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J. N. Thompson

NEW BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME II

SAINT JOHN, SATURDAY, FEBRUARY 14, 1820.

NO. 4

PROSPECTUS

A WEEKLY PAPER, TO BE PUBLISHED

THE NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

ALEXANDER MLEOD, Editor.

In an age which with peculiar propriety is denominated...

In compliance with the earnest and repeated requests of persons deeply interested in this subject...

The New-Brunswick Religious and Literary Journal, as its title imports, will be occupied chiefly with matter of a religious nature and character...

That this publication will have a favorable aspect towards the doctrines which are taught, and the discipline which is exercised...

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DIVINITY.

REV. J. THOMPSON.

Text—Revelations, xvi. 15.—Blessed is he that watcheth.

Nothing is more to be dreaded than a spirit of slumber that benumbs the soul. So many things tend to encourage it, that we cannot be too much on our guard against its soft, gradual, and often unperceived approaches.

I. Our duty requires watchfulness.—I know not why the word duty should be dwelt upon, because some have turned it to self-righteous purposes. Let us define the word. Duty implies obligation, and requires acquiescence with what is right and proper. In this respect it applies to men and to God. What we ought to do to our fellow-creatures is our duty to men.—Render to all their dues, &c. Now, are not submission, reverence, and obedience, due to God? these, then, on our part, are called duty.

II. Our safety requires us to watch.—Your own hearts are deceitful above all things, and desperately wicked. Have you not, then, abundant cause to watch against the intrusion of vain, wandering thoughts, which are apt to creep in at every unguarded avenue, and take possession of the mind, as it were by stealth?

this journey be forewarned. The prince of darkness will try all his devices. How can he, entering into that will attract every diversity of thought, and think forth fiery darts, that nothing can repel but the shield of faith.

III. Our usefulness in the world, and in the church, requires us to be watchful.—Jehovah said to Abram, "I will bless thee, and thou shalt be a blessing." And shall not the spiritual seed of Abram in this be like him? It is the will of God that Christians should not only receive saving grace, but also partake the savour of their knowledge of Jesus, that they should not only be the children of light, but let their light so shine that men may see their good works.

Be watchful to mark the striking and interesting events of Providence. The hand of the Lord is stretched ever till the families and nations of the earth, inflicting judgments, and scattering blessings; but the wicked will not see it. O how many affecting scenes, which ought to touch every movement in the heart, do they suffer to pass away unnoticed!

the thoughtless, try to deepen it. How keen-eyed is the worldling in observing and securing every occasion that may conduce to his gain! How prompt and dexterous is the wanton profligate in drawing the young and unsuspecting into snares that end in ruin! Shall so many watch for iniquity with so much patience and alertness as the wild beast waits for his prey, and shall not we watch for favourable opportunities of doing good! How much regret have even some good men felt, who, when an effectual door had been opened for usefulness, have lingered in slow preparation, or hesitated about scruples, till they have seen it shut for ever! The friend they purposed to admonish is cold in the grave. The riches they intended to bestow as a thank-offering to the Lord, have made themselves wings, and fled. The good work they planned and begun, was interrupted by long and frequent delays, till death cut short their days. When there is nothing more in the book of Providence or in the gospel to learn, and no more good needs be done, you may cease to be on the watch.

IV. Our present and future happiness requires us to be watchful.—Though this may be generally implied in what has been already stated, yet its importance is such as to merit a more explicit treatment. I know, indeed, that our whole happiness flows from grace as the fountain. Nothing that we have done, or can do, ought to be named as the cause, but yet watchfulness and prayer are means for the attainment of this grand end. Whence proceeds that doleful cry—"My soul cleaveth to the dust!" Ah! it is from the humble saint deploring his deadness and distance from God. But hark! the same voice prays, "Quicken thou me according to thy word." Say ye who know by experience, are not those your happiest days when you are most watchful? when most jealous over your own hearts—most fearful of being entangled in the world—most alive to God? On the contrary, does no spiritual slumber dim your views, damp your joys, and wither your strength? Besides, your departure is at hand. The great heavenly Bridegroom has left an express injunction that you should both watch and wait for his appearance. This event ought to fill your thoughts. Is it true you know neither the day nor the hour. But is this a good reason for indifference or forgetfulness? Far otherwise. This, Christians, is the very reason given to excite your vigilance. "Watch, for ye know not the day—the hour wherein the Son of Man cometh." *Thou* solemn, that awful, and glorious day will come.—He whom sinners despise and saints adore, shall illumine yonder vault of heaven with his cloudy chariot, and thousands of descending angels. Happy! thrice happy those, who shall lift up their heads and see their salvation drawing nigh! Behold the Bridegroom cometh; go ye out to meet him. Then the Christian, with his loins girt, and lamp burning, shall gladly advance to meet his Lord. In the improvement of this subject.

1st, I will address a few words to you who are living carelessly, who are given up to folly, and vanity, and the world. How can you put far away the evil day? How is it that you remain insensible? Can a few particles of dust cover the mid-day sun, and shut out his rays! How, then, can you contrive with the poor floating trifles of time to shut out all the great things of eternity? Alas! you have loved darkness rather than light! You obstinately drink in the stupifying poison, sin; you have yielded to the tempter's infernal arts, till you have cast off fear, and are past feeling! God cries, "Hearken to the sound of the trumpet;" but you have practically replied, "We will not hearken!" You have had mercies beyond number from the God whom you have dishonoured! Stroke after stroke from the correcting rod hath left you unmoved! And now, what shall I say? Sleep on, for you shall no longer be disturbed! Sleep on, offended Majesty has given you up, saying, "Let them alone!" Sleep, till the king of terrors awake you to dwell with everlasting burnings! Gracious heaven! It would chill my blood, and pierce my soul to address you in such language! I would rill warn, remonstrate, and beseech you! "Knowing the terrors of the Lord, we persuade man." Ungrateful, rebellious sinner! what fruit wilt thou gain in thy ways? for rest assured, "the end of these things is death! Are thy pleasures any thing but the idle, transient dreams of madness?" What meanest thou, O sleeper! Arise! call upon thy God, that thou perish not. Pardon

and life are yet proclaimed through the atoning blood of Jesus.

2nd. Let me address a few words to you who have begun to watch and pray, and engage in the arduous conflict. Christian, dost thou set thyself on thy watch-tower, and trust only in the name of the Lord as thy strong tower? Yes. Then take courage—all is safe! Though an host should encamp against thee, thy heart need not fear. Experience worketh hope; you have found out many of the wiles of the enemy—you are not ignorant of his devices—"Put on the whole armour of God!"—"Be strong in the Lord and in the power of his might!"—"The Lord God shall bruise Satan under your feet!" You have reason to rejoice that far more watchful eyes than your own are engaged on your behalf. God, indeed, commands us to watch, and it is an incumbent duty; but so often have we sunk into shameful slumber and stupidity, that we should long ago have been irrecoverably lost, had not the Lord watched over us for good. How many falls he hath prevented, and how many deadly shafts from the quiver of our infernal foes he hath turned from us by his invisible hands, we shall never fully know, till we read all the wonders of Providence in the register of heaven. The Lord bless you and keep you, guide you by his counsel, and afterward receive you to glory. B. L.

## REMARKS.

A sensible, practical, experimental discourse! Mr. T. preaches as he writes, like a man of God. He feels the importance of what he undertakes to discuss. His grand and principal aim is to be useful. He watches for souls as one who must give an account; "warning every man and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus."



## THE GREAT IMPORTANCE OF RELIGION.

A variety of considerations combine to render religion the most momentous of all concerns. It therefore challenges and merits the most strict and impartial examination, and carries along with it the evidences of its peculiar value and importance.

Religion is infinitely important, if we view it as having God for its object; and as including in it all those exalted virtues which he has given of himself; as well as that true worship and service which such discoveries render necessary and indispensable. With respect to man, it derives its value from every thing that serves to raise him above the brutes, and to give him importance among the works of God.—In this last point of view let us for a little contemplate it.

Mankind are naturally formed for religion, and were it not that their nature is corrupted, it would be their element, their pleasure, and delight. Destitute of it, it must follow they do not answer the end of their creation; and, in this respect, are excelled even by the lower animals. These last are provided with instincts suited to their particular natures, and which operate with an exactness and certainty that is truly astonishing. Thus do they all *silently*, yet, in another respect, loudly and *expressively*, declare the divine wisdom and goodness. But man is possessed of a *rational nature*. He is capable of extensive perception, judgment, and reasoning; and is therefore eminently fitted for glorifying God in a way more peculiar to himself. With respect to this lower world, man is as it were the high priest. All the rest of the creatures, both animate and inanimate, seem to point to him as their mouth to God. Without man this world would be a desert. There would be none to contemplate and admire the divine workmanship. But there are still higher discoveries of God in the Scriptures; than which there is nothing so much concerns man to know. It is here the most of God is to be seen. Revelation admits, as first principles, all our natural discoveries of God; but adds to these its own vastly superior light. It gives us infinitely more clear and extensive views of the divine character. Now surely there is nothing that can so worthily employ, and at the same time afford such scope for the human understanding, with its various powers, as the revelation of God in his works and in his word. So far is religion from excluding reason, that here is chiefly its province, here it is absolutely necessary, and here it has its fullest, its highest exercise.

