', dont let them put me in a box and cover me up in the ground. You won't let them put me in a box, and cover me up in the ground, as they did the little child yesterday, will you, ma'?" Her cries and convulsions were now so strong and distressing, that the mother expected every moment to see her expire in her arms. She continued the inquiry, "Maria, what makes you think you are going to die? Do tell ma' what makes you think you will die?" Maria only answered, "I'm going to die; don't let them put me in the ground."—Her father (a physician) returned, and found her so agitated and convulsed, that he said it would be impossible for her to live many minutes, unless they could contrive some plan to allay her fears. The mother clasped her to her breast, and said, "Maria, do tell me what is the matter with you, and your pa' will give you some medicine that will cure you." At this Maria began to hope, and covering her face, she whispered, "I have eaten one of the apples. O, I shall die."

The secret was now out. The father gave her some medicine, and she soon went to sleep; but her mother retired to weep over her own folly and wickedness, resolving to profit by the sad lessons she had that day learnt. And although she has lived more than twenty-seven years since, she still remembers that day with keen remorse and lively gratitude.

Let parents and teachers, especially sabbath school teachers, remember that deception is lying and that it is as wicked, and more dangerous, to deceive a child than one of maturer years; and they will find it far more easy to govern and benefit the souls of those entrusted to their care by following the dictates of conscience, than by practising the wisest artifices they possess.—*S. S. Treasury.*

Superiority of the Library system over the Reward system.

"I am," says an esteemed and judicious correspondent, "decidedly in favour of the library system over the reward system, both with regard to economy and utility. The expense of a library will be found ultimately to be much less than supporting a school by rewards; as the books, on this system, when once procured, become permanently the property of the school; whereas, on the reward system, it requires a constant accumulation of funds to support it. The utility of it is, I think vastly superior, as it gives the children access to a much greater variety of books, as they change them every week, and thus they acquire a taste for reading, and that too of a proper description, as the books will be of such a character as to be both entertaining and useful; and the taste for reading, thus acquired in early life, may be of vast utility to them as long as they live, and ought to be an important consideration in sabbath school instruction.

"Our church economy is peculiarly favourable to the introduction of the library system into our schools, with great advantage and saving; for if we can have a sufficient variety of books, we shall need but one permanent library for all the schools connected with a whole circuit. Let the books be distributed among the different schools, and then once a quarter, (say at the quarterly meeting,) let them all be brought together and exchanged; and thus this one general library will answer the same purpose as having a fixed one of the same extent and expense for each school!"

You cannot have right views of this world, unless you take in the prospect of the next. While you look transiently on temporal, and steadfastly on eternal objects, all things will appear in their true dimensions.

POWER OF GENTLENESS.—Whoever understands his own interests, and is pleased with the beautiful rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us that much of our happiness in life must depend upon the cultivation of this virtue. Gentleness will assist its possessor in all his lawful undertakings; it will often render him successful when nothing else could; it is exceedingly lovely and attractive in its appearance; it wins the hearts of all; it is even stronger than argument, and often prevails when that would be powerless and ineffectual: it shows that a man can put a bridle upon his passions; that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity and disappointment that cross their path; it shows that he can soar away in the bright atmosphere of good feeling, and live in a continual sunshine, when all around are like maniacs—the sport of their own passions.

HINTS TO PRACTICAL ANATOMISTS.—A dead child was brought to the dissecting room of the London Medical Society, and had already been some time in the amphitheatre, when the anatomist set about dissecting it. But at the moment of operating, he fortunately thought of inflating the lungs for a few moments. At the end of two or three minutes heat returned; the circulation began to be established, the heart beat, and presently the child revived, and was sent back to its parents. A similar event happened to an anatomist of Lyons, who communicated it to the French Academy. In reporting these cases to the French Academy of Sciences, M. Julia de Fontanelle remarked, how conclusive they are in favour of the advantage that might be derived from insufflation, particularly, in new-born children, provided always the air be introduced into the lungs with caution.

A writer in the Dutchess (N. Y.) Observer, says, that in the year 1797, while mowing in his father's meadow, he caught a full grown land tortoise, and marked his name at full length on the year and day of the month. On the 30th day of June (82 years), he was again mowing in the same meadow, and found the same tortoise, with the initials and figures distinct.

LONDON EDITORIAL.