Religion no less respects man as possessing *affectious and desires*. These, although subordinate, are nevertheless essential and most important principles in our nature, and, according as they are exercised, become the sources either of much pleasure or of much pain. To these religion presents the most suitable objects, and is therefore calculated to excite, to employ, and to enable them. It opens to view every thing that is truly great and good, desirable and excellent; every thing that deserves our love and esteem—that is calculated to excite our gratitude, our hopes and joys; every thing that tends to give real delight and satisfaction. In short, it is designed and fitted to engage the whole heart, and to touch all the secret springs of the soul.

Viewing man as formed for society, we have another proof of the great importance of religion. Here it is intended to elevate and direct all the social principles, which, without its aid, are ready to mislead and ensnare. It constitutes the strongest and best of ties, and serves mightily to improve every other: Its tendency is both to unite and to endear, as well as to excite to the performance of all the relative duties. Besides, what can be more suitable and exalted than real social religion? About what can the tongue (which is evidently intended for society), be so worthily employed as in speaking of God! What can be more fit and becoming, or a source of higher enjoyment, than those who are possessed of the same common nature, and dependant on the same Almighty Being, joining "with one mind and one mouth to glorify God?"

Religion is still more important when we consider man as *immortal and accountable*. To admit that man is immortal, and after all to be uniformly governed by temporal considerations, is the most unreasonable thing that can be conceived. The very probability of a future state ought surely to have a mighty influence on mankind. But having such clear and consistent evidence with regard to it, and yet to have little or no impression of it, this involves such a degree of folly and stupidity that language is quite inadequate to express it. How is the matter heightened when we view man as *accountable*!—From the different relations in which we stand to the Almighty arise so many obligations to love and serve him. "If I be a father (says he) where is mine honour? And if I be a master, where is my fear?" Our rational and moral endowments, as well as all other external blessings, are so many talents for which we must give an account to God; and to neglect or misimprove them, is to be guilty of the greatest unthankfulness and ingratitude. Accordingly we are assured by the word of God (and which conscience, when faithful to its duty, strongly corroborates), that all men shall be judged "according to their works."

But the importance of religion most of all appears when we consider man as *guilty and depraved*; as having incurred the divine displeasure, and liable to eternal misery. In this view of things, it becomes the most important of all enquiries, How man may be reconciled to God? That which can give a satisfactory answer to this question, is the most valuable of all other knowledge. This is the province of the *Gospel alone*; and on that account all things are but less when compared with the "excellency of the knowledge of Christ." What does it signify what a person knows, if he does not possess this knowledge? What would it avail him though he knew all arts and sciences, and every thing that is reckoned valuable and reputable; if he know not that which only can give peace to his conscience, and a solid ground of confidence before God; if he is still ignorant of that which is calculated to support under all the evils of this present life; to fortify against the fears of death, and give the lively hope of life eternal? To what purpose would it be for a person to accumulate all the wealth that can be conceived, if he is not rich towards God. Or, to say in the emphatic words of our Lord—"What is a man profited if he should gain the whole world and lose his own soul?"

Religion is the proper source of happiness which all mankind so naturally and so eagerly pursue. To promote this is, next to the glory of God, its leading design. It makes Him the fountain of all true happiness; it teaches, that in "His favour is life, and that his loving kindness is more to be desired than life." It gains the victory over sin, the fertile cause of human misery; and rectifies all the disorders of the mind. As it furnishes motives to duty peculiarly

strong, it gives a new tone to morals, and adds a lustre to natural endowments. The possession of it renders youth amiable, and age venerable. It has its influence also on the circumstances of life. It supports under adversity, and gives a new relish to all enjoyments. It produces real and true happiness even in this world, and leads to pure uninterrupted happiness in that which is to come.

Religion is therefore what our Lord infallibly pronounces it, "the one thing needful." It has respect to the soul, the nobler part, and which more strictly is to be considered as the man. The wants of the body are simple and few: They are only multiplied by worldly lusts. Hence the general and almost daily enquiry, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" How preposterous! to be careful of the body at the expense of the immortal soul. The mind, like the body, has its true and proper nourishment: What food is to the one, divine instruction is to the other. The desires of the soul are infinite. Nothing can satisfy it but durable riches. When, in any degree, alive to its worth, it calls "the whole creation poor."

That religion is closely and inseparably connected with the leading principles, present circumstances, and future state of human nature. We cannot, therefore, better conclude our remarks than in the words of Solomon, after all his researches:—"Fear God (says he), and keep his commandments, for this is the whole of man."

#### SABBATH SCHOOLS.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts xxiv. 16.

Conscience, children, is a feeling within us, of approbation when we do right; or disapprobation when we do wrong. Have you after doing wrong, felt pained, guilty, ashamed? This was conscience. It was offended at your wickedness and reproved and punished you for sin. When you have done right, have you felt peace of mind? Were you calm, serene, innocent? Oh, yes, innocence and virtue carry with them their reward. You were rewarded because you were good. Your conscience was without offence, both toward God and toward men. It gave you peace, pleasure and joy. You were happy because you were virtuous. You see then, when you do right, your conscience is at peace, it makes you innocent, joyful and happy. But when you sin, when you do wrong, conscience is offended: it makes you ashamed, miserable, unhappy. This you feel. These effects you experience. For conscience cannot be smothered, it will not be hushed. So is the voice of God within us, and it will be heard. If its kind admonitions are attentively listened to, carefully remembered, and strictly practised, it will make you "wise unto salvation," it will give freedom from a dreadful and painful load of uneasiness, and inspire you with tranquility and happiness; it will sustain, animate, and encourage you when tempted and vexed, it will enable you to perform faithfully your duties here, and lead to preparation for the abodes of the "just made perfect." I have told you conscience cannot be smothered, or hushed up. It speaks with a powerful voice to the sinner. It reproves him who offends against its purity, lordly and long. Years may pass away and conscience will still barrow up the soul with the recollection of sins, that are unrepented of, or unforsaken. I remember reading of the visit of a lady to the grave of her mother. After thirteen years absence, she returned to the village where she had passed the happy hours of her childhood. Her first visit was to her mother's grave. She came and stood by the little mound beneath which she had seen her buried. The events of thirteen years, had not effaced from her mind the memory of her mother's care, she remembered how she had guided her footsteps, and watched and gratified all her little wants; she remembered the smile that always greeted her return from school—her fancy carried her back to the pleasant hours of her childhood and infancy; and as she stood by the side of that lonely grave, had it not been for one bitter and painful recollection—the tears that she shed would have been gentle and refreshing—but conscience was there, to upbraid her for unkindness to that dead mother; and its reproof was like "a coach of fire" in her bosom. Her mother had been ill; and she had so often seen her pale face and heard her weak voice, that she was not

frightened at them as children usually are. At first she sobbed and cried, for they told her, her mother would die. But when she saw her continue the same from day to day, she thought she would always be spared to her. One day she had lost her place in the school, and she came home as children are too apt, peevish and fretful. She went into her mother's chamber. She was paler than usual. She requested her to go down stairs and bring her a glass of water. The unkind little girl, pettishly asked her why she did not call the domestic to do it. Her mother looked at her with mild reproach, and said to her "and will not my daughter bring a glass of water for her poor sick mother." She went and brought her the water, but she did not do it kindly; instead of smiling or kissing her as she was wont to do, she sat the glass down very quick and left the room. After playing a short time, she went to bed, without bidding her mother "good night;" but when alone in the darkness and silence, she remembered how pale her mother looked, and how her voice trembled when she said, "Will not my daughter bring a glass of water for her poor sick mother?" Her conscience reproved her and she could not sleep. She rose and crept into her mother's chamber to ask forgiveness. She did not tell any one what troubled her, but went back to her chamber and resolved to rise early in the morning and tell her how sorry she was for her conduct.

When the morning came, the sun shone brightly, she hurried on her clothes and came to her mother's room—She was dead! She never spoke to her more, never smiled upon her again; and when she touched the hand that used to rest on her head in blessing, it was so cold—it made her start—she bowed down by the side of the bed, and sobbed in the bitterness of her heart. She thought then she wished she could die, and be buried with her mother. Thirteen years had passed away, and now she stood again by her mother's grave—and said she, old as I am, I would give worlds, were they mine to give, could my mother have lived to tell me she forgave my childish ingratitude.—But she cannot call her back—And now when she stands by her grave and when she thinks of all her manifold loving kindness, at the memory of that reproachful look she gave her, conscience will "bite like a serpent and sting like an adder."

My dear children, I have related to you this little narrative, to show you the strength and power of conscience; to illustrate what I told you, that the voice of an offended conscience cannot be stilled, years cannot subdue it, or time obliterate its remembrance. "A wounded conscience who can bear!" It will hurt you through life. Its sting will be felt in childhood, in mature years it will be like an added in your bosom and when the silver hairs of age are spread thin on your temples, it will press you down like a heavy load. Then what else you do, never grieve conscience; keep it always pure and tender, and let nothing offend against it. Make it your friend, preserve its friendship; listen to its instructions, obey its admonitions. So you will be honored, respected, and beloved, and having within you peace, the fruit of innocence, look upward with penitential confidence to your Heavenly Father, and he will pour his gracious spirit upon you, fill your heart with the fulness of his love, and give you peace and joy in believing.

I will advise you how you may obtain a good conscience. You must avoid every thing that offends against it. Never do what you feel ashamed to have known. Remember God always sees you, his eye is upon you; in the pleasant sunshine he sees you, and thick darkness cannot hide you from his presence. Seek to do right. Consult conscience in every thing you do. Think how you shall feel when the act is done. Will you feel innocent? Will you feel happy? If so, it is well; conscience will not reprove you, you may do it. But if you will feel unhappy, if you will be ashamed to have your friends, your parents, or your teacher know what you have done, then avoid it. Do not do it, for your conscience will be offended.

You are young and inexperienced; therefore you should frequently ask advice. If your parents are religious they will be your best counsellors, they are always around you, and you can oftener seek their advice than any others; if they are faithful to your soul's welfare, they will freely and tenderly tell you of your faults, they will warn you of your errors, and point you to the blessed Jesus, who said "Suffer little children to come unto me, for of such is my Heav-

enly Father's kingdom," they will teach your little lips to hush with holy reverence, the name of your Father in heaven, and learn you the accents of your Heavenly Father's praise. Listen then to these kind parents God has given you, receive their instruction into good and honest hearts, and show them by the care you take, to live according to their instructions, and to preserve an honest and good conscience, that you are not unmindful of all their loving kindness.

Children who are not blessed with religious parents receive the advice of your teachers. Love them, respect them, listen to their instruction, remember what they tell you, do as they wish. When they tell you of God, of Jesus and of Heaven, attend to what they say; when the Teachers pray, lift up your hearts also to your kind Father in heaven; when the teachers and children sing praises to God, let your voice also mingle in the song of praise; and finally, go home and tell your parents what the teachers have said to you: ask them to pray; and perhaps they also will go with you to the throne of our Heavenly Father.

And now children, let me exhort you to remember these things. Strive to obtain and preserve a good conscience; be obedient to your parents; live in love with one another; improve all your opportunities in growing wiser and better; and as you grow in years endeavor to grow in grace, and in the knowledge of the Lord Jesus Christ; then you will be ornaments to yourselves, a blessing to your friends and an honor to all with whom you are connected.

#### MEDICAL.

(From the National Intelligencer.)

TO THE EDITORS.

GENTLEMEN.—Considering the enclosed letter to be highly interesting to all parents, and to Medical men, I think you will confer a favour on the community by giving the whole of it a place in your widely circulating paper.

With much respect, yours, &c.

LEWIS CONDICT.

House of Representatives, Jan. 21, 1820.

#### TRACHEOTOMY, IN THE CROUP OR RATTLES.

Margaret, daughter of Professor H. Mills of the Auburn Theological Seminary, aged four years, and of a plethoric habit, was severely attacked with the Croup, on the first of last month, and the most efficient means were immediately employed and administered for her relief; and their application was continued through the course of eight or ten days, with temporary remissions in the symptoms of increasing inflammation, filling of the windpipe, and sympathetic affection of the lungs, but without any permanent relief.

At the end of the above period it was deemed altogether useless to attempt the farther administration of the usual remedies in that stage of the disease, as the child, (with its pulse scarcely perceptible,) in the opinion of all persons present, could live only a short time from interrupted respiration, occasioned by the swelling, and formation of a preternatural membrane in the upper portion of the windpipe.

In this critical state, and as the only means of relief, the operation of Tracheotomy, or opening of the windpipe directly above the breastbone was advised and performed by Dr. Joseph T. Pitney, of this village, in the presence of a number of medical gentlemen. After having cut with great caution, more than one inch deep, through various parts, the windpipe was exposed to view, and an incision transversely made in it, through which there was an instantaneous gush of bloody mucopurulent matter.

To facilitate respiration, and the discharge of mucus from the lungs and Trachea, the opening was then enlarged by cutting out a small portion of the windpipe, through which she breathed and expectorated freely, and was completely relieved.

Her pulse instantly rose, and became distinct and regular.

A silver tube was then introduced lest the sides of the wound might collapse, but from apprehensions of its irritation and obstruction to the free discharge of mucus it was presently removed, and no necessary occurred for replacing it.

From this time she began to improve slowly, and continued to breathe freely through the artificial opening eight days after the operation.



From the diseased state of the windpipe, and its innumerable ramifications through the lungs, the little patient coughed very much, and, during the first four days after the operation, expectorated through the opening daily, more than half a pint of mucopurulent matter, with streaks or pieces of protuberant membrane streaked with blood.

After this period, the cough and expectoration gradually lessened, and she improved much faster than was anticipated.

During the first four days after the operation, she was rational, and had a comparatively requisite portion of strength, but was perfectly speechless, as the air did not pass from the lungs through the fauces or throat, the upper portion of the windpipe having closed.

She manifested her wishes by motions.

On the fifth day it was discovered that a very little air passed through the mouth, and the first time, with difficulty she was heard to whisper.

On the eighth day from the operation, the cough and expectoration through the aperture, having very much abated, it was ascertained by experiment that she could breathe with tolerable ease through her mouth—the wound was therefore closed, and on the sixteenth day from the operation it was healed, and she walked about the floor and spoke, and continued to speak with an audible voice.

Her diet after the operation was new sweet milk, which she swallowed without difficulty.

In the recovery of this patient, much credit is due to the unremitting attention of the Nurse in clearing the artificial opening of pieces of membrane, and a profusion of matter which was constantly thrown into it during the first week after the operation.

Auburn, December 8th, 1824.

N. B. On examining various Medical Journals and Systematic works published in the United States, we cannot find but two cases reported of Tracheotomy having been performed for the Croup or Rattles in the United States, and in those cases the operation was performed by Dr. Physic, of Philadelphia, but both patients died.

The external length of the incision about one and a half inch: the blood discharged in the operation not more perhaps than a table spoon full: the heating of the adjacent arteries very apparent on the sides of the wound. The little girl, though perfectly sensible, (having taken nothing to stupify,) endured the whole process without a resisting movement of limb or muscle.

† She was rational in every stage of the disorder.

Auburn, (N. J.) December 12, 1821.

DEAR SIR.—Believing that the preceding statement, drawn up by Dr. Pitney, might interest you as a Physician, I transmit it to you with some supplementary notes. It is a case which has excited considerable notice here, and, as you may well suppose, has been one of intense interest to myself and family. The little girl is spared to us after hope had been extinguished. She is to us, as one raised from the dead. The immediate relief effected by the operation was succeeded by a state of the patient extremely dubious and critical—requiring attentions unremitting, judicious and difficult. We were happy in a faithful nurse, who was ever at hand to do what the nurses or casual attendants and the preference of the patient would not suffer them to perform. But, above all, God in his wonderful mercy gave success to the means, and no medicines were found requisite after the operation was performed. The little patient heard the consultation of the Physicians, and their apprehensions of her resistance; and on being taken up for the operation, she said, "I will hold still if you won't give me any more medicine." She kept her word, and a wonderful Providence enabled them to keep theirs. I am writing to a Physician, who is also a father, and I will not apologize for such particulars.

If your public and other cares leave you leisure, I should be happy to have any remarks you may feel disposed to make, and any enquiries, calling for further particulars, shall be promptly answered. The little girl has this moment come into my study, is playful, and though not completely restored to her strength, seems free from disease, and the scar of the wound will scarcely be perceptible.

With much esteem, yours,

HENRY MILLS.

DR. LEWIS CONDUCT.

MISSIONARY INTELLIGENCE.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

[CONTINUED.]

Some judgment may be formed of the vastness of the work which devolves on zeal Christians, by the following Table:

POPULATION OF THE EARTH ACCORDING TO ITS DIFFERENT RELIGIONS.