IMPORTS AND EXPORTS—FREE TRADE NOT A CAUSE OF DISTRESS.

GLOBE.—The whole of the imports of Great Britain, taken according to the valuation set on them at the custom-houses, amount to about forty three millions sterling in value. The exports of Great Britain (taken at the same valuation in the case of the foreign and colonial articles which are re-exported, and in the case of British produce and manufactures at the valuation which the exporting merchants set upon them,) amount to about 46 millions. Now it will be seen, on comparing the two tables, that while in the list of imports it is difficult to make out a million's worth of manufactured goods (and of this small sum the greatest part is re-exported), we shall scarcely find in the vast and growing mass of our exports, a single article of consequence which is not manufactured; except a few products of our mines and fisheries. If they look, among others, at the heads cotton, woolen, iron and steel, hard wares, linens, haberdashery, brass and copper (forming altogether no small portion of all the manufactured goods used by civilized men), and consider the quantity which our manufacturers send, hurried with the expenses of freight, insurance and duties, to meet foreigners in their own markets, or in markets to which their access is as free as our own, they might conjecture how far it would be possible that foreign manufactures could compete with ours in our own markets; even if they did not know by positive testimony that none are sold here. They will judge how far it is probable that the competition which our manufactures meet with in the home market (for the foreign market is out of the reach of our enactments) is the specific cause of whatever distress exists in the country. They may judge, also, how far it is the policy of a country so circumstanced with respect to trade as they will find G. Britain to be, to discourage the interchange of manufactured commodities among nations by new prohibitory enactments levelled against the insignificant portion of manufactures which find their way home among the mass of our imports.

STANDARD.—There appears to be a progressive but trifling increase of exports during these years, from which, if we rightly understand our contemporary, it would infer that the general interests of commerce have not suffered by free trade. Exports, however, prove nothing with respect to the home market—the great market for domestic industry. The only inference which can be drawn from increased exports concurrently with a regularly aggravated state of suffering among the manufacturers is, that the home market is deteriorated, in a degree compounded of the improvement in exports and the decline in the sale of manufactured goods. For the rest, these tables prove nothing, but the perfect fallaciousness of all reasoning from such premises. We see the misery, we hear it; we see too that it does not result from a high price of provisions—because, as compared with seasons of prosperity, the prices of provisions are 16 s; but indeed the proximate cause of the distress is too closely linked with it to leave any doubt about it—it is want of employment—want of employment for the capital of the rich, for the machinery of the manufacturer, and for the hands of the laborer; all classes suffering, relatively to their place in society an equal and impartial distress. When such is the case, Parliament may cover the country with returns and reports, the people will not be relieved by the display; nor will they be persuaded that an increasing commerce can coincide with the confluent sufferings of every department of trade, and with an idleness in all the terms of industry which looks like a great national paralysis. That the people are suffering is but too clear; that they are suffering from want of employment is not less manifest; the remote causes of the visitation may require a longer investigation, but we are mistaken if they may not be detected with perfect certainty. The free trade system has immediately preceded this suffering; it works in the matter of the sufferings; it is the contrivance of men who predicted a totally different result; and who, therefore, upon their own confession, stand convicted of deluding. These are facts which no documents can distort; they are conclusions without going any further; but if we go farther, we only find matter to confirm the first obvious conclusion.

THE EAST INDIA MONOPOLY.