<b>MONOTHEISTS:</b>	
<b>CHRISTIANS:</b>	
Catholics	129,550,000
Protestants:	
Evangelic	8,200,000
Lutheran	16,230,000
Reformed:	
Proper	7,110,000
Presbyterians	4,800,000
Anglican	19,810,000
Various:	15,950,000
Independents	3,690,000
Methodists	1,500,000
Quakers	250,000
Mennonites	200,000
Herrnhuters	100,000
Baptists	70,000
Unitarians	60,000
Swedenborgians	30,000
Filipines	12,000
	5,931,000
	57,094,000
<b>GREEK CHRISTIANS:</b>	
Russo-Greek	35,375,000
Eastern-Greek	6,000,000
	41,375,000
<b>MONOPHYTES:</b>	
Jacobites:	
Proper	220,000
Coptic	3,200,000
Thomas Christians	85,000
John Christians	20,000
	3,525,000
Maronites	150,000
Armenians	2,300,000
	2,450,000
	5,876,000
	400,000
	234,625,000
	2,650,000
<b>JEWES</b>	
<b>MAHOMEDANS:</b>	
<b>SEMITES:</b>	
Proper	65,000,000
Wandering	7,000,000
	72,000,000
SEMITES	43,000,000
ISMAELITES	120,000
	115,120,000
ZOROASTRIANS	700,000
CONFUCIANS	5,000,000
NANKSIANS	4,000,000
	262,445,000
<b>POLYTHEISTS:</b>	
LAMAITES	58,000,000
BRAHMINISTS	115,000,000
BUDDHISTS	163,000,000
ETHELIC WORSHIPPERS	124,000,000
	460,000,000
<b>TOTAL</b>	<b>823,445,000</b>

This Table is taken from the "Allgemeine Kirchenzeitung," published at Darmstadt; and seems to have been diligently compiled from the most authentic sources to which access could be procured: it must be considered, indeed, in many cases, as only a probable approximation to the truth; but it is an appalling and heart-stirring fact, that the Population of the Earth should, in the Nineteenth Century from the Death of the Saviour of Mankind, remain still the victims, to so vast an extent, of Superstition, Delusion, and Idolatry.

AFRICA.

This Continent may most painfully remind us, that men called Christians have not only criminally neglected the communication of their Holy Faith to the world, but have disgraced their name by becoming its tyrants and oppressors. This view of Africa may have been frequently presented to us, but it ought to be ever before our eyes, until some reformation shall have been made to her, by the full communication of the Gospel, for all her wrongs. With this design we extract, from one of the publications of the Wesleyan Missionary Society, the following view of the state of this Continent.

Now parts of the world claim a larger share in the sympathy of Christians than Africa; not only do we owe that portion of our globe a large debt of reparation and kindness, for the indelible miseries inflicted by the Slave Trade on the inhabitants of its Western and Eastern Shores; but a deep moral ignorance and wretchedness in which her sable tribes are, in every part, involved, render Africa an especial object of religious charity. The Slave Trade excited wars and divisions among many of the African nations, who had lived, comparatively, harmless among themselves; and arrested their simple efforts at civilization and improvement; some of them it could not render more cruel than they were; but, among these, if a hundredth part of that effort had been used to establish a legitimate and civilizing commerce, which was put forth to obtain Slaves, and had thus been accompanied by endeavors to introduce among them the light of the Christian Faith, even these semi-civilized barbarians, such as the people of the Kingdoms of Dahomy, Ashantee, and others, must, at this time, have presented a different character. It is most melancholy to reflect, that, along a great part of the Western Coast of that continent, and no small part of the Eastern too, Professed Christians have been known chiefly as ex-terminators and partakers in, the most atrocious deeds,—that they have not only kept the Africans back from improvement, but have plunged their hands into the lowest depths of cruelty and barbarism—and that, even now, when our Country is endeavoring to use her power for purposes of mercy to the people of that continent, other European Nations are reviving the trade in human beings, extending it in new directions, and quarters, etc., as far as may be, and with too much efficiency, the endeavours now making to extend knowledge and religion in Africa. This is a subject never to be forgotten in the prayers of the people of God; and the activity of the wicked in doing mischief and inflicting misery, under the influence of the lust of gain, ought only to stimulate the activity of benevolence and religious charity.

Independently, however, of all the evils which have been the result of this violence and aggression of Nations professing to be Christian, Africa presents a moral scene of the most affecting kind. To the North, it is involved in Mahomedan darkness, delusion, and vice; on the South, the people are sunk almost below Paganism itself; having scarcely any form of religion, or any intellectual activity,—wretched, sordid, and degraded to the level of beasts; high up the East Coast, they are, in a state of equal degradation, but with more ferocity; in some parts of the West, and tending to the Interior, there are several half-civilized kingdoms, whose superstitions are not only gross, but hideously cruel; of the Central Nations we as yet know little: of many, nothing; but there is no hope that any of them are in a state much above the rest. Yet Africa contains millions of immortal souls: yet Africa has, both in former times and in our days, witnessed the glorious and hallowing triumphs of the Gospel; and Africa, deep as she is plunged in ignorance and vice, is included in the purchase of redeeming mercy; and over all her sun-burnt plains and in all her traceless forests, shall her children, ultimately, stretch their hands unto God!

This is, indeed, an object of FAITH; for the present actual state of the Africans is awfully distant from all appearance of such an event, considered generally. The inhabitants of the Caffres and Hottentots are pretty well known to our readers; those of the half-civilized Western Nations not so much so; but they furnish a most affecting proof, that, in many circumstances, every approach to civilization, while Paganism and Superstition remain, only serves to increase human crime and human misery. They have monarchical government, an order of nobility, merchants, and agriculturists; they have chief cities, towns, and villages; but they are, at once, the slaves of the most absolute and diabolical despotism, and of the most sanguinary superstition. For the slightest offence the life of a man is taken away: at every funeral, the blood of the common people is used to water the grave: the number slain for this purpose is proportionate to the rank of the deceased, and sometimes amounts to scores and hundreds of persons; and this, too, is repeated every year, so that the waste of human life is incalculable, and is wholly to be attributed to superstition and pride.

(To be continued.)

ON THE IMPROVEMENT OF TIME.

It is greatly wise to talk with our pastors, and ask them what report they bore to heaven. And how they might have done worse were they now. Concerning the improvement of time, much has been said, much has been written, by the wisest and best of men. I shall therefore, instead of striving to excel those who have gone before me in this department, rather endeavour to stir up the pure, holiest mind of my reader, by bridging some old things to his remembrance. In doing this I will direct him at first to the inspired writers, and desire him to observe what they say on this subject. One of them says, "how short my time is;" another, "the time is short;" "kidding the time;" "redeeming the time;" &c. "My times are in thy hand," says the royal Psalmist; and the afflicted Job says of himself, "the number of his months is with thee." These all seem to have been deeply impressed with a sense of the value and of the shortness of time, and have left us these sententious maxims, to the intent that we might be duly impressed with the importance of the subject. I would secondly, most earnestly recommend, to the youthful reader especially, to notice Mr. Wesley's excellent sermon "On redeeming time." The reader will doubtless feel condemned in reading that sermon, but it may lead him to that repentance which is unto life, and in the end, may be the means of "adding unto his life fifteen years." To know the time, to redeem the time, and to employ the time as we ought, should be the first lesson in the coming year. Let us therefore know, how short, how fleeting, how uncertain, how important time is. Let us know its use, its value, and how to manage it to the best advantage. Let us know, if possible, the true intent of our probation: the end which Providence had in view, in placing us for so short a period, in this dark and critical state of being, and connecting with the present life such awful results in the life to come. When these points are secured, we shall see the necessity of "redeeming the time," as much as possible; "buying up," as Mr. Wesley says, "every fleeting moment but of the hands of sin and Satan; out of the hands of sloth, ease, pleasure, and worldly business." In making an estimate of the time we have lost, we shall probably detect the following thieves:—1st, the bed. 2nd, company. 3d, unprofitable conversation. 4th, needless visits. 5th, reading pernicious books, and every thing else that does not tend to the knowledge and love of God. When these thieves are detected, punished, avoided, and overcome, and we have found forgiveness for our negligence, (for the losses can never be repaired, and we "ought to have watched, and not suffered the sly insidious wretches to have beguiled us,) then, in order to the right employment of time, let us do all we can to secure our salvation, and to promote the salvation of others; let us be "diligent in business, fervent in spirit, serving the Lord" with all our might. Let us pray without ceasing, and in every thing give thanks, "whenever we have a cause of rejoicing in ourselves, and not in another." Never be unemployed—never triflingly employed: neither spend any more time at any place than is strictly necessary, is an excellent rule, and no one ever kept it better than he that made it. It is a solemn thing to live in this world. Our indolence or diligence, our attention or neglect, will have a mighty influence upon that little portion of community among whom we continually associate. Disasters will it be for us, if the morning of our existence should be so employed, as to make way for an endless day of trouble and sorrow, and highly dishonourable, if we should leave this world worse than we found it, on the supposition that our conduct had made it so. What a stain it would be upon our motto, if our successors should say, "Better for that man, (and for community) if he had never been born." To bring the matter to a point, let me suppose that I have but four days more to live; let the first be considered the last day of the week, and the day following the sabbath of the Lord. How then would I spend them? To begin with Saturday morning, supposing I were to awake at four o'clock, I would then rise, and while dressing myself, I would meditate on death, resurrection, and immortality. I would then kneel down, and return thanks for all the mercies of my past life, and for those of the last night in particular. I would then pray for all things necessary for the body and for the

body for myself and for others, for the church, and for the world. I would then read such portions of the sacred Scriptures, in the Old and New Testaments, with the notes thereon. (Wesley: I think are the best in this case,) as would be most suitable to my circumstances, unless it were my custom to read the Scriptures consecutively, which I think the better plan. Then, allowing one hour for breakfast and family devotion, I would attend to my secular concerns, and to the duties of my station, in such a manner as to leave nothing undone that was in my power to accomplish, if necessary to be done. I would then close the day in devotional exercises, as a preparation for the sabbath. Next morning, with God's good leave, I would begin the day as yesterday, until after breakfast. If I were a member of a band, I would attend at nine o'clock and take my leave of my band mates. I would hear three sermons, if I were in any power, and in hearing, I would hear as my duty. I would not neglect my class on any account, taking care to exhort my class mates to be faithful unto death; and, desiring an interest in their prayers, I would take my final leave of them. If a man of family, I would follow the example of Jacob and of Moses, as far as God should enable me, and pronounce my last benediction on the members of my household. If a single individual, I would summon my choice friends, and bid them farewell, in the pleasing hope of meeting them again in the morning of the resurrection. I would then bid an eternal adieu to this vain world, and lay me down in peace. The only objection that I know of that could be brought against living every day as if it were our last, would be this:—it would appear to be giving too much attention to religion, and too little to the world; bestowing too much care on the soul, and too little on the body; laying too much stress on the things belonging to eternity, and neglecting the things of time. To such objections I would reply in the words of holy Scripture. "Martha, Martha, thou art careful and troubled about many things: but one thing is needful." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." And to all others I would submit the following calculation:—One person rises in the morning at six, another at half past nine. If each live to be fifty years old, the one will have enjoyed sixty-three thousand eight hundred and seventy-five hours, or two thousand six hundred and sixty-five days more than the other. Let us now suppose that there are in the United States one million five hundred thousand persons, who rise at a quarter past nine or later. Of these, perhaps, nine hundred and fifty thousand would, if they rose at six, be usefully employed. At this rate, fifty-six thousand, three hundred and forty-six millions, eight hundred and seventy-five thousand hours, or six millions, four hundred and thirty-two thousand, two hundred and ninety-two years of individual improvement are lost to society every half century. This is on the supposition, that these nine hundred and fifty thousand get up at a quarter past nine.—All this time is uninterrupted day, and composed of hours in which the intellect is far clearer, and more fit for improvement than the rest of the day; it must be remembered too, that nothing conduces more to health and consequently to longevity, than early rising.—Again, suppose out of the above number of persons, five hundred thousand should live four years longer than they otherwise would have done, viz., fifty-four years instead of fifty; according to the ratio above, here are two millions more years of actual existence utterly wasted." Let the reader concerned, account to God as he can, for the unimproved moments of his past life. Let him prepare to meet the writer of this article at the judgment seat of Christ.—Christian Advocate and Journal.

applications were referred, as appears by the records of congress, to the appropriate general; but it does not appear that he felt as if public opinion would support him in yielding to the prayer of the Petitioners. The effort it seems to have required this season, and we hope it will be seconded by all who love and honor the sabbath; and that petitions and memorials will pour in from all quarters like a flood, till congress is convinced that there is virtue enough in the nation to sustain them in the measures they may adopt.—Christian Advocate.

HARRIET CESHBY.—The following extract from a letter of a young officer in Bengal to his friends in Nottingham, and containing an account of a suicide, at which horrible ceremony he was a spectator, may perhaps be interesting:—

On the 16th of March, an order arrived in camp from Brigadier Lumley, directing me to proceed to Odeypore, there to take command of the political escort. I left the camp at Bangalore on the 17th, and arrived at Odeypore on the 19th. The morning after I went to the lake, where the Kanah, Rajah, and all the great people of the Court, were assembled in boats to celebrate some festival. We went into a boat, and pulled up close alongside the Kanah, and the entertainment, which was varied, concluded with a fine display of fireworks; but, alas! for the poor old Kanah, he was so much that, (as it were,) applied on the morning of the 20th, (for want of proper advice,) after a reign of fifty-five years. At seven o'clock the body of the Kanah was carried up from the palace in a splendid litter; he was full dressed, decorated with all his jewels, and sitting cross-legged, just as if he had been alive; eight of his wives, splendidly attired, covered with valuable ornaments, and mounted on most beautiful horses, rode in advance of the royal corpse; they had three miles to go from the palace to the burying-ground. The women threw among the crowd immense sums of money. Arrived at the burying-ground the body of the deceased was placed, sitting in state, in the inside of the funeral pile. The ground from the foot had been removed, and the hollow occasioned by this was filled with cotton, grease, resin, &c.; over this was laid a carpet of crimson silk, with a broad border of rich gold lace. The whole of the women went to the small stream, washed themselves, and said a brief prayer; they then walked round the outside of the pile, and one at a time entered it, snuffing themselves near the hole, according to their rank; the door was then closed. The principal Ranees sung three verses of a hymn, and then gave the dreadful order for firing the pile. In a moment the whole was one complete fire, and the heat so intense that every one ran to a distance. There was no noise—not even a shriek. Oh, horrible! most horrible!—Even now it makes my blood run cold to think of such a dreadful thing! A few women burnt with almost all their ornaments, many of very great value: one of them gave a priest a set of her pearls worth 15,000 rupees. The fire was kept up for three days and three nights, and then cooled with milk; the ashes were carefully collected and sent to be thrown into the Ganges. As is generally supposed that at a suite the women are intoxicated, or stupefied with opium; this was not the case here. Never were women more collected, more perfectly in their senses: they bore most of the appearance of persons going to some place of pleasure than to so horrible a death. There was a pretty young creature among them, aged about 21 years. I was so much to have got something belonging to her, if it had only been one of her wreaths of roses, we have kept it as a melancholy remembrance. The cloth of which their dresses were composed has so much gold in it that it is sold by weight. What can equal the courage of these women? Nothing but their vanity. Their religion does not require this sacrifice from them, and their vanity alone gives them courage.—Nottingham Jour.

Every man is in danger of becoming a drunkard, who is in the habit of drinking ardent spirits on any of the following occasions:—1. When he is warm. 2. When he is cold. 3. When he is wet. 4. When he is dry. 5. When he is dull. 6. When he is lively. 7. When he travels. 8. When he is at home. 9. When he is in company. 10. When he is alone. 11. When he is at work. 12. When he is idle. 13. Before meals. 14. After meals. 15. When he gets up. 16. When he goes to bed. 17. On holidays. 18. On public occasions. 19. On any day. 20. On any occasion.

PUBLIC VIOLATION OF THE SABBATH.—By a reference to our congressional head it will be seen that a resolution has been offered in the house of representatives, to inquire into the expediency of prohibiting the transportation of the mail on the sabbath day. For seven years ago petitions and remonstrances were presented to congress from the inhabitants of various states and territories of this confederacy, detailing the evils resulting from the practices complained of, and urging upon the representatives of the people the obligation of abolishing them. These

DOMESTIC MISSIONARY  
INTELLIGENCE.

## PROCEEDINGS

At the Anniversary of the Wesleyan Missionary Branch Society, held in the Wesleyan Chapel, Germain Street, Monday evening, February 9, 1829.

ALEXANDER M'LEOD, Esq. in the Chair.

Moved by the Rev. Mr. M'Nutt—seconded by Mr. H. Hennigar—

That the Committee's Report now read, be received, and adopted as the Report of this Branch Society; and that Mr. M'Leod be requested to publish it in his "Religious and Literary Journal."

Moved by the Rev. Mr. Smithson—seconded by Mr. William Salmon—

That the Committee of the St. John Wesleyan Missionary Branch Society, availing themselves of this opportunity, do hereby express their thankfulness to all those persons who have benevolently contributed to the Funds of this Society,—and also do hereby acknowledge the valuable services of the Female Wesleyan Association in this City, and also the persevering and successful efforts of all the Collectors, by whose diligence the funds of the Society were so much increased the last year: and that whilst the Committee thus acknowledge their obligations, they would most affectionately and earnestly call upon all parties, to continue and abound in this "Work of the Lord."