TIMES.—The grievance inflicted both on the united kingdom and on India, by the various modes of vexing and embarrassing the trade of the king's subjects with the latter territory, of which the existing law protects the exercise by the East India Company, and the grievances—still more palpable and barefaced—arising from the open monopoly of trade carried on by the same troublesome company with China, have roused, as is well known, the attention of a large number of enlightened individuals throughout Great Britain, who have formed associations in most of the great commercial towns, and have agreed on a variety of measures calculated to establish an effectual resistance to any such renewal of the company's expiring charter, as might tend to prolong those pernicious monopolies and privileges from which the freedom and productiveness of British industry have hitherto so deeply suffered. Nor is there a shadow of decent pretence, of a reasonable motive, even on just views of the company's own commercial interest, for pressing upon the legislature the continuance of its obnoxious powers. The trade of the India company itself has been gradually withering under the shelter of this much-cherished monopoly; while private merchants have, under every disadvantage created by the charter, been laboriously but successfully extending their commercial intercourse with China, but through the medium of foreigners more favoured than themselves. The trade of the company, whether carried on from India or from England with the Chinese empire, has been comparatively insignificant, or in no degree worth speaking of, progressively. According to returns printed by order of Parliament, the trade of the company, from its Indian dominions to China and back again, was, including imports and exports, in the year 1820-21, 602,000l.; in the year 1826-27, it was 361,000l. In the same years respectively, the private trade between India and China was, at the beginning of the seven years, 3,328,000l., and at the end 3,764,000l. So with regard to the British and China trade, for even a much longer series of years. In 1814-15, the company's British trade with China was 2,900,000l.; in 1827-28, it was above 100,000l. less; while the private trade in the same period had increased from 2,570,000l. to 3,760,000l. Again, the amount of British manufactures exported to India by the company in 1814-15, was 787,000l.; in 1827-8, it had fallen to 398,000l. While the company's trade with its own territories has been so declining, what, under many restraints and hindrances, has been the growth of the private trade with India? In 1814-15 it amounted to upwards of 23,000,000 of rupees; in 1828-29, to upwards of 36,000,000. In 1814-15, the invoice value of the company's trade between England and China was 2,955,000l.; in 1827-8, it was 2,690,000l.—a falling off of 10 per cent. But the American home-trade with Canton has more than doubled in 11 years from 1815-16 to 1826-27. As against the British consumer, however, the company knows how to drive a thrifty bargain. From a table of the cost prices of tea imported by these monopolists into Great Britain, it appears that they buy at about 1s. 3d. per lb., and sell at about 2s. 4d.—a profit of 90 per cent., levied in a great part upon the working classes of the inhabitants of this country. A comparison between the prices for which an English family can purchase tea from Loadenhall street, and an American, French, or Dutch family can have the same comfort from a private trader, forms an instructive though somewhat mortifying branch of the information contained in the parliamentary returns. This system will never do.

THE FUNDAMENTAL PRINCIPLE OF FREE TRADE ASSAILED.

STANDARD.—It will be remembered that the fundamental doctrine upon which the Huskisson system is founded is the necessary reciprocity of dealing where trade is carried on freely. "If we import largely from a foreign country," said Ricardo to Malthus, McCulloch, and the rest, "they from whom we import must take our manufactures in return, or how are we to pay them?" A plausible proposer, and incontrovertible, provided that a perpetual continuance of trade were insured by destiny, or some other external principle—but a maxim not worth a rush where such an insurance is not to be had, as we suppose will be admitted to be the

case of this country. A country which imports must pay, or seem to pay, for its imports in one of three ways; or as, in practice is the case, in some combination of them—they are goods, money, or credit. Before the free trade fever infected us, we generally paid for our then comparatively small imports, in goods; the greater part of these goods being manufactured by persons not reduced to idleness. As the plague advanced, and the imports were enlarged, we had to pay in money; and now, as most who have any knowledge of the subject will admit, we are paying in promises, i. e. credit. This the McCulloch and Huskisson people will tell us cannot last for ever; no more it can, for it can only last till money and credit are exhausted, that is, until commercial ruin is consummated. This is the plain state of the case, and it may account clearly enough for such cases of increased exports as that in which the *Globe* triumphed the other day.

A merchant in London finding it necessary to meet engagements for imported goods, and perhaps having more credit with the English linen-dealer, who is anxious to keep his starving weavers alive, and his establishment unbroken up, and to unload his warehouse at any loss, takes upon credit a quantity of linen at a loss to the manufacturer, which he sends abroad, and pays away at a loss also. And hence the chain of credit and loss, regularly progressive, is carried on, to the undermining of all the security in the country, to the great gain of the foreign dealer, and no doubt to the honor of free trade. This, too, must have an end; and, however it may gain title for the individual, it must accelerate the catastrophe. We leave these facts for the free traders to answer."

IMPORTANCE OF THE ORGAN OF SPEECH.—One of the noblest and most valuable gifts which a bountiful Providence has bestowed upon us, is the faculty of speech. It is the appropriate endowment of man; that which, more than any other, distinguishes him from the rest of God's creatures. It is a curious and wonderful contrivance this, by which the fleeting breath becomes the index of the soul, the divulger and interpreter of the invisible thought, and the great bond and medium of social intercourse. We emit a few simple sounds, and those about us are instantly apprised of what is passing within us; they know our thoughts, our desires, our purposes. We listen to the voice of another, and from the accents floating on the viewless air, we imbibe intelligence, advice, consolation. We see multitudes gathered together for grave debate on matters of common interest, and their conflicting views are reconciled, their diverging efforts concentrated, by the words of wisdom and eloquence uttered by a solitary and unaided individual. We enter the retired circle, and we behold an enlightened company hanging with ecstasy on the lips of some gifted one, who possesses the power of communicating an interest to every topic on which he discourses. He touches nothing that he does not illustrate and adorn. By the melody of his manner, the most barren subject is made fruitful of instruction and entertainment. By this enchanting faculty he exercises an unlimited, though unacknowledged control over the minds of his hearers, and while he imparts delight and knowledge, he bends flexible wills to an accordance with his own, and stamps on their intellectual and moral characters his peculiar sentiments and bias. He throws the coloring of his thought and temper on every subject which becomes the theme of conversation, and, through the channel of an insinuating address, instils principles and views which may have an influence far beyond the little hour or circle in which they were uttered.

PRAYER.—Many people think that they cannot pray without kneeling down; and such people plead that they cannot pray very often, because it is impossible for them to be constantly kneeling down in the midst of their work or in company. But those who love the Lord Jesus Christ, and who have a pleasure in conversing with him in prayer, know that every time is fit for prayer, and that they can pray and lift up their hearts to God at all times—when they are walking, and when they are sitting still, and when they are in company, and when they are working with their hands, and when they are sitting at their meals. Such persons learn to pray silently, and to hold discourse with their dear Father, when no one knows it.

MR. JEFFERSON'S LETTER.

The following extract is from a letter, recently published, written at Paris, in 1785, to his nephew at the college of Williamsburg, An. It is worth the attention of every youth in our country:—

"When your mind shall be well informed with science, nothing will be necessary to place you in the highest point of view, but to pursue the interests of your country, of your friends, and yourself, with the purest integrity, the most chaste honour. The defect of these virtues can never be made up by all the other acquisitions of body and mind. Make these, then, your first object. Give up money, give up fame, give up science, give the ear and all it retains, rather than do an immoral act. And never suppose that in any possible situation, or under any circumstance, that it is best for you to do a dishonourable thing, however slightly it may appear to you. Whenever you are about to do any thing, though it can never be known but to yourself, ask yourself how you would act were the whole world looking at you, and act accordingly. Encourage all your virtuous dispositions, and exercise them whenever an opportunity arises, being assured that they will gain strength by exercise, as a limb of the body does, and that exercise will render them habitual. From the practice of the purest virtue, you may be assured you will derive the most sublime comforts in every moment of life, and in the moment of death. If ever you find yourself environed with difficulties and perplexing circumstances out of which you are at a loss how to extricate yourself, do what is right, and be assured that that will extricate you the best from the worst situations. Although you cannot see when you take one step what will be the next, go on; follow truth, justice, and plain dealing, and never fear their leading you out of the labyrinth the easiest manner possible. The knot which you thought gordian, will untie itself before you. Nothing is so mistaken, as the supposition that a person is to extricate himself from a difficulty by intrigue, by dissimulation, by an untruth, by an injustice. This increases the difficulty tenfold; and they who pursue these methods get themselves as involved at length, that they can turn no way but their infamy becomes more and more exposed. It is of great importance to set a resolution not to be shaken—never to tell an untruth. There is no vice so mean, so pitiful, so contemptible; and he who permits himself to tell a lie once, will find it easier a second and a third time. At length it becomes habitual—he tells lies without attending to them. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions.

Good taste is a distinctive qualification of which we are all ambitious, while nothing is more offensive than the imputation of vulgarity. The most delicate lady can heat her taste is commended without a blush, while the most ordinary woman would be incensed at being thought vulgar. As these qualities discover themselves often unconsciously to the wearer, my present object is to point out one particular occasion in which the former is exhibited in bright colors, and the latter detected in all its native deformity.