Moved by Mr. A. W. M'Leod—seconded by Mr. G. T. Ray—

That this Meeting solemnly recognize the claims which the unenlightened millions of the heathen world, have upon the piety and benevolence of the whole christian church; and as the christian religion furnishes the only adequate means of restoring our fallen world to its just allegiance to its Holy, rightful and Eternal Sovereign, by renewing the human mind in knowledge, in righteousness, and in true holiness, it becomes the paramount duty of all who compose the Church of God, seriously to consider the extent and weight of those obligations which devolve upon them, as persons who are destined by the Almighty to be his instruments in extending and establishing the empire of the Lord Jesus Christ through all the Earth; and zealously, perseveringly and liberally, to pursue those plans of piety and charity which are so well adapted to accomplish this, His great and merciful design, and thereby fulfil the solemn duties of the Christian Stewardship.

Moved by the Rev. Mr. Miles, (Baptist Minister,) seconded by Mr. M. Thomas—

That the great and increasing success which continues to attend the pious and indefatigable labours of Christian Missionaries in general, is a cause of triumphant gratitude to God, who, by his servants, manifests the "savour of his knowledge in every place;" and that it is the duty and privilege of the friends of Christ in this Assembly, now to join in devout thanksgiving to the Lord, for these manifestations of his mercy and grace; and also to implore an abundant outpouring of the Holy Spirit, upon all Christian Missionaries themselves, and upon the people among whom they labour in the Gospel of His Son.

[After this Resolution was passed, a Hymn of praise was sung, and prayer and thanksgiving were offered by the Rev. Mr. Williams.]

Moved by the Rev. R. Williams—seconded by Mr. W. J. Drummond—

That from the official statements now made to this meeting, it appears, that the exhausted state of the Society's Funds, precludes the possibility of increasing the number of Wesleyan Missionaries, on any of the foreign Stations.—That such are the extraordinary openings for Missionary engagements, and so numerous are the candidates for Missionary enterprises, men provided by God in answer to the prayers of his people, as to afford satisfactory evidence in behalf of the Divine faithfulness, and to furnish the friends of Christ with the most animating motives, to provide the means, to enable these his Servants, "to go unto all the World, and preach the Gospel to every creature."—That therefore it is the duty and the privilege of all such friends of the Redeemer, to make every prac-

ticable advance upon their former subscriptions with a view to enable the Committee of the Parent Society to send more labourers into the field, already ripe unto the harvest.

Moved by Mr. Robert Chestnut—seconded by Mr. David Collins.

That in addition to the Stewards, Leaders, and Trustees, in connexion with the Wesleyan Methodists in this City, the following persons do comprise the Committee of this Branch Society, viz:—Messrs. W. J. Drummond, J. Berriman, and Johnstone Sullivan; and that the stationed preacher for the time being, and A. W. M'Leod, be joint Secretaries for the ensuing year.

## REPORT.

The circulation of the Holy Scriptures, and the preaching of the Gospel by faithful and zealous Missionaries, are doubtless the means whereby the ETERNAL intends, to manifest his mercy in the conversion of sinful men in every part of this guilty world. In proportion as the work of conversion advances by these means, men of piety, are sincerely thankful; and the most enlarged desires are kindled in their hearts, that the kingdom of Christ may be established among all nations, and people, and kindreds, and tongues. The Committee of this Branch Society, feel that they are employed in their feeble way, to assist in raising funds with a view to send Missionaries to Heathen Lands, to preach the unsearchable riches of Christ. Many obstacles may oppose themselves to the spread of the Gospel, and the conversion of sinners, but God has promised that his knowledge shall cover the earth, as the waters cover the channels of the great deep; and for this purpose he has given his only begotten Son, "for a light to the Gentiles, that he may be his Salvation unto the ends of the earth." The Redeemer and Saviour of man, shall not labour in vain, nor spend his strength for nought, for he shall be glorious in the eyes of the Lord, and God shall be his strength. Kings shall see and arise, Princes also shall worship him, because of the Lord that is faithful. Your Committee entertain no doubt whatever, of the fulfillment of God's faithful word, and are, therefore, encouraged to proceed in humble dependence upon the influences of the Holy Spirit, knowing assuredly, "the Lord hath made bare his arm, in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

The Committee have heard of the late revival of religion in this Province, and of the interest which has been excited in behalf of Missionary objects, with emotions of unfeigned gratitude; and are disposed to regard these interpositions of divine influence and energy, as an earnest of a more copious and abundant out-pouring of the Holy Spirit upon the people of this City, and through the settlements of this youthful and growing Province.

The Committee proceed to make a brief survey of the field occupied by the Parent Society, where are one hundred and eighty-nine Missionaries, who occupy 138 stations, having Catechists, Schoolmasters, and other subordinate "fellow helpers to the truth."

Continental India and Ceylon.—These extensive, and important Missions continue to prosper. The number of children at present in the Schools is 4113. Since their commencement not less than 20,000, have been instructed in the "right ways of the Lord," not one of whom has been known to turn back to idolatry although connected with Heathen families!

South Sea Missions.—The Missions in New South Wales and Van Dieman's Land, continue to afford encouragement. The Ministers of different denominations, labour in great unity of spirit, to spread the common Saviour's name; and the civil authorities patronize every means, by which religion and good order may be promoted.

Missions in Southern Africa.—These Missions present most cheering indications. At Cape Town the Mission advances. At Khamio's Berg the scene is most exhilarating: the Hottentot Kraal has been succeeded, by buildings, fields, and gardens; the Chapel and School are regularly attended, by the Christianized adults and their Children; and instances of conversion to the faith of Christ, which have distinguished this Mission from its commencement, continue to occur.

The stations among the Caffres, are *Wesleyville* and *Coke's Mount*, Mr. Key writes in his journal, "a poor Caffre came to me this morning, crying O my sins, my sins, the word has cut my heart to pieces. What shall I do? I exhorted him to pray for a new heart. He cried I will, I will." Many thousands of those degraded Caffres have lately submitted themselves to the Missionaries to be instructed in the truths of the Christian religion.

Western Africa, Here are three stations and three Missionaries, the labours of these brethren, yield some fruit to the glory of God.

West-India Missions.—The especial benediction of the Lord, continues to rest upon these greatly important, and highly flourishing Missions. The Schools for negro children are on the increase, and produce the happiest effects. In Jamaica, persecution has raised its iron hand and some of the Missionaries have been imprisoned for no other crime than that of preaching Christ to the poor negroes; but the Committee of the Parent Society, look with confidence to His Majesty's Government, but more especially to the unslumbering Keeper of Israel, the ever faithful, and Almighty Head of his Church, who roaketh the wrath of man to praise him. Upwards of fifty Missionaries, with 27,158 negroes and people of colour, are in christian fellowship, with proportionate congregations, and an appendage of Schools containing 5,000 children, is a work for which we cannot but be grateful.

The Missions in Sweden, France, Gibraltar, Malta, Zante, and Alexandria although comparatively small, are Missions of great importance and of great promise.

The Irish Missions.—The twenty-one Missionaries stationed in different parts of Ireland, continue their arduous exertions, among many privations, and exposed to great dangers. Small Societies have been raised as lights amid the surrounding darkness. The Schools are the means of imparting incalculable benefits to the rising generation. There are 1300 children who receive instruction, more than half of whom are able to read the Holy Scriptures.

Missions in British North America.—The Missions in Canada, Nova-Scotia, New-Brunswick, and Newfoundland, employ 46 Missionaries and are reported to be in a state of progressive improvement.

The Committee cannot but commend this great and growing work which God hath begun on the earth, to the prayers and to the benevolence of all the friends of God and man, under a full persuasion, that if sufficient means be provided, God will so direct and bless them, that multitudes of perishing sinners shall be turned from darkness to light, and from the power of Satan unto God. We live in eventful times, in days big with promise. Many are now going to and fro in the earth, and the knowledge of salvation is rapidly increasing. We are beginning to discern the "signs of the times." "At evening time it shall be light," and have we not arrived at the evening of this world. The Lord arise, oh, to shake terribly the earth. Behold the reign of Jesus our King. His reign shall be prosperous,—"He shall have dominion from sea to sea, and from the River unto the ends of the earth." "His name shall endure for ever; his name shall be continued as long as the Sun, and men shall be blessed in him, all nations shall call him blessed." Exalted in his



glorified humanity at the right hand of God, he is now expecting "until his enemies be made his footstool." He reveals his glory as he rides forth conquering and to conquer, and the time is coming when all flesh shall see it together." Heaven opens to view, and angels are bending to shout,—"The kingdoms of this world, are become the kingdoms of our Lord and of his Christ;" and angels, and men, and earth and heaven, shall soon be blended in one song of universal and harmonious triumph, "Hallelujah! hallelujah! for the Lord God omnipotent reigneth. Amen, so be it, Lord God, of power and love.

COMMUNICATIONS.

To the Editor of the New-Brunswick Religious and Literary Journal.

STR.—The deep interest which you profess in behalf of moral and Religious subjects, will perhaps induce you to give insertion to the following reflections; at least if you think them not unworthy the cause that the Author has espoused.

THE SIGNS OF THE TIMES.

Since the Christian era there has not been a period of time, that opened with more animating prospects in the Church and the world than the present. All the various improvements in science, art and the social state, by a happy combination of circumstances, all lending their aid to the advancement of that kingdom, which is to fill the earth with righteousness and peace. The means which Christian benevolence has hitherto employed for enlightening and renovating the minds of men, have been small and disproportioned to the extent of the work to be done. But the scene is rapidly changing—efforts are making and resources are providing, which will ere long be felt in the very heart of Satan's empire. Public opinion like a wave of the sea is rolling on, and produces every moment a wider and stronger current in favour of the benevolent enterprises of the day. Incredulity may still doubt, worldly policy may still hesitate, and opposition lift up her arm; but the work will still go on. It is urged forward by an invisible, but resistless hand; and while this is the case no finite power can stop it. The late accounts from the various Missionary Stations in the East and the West Indies, not to mention many other parts of the world, where the Gospel has been equally successful.—The general success and utility of the British and Foreign Bible Society, (which has circulated during the past year, the immense number of 157—162 Bibles, and 199—108 Testaments, without note or comment, in the vernacular of those people among whom they have been distributed,) furnish the pious and devoted with great encouragement—the tone of feeling which is now cherished, will, we doubt not be propagated through the world. Those who love our Lord Jesus Christ, will feel the constraining influences of such examples; and will awake from their lethargy and gird themselves for action. The conversion of the world, and the world unto God; will be a matter of superior calculation. The means necessary will be estimated and provided. Prayer will be more generally made for Spiritual blessings on the benighted heathen, and that beautiful prediction shall receive its accomplishment. "He shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually and daily shall he be praised," again, "he shall have dominion from sea to sea, and from the rivers unto the ends of the earth," and the host of the redeemed on earth, will, ere long, we trust, join the host of the redeemed in heaven, in singing "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Agreeably to the economy of God, we are to look for a general increase of religious light, and improvement in religious effort: for according to the wise man "the path of the just shineth brighter and brighter, until the perfect day." And as there was a general improvement, under the Patriarchal Levitical and Prophetical dispensations; until the Gospel dawned upon the world; so are we to look for a constant accumulation, of light and improvement in religious action, under the Gospel dispensation, till the meridian splendour of millennial glory; when the whole Church of Christ, shall be seen in one solid column marching on the breadth of the earth, and with an unbroken phalanx pushing the conquest of divine truth through the world. Happy they, for whom God has reserved the privilege of assisting in "shining in such a day as that. But the time for effort is short: and the spirit of the living God, utters his voice and proclaims to all, "Whoever they heard sineth to do, so with all thy might."

Prediction, February 2.

A. SUBSCRIBER.

To the Editor of the Religious and Literary Journal.

Mr. Editor,—Having been present at the Anniversary of the Wesleyan Missionary Society, held at the Methodist Chapel in this City, on the evening of the 9th inst., and approving of the spirit and principles of all such Institutions, and of the arguments brought upon that occasion to promote them—I have since, considered my own obligation and that of others who profess to desire the growth of the kingdom of Grace upon Earth, to be greater than I have done heretofore—Revolving the subject in my mind, I have been led to consider the light in which the great Apostle of the Gentiles, viewed the fallen race of Adam, the capacity in which he considered all faithful Ministers of the Cross to be placed, and the nature of the negotiation they are commissioned to execute.—That intrepid Servant of Christ, after elucidating his own confident hope in the blessings to be attained, the misery to be escaped, and fully explaining the solidity of the foundation upon which he grounds his arguments in 2 Corinthians, v. Chap. from the beginning to the 20th verse, goes on in that verse to say—"Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—here is a full explanation of the condition in which the inspired Apostle considered the world to be placed in reference to God. It implies that man by nature is at enmity with his rightful Sovereign—that the Plan of Redemption constituted Jesus Christ as the Mediator, between God and Man, that a knowledge of Him and his Salvation is the only source of reconciliation, and that faithful Ministers like the Apostle, are the Ambassadors of Christ, and the doctrine of the New Testament, the Articles of Treaty to be offered to and accepted by the children of men as revolters. The last clause of the 20th verse implies a degree of ability in the subjects to which the mission is sent, to close with, and accept of the negotiation, and consequently of high accountability and exposure to Omnipotent vengeance in case of continued opposition.—When it is considered, whose sway the deluded subjects to whom the embassy is sent, by nature obey—and the unavoidable misery and wretchedness the government of that Prince, emphatically called the Prince of the Power of the Air, necessarily entail in time, and still more so through eternity, upon all those who are not rescued from his dominion; that himself and all his adherents, men as well as angels, shall be turned into everlasting misery by the lawful Sovereign, from whom both have revolted—then indeed does the condition of a world lying in iniquity demand the sympathy and commiseration of all who in a greater or lesser degree have tasted that God is gracious—and upon that ground does it become the Imperative duty of all who hope for Salvation themselves, to aid by their countenance and support the Ambassadors of their Lord and Master, in carrying on and promoting a design calculated to advance such benevolent results—and where he himself promises to be with his servants, to bless and further the design.

British subjects, justly value the Laws and Constitution under which they themselves live—they yield willing obedience to their temporal Sovereign, as figuratively the head and source from which those Laws proceed, under which they enjoy freedom and protection—and though but a mortal like unto themselves, sacrifice property and ease in obedience to his commands, and know that by so doing they merit his favour, and are entitled to such rewards as earthly Princes can bestow—to obtain this, seas are crossed, every clime is traversed, fatigue patiently endured, and life put in jeopardy—after all, the distinctions which he has to bestow are but transitory, and the rewards he can confer but partial—he has not the power to raise, all his faithful subjects to places of distinction, and often, those that are truly deserving pass without notice or reward, as he cannot be present upon all occasions, and in all places to witness their patriotism and loyalty.—But the King of Kings, whose presence is every where, is not so bounded—he will not put off any of his faithful servants by a mere knight-hood—he will crown them all a Kings—this distinction he is not under the necessity of limiting to here and there one, all who serve him faithfully, shall receive a Crown of glory which fadeth not away, and a Kingdom that Revolutions cannot effect—and upon this inheritance all the subjects of Christ's Kingdom enter at the hour of Death,—if this be the case "who would not have respect to the recompense of the reward?"

British subjects willingly consent to the taxation of their property for defraying the expences of sending Ambassadors to the different Nations of the Earth, for the purpose of making known to them the extent of British power, insinuating and Laws—negotiating treaties of Commerce, and mutual intercourse, and giving them enlightened views

of the Policy which should govern the whole family of mankind—truly, the Ambassadors of Jesus Christ have still nobler objects to negotiate for—they have to propose to the nations of the Earth, where, mutual darkness reigns, and the principles and politics of the enemy of God and man carry unlimited sway—the glorious liberty of the Gospel, the benefits which it confers upon man in this world—its effect in raising man in the scale of beings even upon earth, and of fitting him for the Society of Angels in Heaven, immediately upon his release from the body of death—patriotism and benevolence in such a Cause becomes the duty of all who themselves enjoy the blessings and benefits of the Gospel—and believing, that some in this community have preceded me, and that others will follow the example, I shall consider myself hereafter bound to double my Subscription for the furtherance of the Institution.

A FRIEND TO CHRISTIAN MISSIONS.

VARIETY.

RELIGIOUS NEWSPAPERS.—It is a cause of thankfulness to God, that the influence of these papers upon the community has been salutary and extensive. This fact throws, indeed, a fearful responsibility upon those who conduct them: still it furnishes them with encouragement to proceed in their laborious work. And it shows also to every Christian who is at the head of a family the importance of having one of these papers come weekly to his dwelling, to read to his children and domestics. If he has never tried this means of instruction, he would be surprised at the influence it will exert in civilizing and Christianizing his family. A Christian living at this day without any religious newspaper or periodical from which to learn the plans and progress of benevolence—what a being! I have seen some of this description lately, or I could not have believed that such a publication would exert so great an influence. Were it necessary, that family who should deprive themselves of every seventh meal to obtain one of these, would find themselves abundantly rewarded for the sacrifice.

PRIDE.—Pride is a vice that does not dwell exclusively in king's houses, wear only soft raiment, and feed sumptuously every day upon lofty titles, fame, or affluence; generated in the depravity of our nature, it accommodates itself to our circumstances, and adapts itself to our taste. It is found as often in the cottage as in the mansion; and where it has never tasted the rich viands of loftier elevations, feeds with avidity upon the lowest distinctions which raise one man above another. Consciousness of superiority, whatever be the subject of comparison, is the element of this most hateful disposition.