Pain of body or mental anguish will most universally discover the refinement or the coarseness of character. She who bears affliction and pain with fortitude, and meets her friends under such trials with a serene countenance, and makes her best efforts to dissemble her own sufferings to spare the feelings of her family and friends, is a woman of good taste, and moreover, she does really alleviate her own pain and sorrow by the very effort she makes to dissemble them; she is conscious of doing a kind act towards her friends, and that is a real, substantial pleasure, fairly to be put in the balance against her sufferings. Again, mental anguish is reflective, and is multiplied by-reciprocation: the grief we discover on our countenance is thrown back upon us like our images from a mirror, prolonging and increasing our misery by every reflection.

The vulgarity of making a display of our infirmities or of our misfortunes, is no where illustrated in more striking colors than in the mendicant classes of Europe. They, from ignorance of effects, so often over-act their parts, that instead of exciting pity, they rather inspire disgust, and extort feeble charity, without calling for sympathy; we give the mite to be rid of a disagreeable object. I have often been surprised at the extreme vulgarity displayed in the expression of sorrow, as depicted in ancient times; when rending of garments, gnashing of teeth, tearing of hair; dis-

torting the limbs and rending the air with frantic cries were the common expressions of grief. And I have always considered those painters of the frightful scenes of martyrdom, of the most pure and refined taste, who have given to their subjects the only sublimity of which such subjects were susceptible, viz. that sublime expression of mind, which is so superior to matter, that the convulsions of nature itself are obedient to its commands. This expression of good taste, it is true, requires congenial minds to appreciate it; and the reason why so much bad taste is displayed by the opposite course in the works of many otherwise great painters, is, that they painted for the vulgar, as Shakspeare sometimes wrote.

Who wants to be pitied? No one who has any elevation of mind. Relief is quite another thing: we would all be relieved and there is no degradation to the most lofty mind in being relieved from difficulties which we could not ourselves control, for a noble and generous spirit receives as it would give.—What is pity in fact? The expression of impotence to relieve the sufferer. Is it judicious to be opening our wounds afresh every hour of the day, to no purpose, but to increase our sufferings? Is it generous to make a constant display of our bleeding hearts to kind but powerless friends, and to give pain to those whom we love, aye, double pain, the pain of sympathy and the pain of impotence to relieve?

The dread of being thought weak or vulgar, in the absence of more refined sentiments, would, it might be thought, prevent persons of education or of elevated stations in life, all unnecessary display of pain of body or mind.—*Boston Daily Advertiser.*

DECLINE OF MAHOMEDANISM.

Mr. McFarlane has just published an Appendix, in which, after noticing the loss of Greece to the Porte, and the general discontent even in Asia, says—"The religious mind will find pleasure in the belief that other than merely mortal energies conduct even the temporal affairs of the inferior world, and we cannot but be struck with the conviction that there is a strong under current in the world's affairs which eludes the eye, or mocks the calculation or direction, of human politics. The Turkish empire has been tending towards its ruin for many years, and the consummation a philosophic traveller felt himself justified in desiring, will arrive, and the capital of Osmanlis must be sought not merely beyond the Thracian Bosphorus, but behind the Euphrates or across the Arabian isthmus.—Indeed Mahomedanism in general as one of the grand religious systems of the earth, is on the decline. In the remote east—in India—England has cut its wings; in Persia it trembles in the leash of Russia; in Turkey it no longer towers 'in its pride of place'; its decline and restriction may be as rapid as its rise and extension, and it would not be bold to prognosticate that in another century or two, the exclusive faith of Mecca may be relegated in the barbarous continent of Africa, or linger on, in a rapid decline, in the deserts of Arabia. A Christian cannot but rejoice at the prospect of his purer faith being substituted, and reigning in those regions where it originated.

KING ROTHSCHILD.—The following curious extract is from a private letter from Smyrna. We give it without note or comment.

The confidence of the children of Israel in the words of the Prophet has not been in vain; the temple of Solomon will be restored in all its splendor. Baron Rothschild, who was accused of having gone to Rome to abjure the faith of his fathers, has merely passed through that city on his way to Constantinople, where he is about to negotiate a loan with the Porte. It is stated, on good authority, that Baron Rothschild has engaged to furnish to the Sultan the enormous sum of 350,000,000 piastres, in three instalments, without interest, on condition of the Sultan's engaging, for himself and his successors, to yield to Baron Rothschild for ever, the sovereignty of Jerusalem, and the territory of Palestine, which was occupied by the twelve tribes. The Baron's intention is, to grant to the rich Israelites who are scattered about in different parts of the world, portions of that fine country, where he purposes to establish seignories, and to give them as far as possible, their ancient and sacred laws.

Thus the descendants of the Hebrews will at length have a country, and every friend of humanity must rejoice at the happy event: The poor Jews will cease to be the victims of oppression and injustice;

Glory to the great Baron Rothschild, who makes so noble a use of his ingots.

A little army being judged necessary for the restored kingdom, measures have been taken for recruiting it out of the wreck of the Jewish battalion raised in Holland by Louis Buonaparte. All the Israelites who were employed in the various departments of the Dutch Administration, are to obtain superior posts under the Government of Jerusalem, and the expenses of their journey are to be paid them in advance.—*Court Journal.*

FASTING.—Distinct from religious ordinances and anchorite zeal, fasting has been recommended and practised, as a means of removing incipient disease, and of restoring the body to its customary healthful sensations. Howard, the celebrated philanthropist, used to fast one day in the week. Franklin for a period did the same. Napoleon, when he felt his system unstrung, suspended his wonted repasts, and took exercises on horseback. The list of distinguished names might, if necessary, be increased—but why adduce authority in favor of a practice which the instinct of the brute creation leads them to adopt whenever they are sick. Happily for them, they have no meddling prompters in the shape of well-meaning friends, to force a stomach already enfeebled and loathing its customary food, to digest this or that delicacy—soup, jelly, custard, chocolate, and the like. It would be a singular fashion, and yet to the full as rational as the one just mentioned if, on eyes weakened by long exercise in a common light, we were to direct a stream of blue, or violet, or red, or even green light through a prism, in place of keeping them carefully shaded and at rest.—*Journal of Health.*

HYDROPHOBIA.—There are two very easy modes by which the evil consequences which are usually the results of attacks made by rabid animals may be avoided. The first is by sucking the wounded part with the tongue. This operation can, in many instances, be done by the injured person himself. In other cases, any neighbour may effect the object with perfect safety; for, if the blood and fluid drawn by the suction into the mouth be instantly spit out, there will be no time for absorption. Indeed, unless the tongue or mouth be in some parts stripped of the skin, or torn, no evil consequences can result from the operation, even though the saliva were swallowed. The writer of this article was once bit by a mad dog in the leg, but the wound having been sucked by a bystander, no evil consequences resulted to either of the parties. Some pigs, however, which the same dog had bitten, went mad. The second mode of preventing the deplorable result to which we allude, is prompt scarification and cupping. This draws out the blood, and with it the peccant matter through the surface, and thus renders absorption impossible. But these preventives must be promptly and unhesitatingly used.—*Morning Paper.*

Cure of a snake bite by Common Hartshorn.—A physician in a Calcutta paper gives an account of which the following is an extract, of an instantaneous cure by the use of hartshorn, of the dangerous bite of the species of snake called Karaita. "A young stout Hindoo, about 20 years of age, was brought to my house, accompanied by his mother, together with a crowd of natives, in a state of insensibility and apparently dead, from the bite of a snake, which accident had occurred a few minutes before my assistance was required. The teeth of the patient were firmly clenched, and to every appearance he was at the last extremity. I immediately forced his mouth open and poured into his throat about an ounce of common hartshorn. This medicine acted like a charm—the insensibility vanished, and he instantly started from the horizontal into an erect posture—opening his eyes, yet seeming incapable of understanding what was passing. Half an ounce more of hartshorn was administered, after which he drew a deep inspiration, inquiring where he was, and the occasion of his having been brought to my house. He then drank plentifully of water, and every unfavorable symptom disappearing, he who had half an hour before been conveyed to me while in the jaws of death, I had the inexpressible satisfaction of seeing walk forth followed by the crowd, and return home barely supported by the persons who had brought his apparently lifeless body to my house." The wound which was in the neck, was also washed with Antidote.

POETRY.

FROM MONTGOMERY'S

OMNIPRESENCE OF THE DEITY

Down you romantic dale, where hamlets few,
Arrest the summer pilgrim's pensive view,
The village wonder, and the widow's joy,
Dwells the poor, mindless pale-faced maniac boy.
He lives, and breathes, and rolls his vacant eye,
To greet the glowing fancies of the sky;
But on his cheek unmeaning shades of woe,
Reveal the wither'd thoughts that sleep below.
A soulless thing, a spirit of the woods,
He loves to commune with the fields and floods,
Sometimes along the woodland's winding glade,
He starts and smiles upon his pallid shade,
Or scolds with illio, threat the roaring wind,
But rebel music to the ruin'd mind.
Or o'er the shell-strewn beach delighted strays,
Playing his finger's in the noontide rays;
And when the sea-waves swell their hollow roar
He counts the billows plunging to the shore,
And oft beneath the glimmer of the moon
He chants some wild and melancholy tune;
Till o'er his soft'ning features seems to play
A shadowy gleam of moods reluctant sway.—
Thus like a living dream apart from men,
From morn to eve he haunts the wood and glen;
But round him—near him—whereas'er he rove,
A guardian Angel tracks him from above,
Nor harm from flood or fen shall e'er destroy,
The mazy wand'rings of the maniac boy.

Lo! on his curtain'd couch with pillow'd head,
And pallid limbs in dowy languor spread
The dying parent, like a vailing breeze,
Moans in the feverish grasp of wan disease,
While sad and watching with a sleepless eye,
His lovely daughter sits and muses by,—
So Gabriel sat within the Saviour's tomb
When his pure spirit walk'd the eternal gloom.

There as the melancholy midnight bell,
Toll's o'er the sleeping world the day's farewell,
Frequent she glances at his wrinkled brow,
And those dear eyes, so dim and deathful now,
Till all his love and all his care returns,
And memory through her brain and bosom burns,
That drooping hand, so delicately weak,
How often had it smooth'd her infant cheek,
Or danc'd her, lightly tripping by his side
And prattling sweetly with delightful pride,
Or pluck'd the painted flower that charm'd her age,
Or gently op'd instructions pictured page,
Or pointed to the trepid beauty star
That twinkled in the vesper sky afar.

And see no more the arrow throes of pain,
Pierce his bound head or force the plaintive strain;
Slumber hath healed them with assuasive balm
And chain'd the senses in oblivion's calm;
Pleas'd at his quiet mien, with timid breath
She stirs to see—alas! the sleep of Death.
Pulseless and pale, beneath the taper's glow
Lies her lov'd parent—but a lifeless show
She shook not, shriek'd not, rais'd no maniac cry,
Nor wrung her hand, nor heav'd one heart-deep sigh,
But stood agast, too dreadful for relief,
Mute, stiff and white—a monument of Grief.

THE JOURNAL.

The "Observer" of yesterday states, that Official accounts have been received, by the October Mail of the appointment of the Rev. Archdeacon COSTER, of Newfoundland, as Archdeacon of this Province, Rector of Fredericton, &c. *vice* the Rev. GEORGE BEST, deceased.—*City Gazette*.

RICHARD SIMONS, Esq. Provincial Treasurer, has been appointed a Member of His Majesty's Council of this Province.

Melancholy accident, in Springfield, head of Belleisle, King's County.—On the evening of Monday the 16th inst. as Mr. DUNCAN M'GREGOR was on his way home to his family, (having left them on 1st morning of the same day about his usual occupation at a distance from his house,) he observed two men employed on the road side. At the time he was passing they were endeavoring to place a log

on the pit for the purpose of being sawed, and called on him to assist—he did so, and as the log gradually lifted up the supports until the whole weight was on the upper end, the log off the supports fell to the ground with great force, and before the unfortunate deceased could get out of the way of their fall, one of them struck him on the head, which instantly deprived him of life.—The deceased was about 66 years of age, a native of Perthshire, (Scotland.)—He has left a widow and numerous family and connections to lament his untimely end.—On Friday the 20th inst. his remains were interred, numerous and respectfully attended.—*Courier*.

Two slight shocks of an Earthquake were felt here on Tuesday evening last, at a little before ten o'clock. They were of very short duration, and appeared to come from the Westward and passed to the Southward.—*Saint Andrews Herald*.

DARTMOUTH.—On the 16th inst. a District Committee of the Society for promoting Christian Knowledge was organized at Dartmouth, under the auspices of the Rev. Mr. Desbrisay. A lending Library on the same foundation as that at Lunenburg, which we noticed in our last, is to be formed and put into operation and we have no doubt that its effects will be similar.—*Halifax Royal Gazette*.

His Majesty's Health.—Great anxiety has been naturally excited to ascertain the true state of His Majesty's health; and, if we have not ventured to give currency to the rumours which reached us from several quarters, it was only because we awaited their confirmation from sources of intelligence upon which we could rely. We are now enabled to mention, upon the best authority, that the sight of one of His Majesty's eyes is so seriously affected, as to justify us in saying, that all hopes of its recovery are at an end. Dangerous symptoms are rapidly developing in the other eye, and the oculist's skill may be found ultimately vain in the attempts to preserve it from a similar calamity. In one of the King's knees there is an increasing tendency to induration, which, as we do not desire to spread unnecessary alarm, we will not further characterize. The regret we feel in giving publicity to those statements is enhanced by the implicit confidence we place in their authenticity.—*Atlas*.

ADVICE TO PARISHIONERS.

I know of no means so immediately likely to promote the great event of general conversion, as the lively, steadfast, and exemplary conduct of Christian professors. I would wish to impress this strongly upon every one of your minds; you are answerable to God for the conduct of every hour, not only as it may affect your own individual state, but as it may, and must respect your families, your neighbour, and the church of God. The increase and prosperity of young converts is closely connected with the manner in which older professors of religion so let their light shine before them, that they, seeing their good works, may glorify their Father who is in heaven.
Lagh Richmond.

A good man, who has peace within, may be assaulted, but cannot be overcome. The body may be crushed or consumed, but the soul is untouched. Fox, in recording the history of many noble champions of truth, mentions an Italian martyr, who, while the magistrate of the place where he was condemned to be burned, and the servants of the bishop, were sharply contending about whose right it was to be at the charge of the wood for making the fire, begged them not to quarrel upon such a trivial matter, for he would clear them of the burden, and pay for it himself.

To render good for evil is God-like; to render good for good is man-like; to render evil for evil is boast-like; to render evil for good is devil-like.

Receipt for a sore throat.—Take a glass of sweet oil and a half a glass of spirits of turpentine, mix them together, and rub the throat externally, wearing flannel round it at the same time. It proves most effectual when applied early.

Collect for the Second Sunday in Advent.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that by patient and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.—*Amen*.

CARD

ROBERT CHESTNUT, late Commander of the British ship Waterloo, wrecked on the 31 Oct, at Little River, (Maine,) begs to tender to Captain HENRY D. HUNTER of the U. S. Cutter Swiftsure, his sincere acknowledgments for the highly gentlemanly attention received from him.

Capt. CHESTNUT, at the same time begs that Captain AMES, of the Revenue Cutter of the Port of Machias, will be pleased to accept his best acknowledgments for his kind attention and useful service rendered him, while at Little River, in protecting and saving the cargo and materials from the wreck of the Waterloo.

R CHESTNUT.

Little River, State of Maine, }
Nov. 20, 1829. }

MARRIED,

On the 8th ult. by the Rev. A. Wood, Mr. JAMES WOOD, Surveyor to Fanny only daughter of Mr. Joshua Foster, of Grand Lake, Queen's County.

In St. John's Church on Friday morning, by the Rev. the Rector, JOHN SWYTH, Esq. to ELIZABETH, eldest daughter of Hugh Flaherty, Esq. of St. George's, Charlotte County.

DIED,

On Sunday Evening last, after a severe and lingering illness, HUGH JOHNSTON, Esquire, in the 74th year of his age. Mr. Johnston was a native of Morayshire, in Scotland, and came to this country in the year 1783.—He was for many years engaged in extensive Mercantile pursuits, in this City, and justly merited the high character he attained for integrity and punctuality.—His industry and enterprise were exemplary, and his exertions highly beneficial to the province.—He was for 17 years a zealous and independent Representative of this County in the General Assembly of the Province, and one of the eldest Magistrates.—He was a kind and affectionate husband and parent, a firm and faithful friend, and a useful and highly respectable member of Society.

On Tuesday morning, after a severe illness, Mrs. HARRIET HUGHSON, in the 34th year of her age.

AGENTS FOR THIS PAPER.

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

NOVA-SCOTIA.

Halifax, Mr. John M'Neil. Cumberland, Thos. Roach, Esquire. Newport, Mr. James Allison. Bridge Town, Mr. A. Henderson. Granville, Rev. A. Desbrisay. Yarmouth, Mr. John Murray. Barrington, W. Sargent, Esq. Sydney, (Capo Breton) Joseph Noad, Esq. P. M.

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

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