Those who are careful to avoid offending others, are not generally predisposed to take offence.

Those who do not spare others, have no just claim to indulgence themselves, and when they fall, seldom excite compassion.

Though a mask may conceal a person from others, it does not hide him from himself.

Suspicion is a shoal, on which charity often strikes, and is sometimes wrecked—Crosses and mortification are the beacons, that warn us of the danger, and compel us to mind the helm.

If no one were to offer advice to others, till he had submitted to it himself, the number of advisers would be much reduced.

A kind attention to strangers is very grateful to them, yet few who have not been strangers, are sensible of its importance, and of those who have too many of them when at home, are negligent of that duty.

He that can truly say he knows not an individual against whom he has the least degree of enmity, is a citizen of the world, and justly entitled to an universal passport.

Few occurrences are so bad, but they may be made still worse, or so good as not to be improved, by the manner in which we meet them.

A propensity to tattling, may be compared to windy liquor in a high state of fermentation, which must either find vent, or burst the containing vessel.—If it finds no relief abroad it is often very troublesome at home.

HEALTH.—Without health we can enjoy nothing, and health can only be enjoyed by the use of temperance and good humour.—Of the one hundred rublions blessings bestowed on mortals, health is ninety-nine.



POETRY

THE FARE-SIDE

DEAR CHLOE! While the busy crowd,
The vain, the wealthy, and the proud,
In folly's maze advance;

From the gay world, we'll oft retire
To our own faculty and fire,
Where joy our hours employs;

If solid happiness we prize,
Within our breast this jewel lies;
And they are fools who roam;

Of rest was Noah's dove bereft,
When, with impatient wing, she left
That safe retreat, the ark;

The fools spurn Hymen's gentle power,
Who improve his golden hour;
By ev'ry experience know,

Our babes shall richest comfort bring;
If taught right, they'll prove a spring;
Whence pleasures never rise;

While they our wisest hours engage,
They'll joy our youth, support our age,
And crown our hoary hairs;

No borrow'd joys, they're all our own,
While to the world we live unknown,
Or by the world forgot;

Our portion is not large, indeed;
But then how little do we need!
For nature's calls are few;

We'll therefore calch, with content,
Whatever kind Providence has sent,
Nor aim beyond our power;

To be resign'd, when ill betide,
Patient, when favours are denied,
And pleas'd with say, as given;

We'll ask no long protracted treat,
Since winter life is seldom sweet;
But, when our feast is o'er,

Thus, hand in hand, thro' life we'll go;
In chequer'd paths of joy and woe,
With cautious steps, we'll tread;

While conscience, like a faithful friend,
Shall thro' the glo' my vale attend,
And cheer our dying breath;

Palmyra, in the Deserts of Arabia, or, as by the
Scripture styled, Tadmor in the Wilderness, was
anciently a most superb ci... miles in circumfer-
ence. In the Arabic translation of the Chronicles, it
is mentioned as subsisting so late as the days of Solomon.
But John of Antioch agrees with our version, and
says, that Palmyra or Tadmor was built by Solomon,

and on the very spot where his father's view of
a commemoration of that memorable action. Tadmor is
the Syrian, and Palmyra the Greek name of
this celebrated city. The country Arabs, even at
this day, call it by the former name. John of Anti-
och assures us, that the structures here erected by
Solomon, must have been demolished by Nebuchad-
nezzar, who, in his march to the siege of Jerusalem,
destroyed this city. Tadmor is situated in a dreary
desert, in the midst of tracts of barren uninhabited
sands. It was once, however, the capital of a great
kingdom, the emporium of the eastern world; and
its merchants dealt with the Romans and the west-
ern nations, for the merchandizes and luxuries of In-
dia and Arabia. According to late travellers who
have visited it, this city now presents a most awful
spectacle. It is one huge mass of most magnificent
ruins. Towers, temples, obelisks, and sphinx-
shaped monuments, caparisoned by the grandeur
of their remains, and the uncommon elegance of their
ornaments. The spacious courts, and some of the
stateliest structures are at present occupied by about
thirty or forty miserable families who have built huts
of dirt amidst the fragments. Excepting their
dwellings, all the rest is waste and silent. The hand
of time has long ago toll'd the last hour of this su-
perb city, and its mouldering walls strike the mind
with an irresistible conviction of the instability of
human grandeur.

THE MOTHER'S TENDER CARE.—The agency
of maternal influence, in the culture of the affections,
those springs which put in motion the human ma-
chine, has been long conceded. That it might, at-
tend directly upon the development of intellect,
and the growth of the sterner virtues of manhood,
is proved by the obligations of the great Bacon to
his studious mother; and the acknowledged indebt-
edness of Washington to the decision, to the almost
Lacedaemonian culture, of his maternal guide.

The immense force of first impressions, is on the
side of the mother. An engine of uncomputed pow-
er is committed to her hand. If she fix her lever ju-
diciously, though she may not, like Archimedes,
aspire to move the earth, she may hope to raise one
of the inhabitants of earth to heaven. Her danger
will arise from delay in commencement of her opera-
tions, as well as from doing too little, or too much,
after she has engaged in the work. As there is a
medium in chemistry, between the exhausted recep-
tacle, and the compound blow, so, in early edu-
cation, the inertness which undertakes nothing, and
the impetuosity which attempts all things at once,
may be equally indiscreet and fatal.

The mental fountain is unsealed to the eye of a
mother, ere it has chosen a channel, or breathed a
murmur. She may time with sweetness or bitter-
ness the whole stream of a future life. Other teach-
ers have to contend with unhappy combinations of
ideas; she rules the simple and plastic elements.
Of her we may say, she hath "entered into the
magazines of snow, and seen the treasures of the
hill."

ARTIFICIAL SARCOPHAGI.—Reside where thou wilt, acquire
knowledge and virtue, and they will stand thee in the place
of ancestors: the man is he who can say, "See what I
am," not he who says, "See what my father was."—
When God would display in broad day a virtue hidden in
the shade, he excites against it the tongue of the envious.
If the flame did not catch every thing surrounding it, the
exquisite perfume of the aloes would be unknown. This
we is but a fragile fragment; senseless is he who attaches
himself to it; what is passed is dead; what is to come is
hidden; thou hast only the moment in which thou breath-
est. Thy life is divided into two portions; consider well
what they are: that which is gone, is a dream; that which
remains, a wish.

Cardinal de Salis, Archbishop of Seville, who
reached the extraordinary age of 110 years, 8 months
and 14 days, in the full enjoyment of every faculty,
except strength and quickness of hearing, used to tell
his friends, when asked what regimen he observed,
"By being old when I was young, I find myself
young now I am old. I led a studious, sober, but
not a lazy, or sedentary life. My diet was sparing,
though delicate. I rode or walked every day, except
in rainy weather, when I exercised for a couple of
hours. So far I took care for the body; and as to

the mind, I endeavored to preserve it in due temper;
by a scrupulous obedience to the Divine commands,
and keeping, as the Apostle directs, a conscience void
of offence towards God and man. By these
innocent means, I have arrived at the age of a Pa-
triarah. With less injury to my health and constitution,
than many experience at fifty. I am now, like the
fipso corn, ready for the sickle of death, and by the
mercy of my Redeemer, have a strong hope of being
translated into his garner.

GRANTING ANNOTATIONS.—The Hon. Wm. Gray of
Boston, (New England,) celebrated as "the sage"
and respected for his exemplary virtues, some time
since, on his accustomed visit to the market, found
a newly admitted lawyer seeking for a boy to carry
home his meat. Mr. Gray, whose ordinary dress is
plain and simple, and whom the lawyer did not know,
stopped up and offered to take it home for him, whi-
ch offer the Attorney immediately accepted; and on
arriving at his house and laying down the meat, where
he was directed, the Attorney inquired how much
he was charged for carrying it. Mr. Gray, replied, he
left it to his "generosity;" upon which he gave him
a shilling, which he accepted, with thanks, observing,
that if he had at any time any market things to carry
home, he would readily do it for him; and "if I
should not happen to be there," said he, "just in-
quire for Billy Gray, and I will come immediately."
It is unnecessary to add the surprise and mortification
of the lawyer, on hearing that a man worth a million
of dollars, had performed the menial service for him;
but it had its effect, for he never afterwards required
the assistance of any one to aid him in performing
his marketing, or to carry home his meat.
Savannah Republican.

POLITENESS is that regulation of our conduct,
which makes every thing decent, respectable, and be-
coming. It is more easily felt than understood.—
It is not so difficult, to perceive and point at, out, in
the characters of other people, as either to copy their
pattern, or describe its beauties.

It flows from an evenness of soul, untroubled by the
tempest of cares, unmoved by the tide of guilty plea-
sures, not injured by the bleak winds of envy and
malignity, and unshattered by the storms of calamity.
It is the offspring of a re subdued mind; which, in its
degree, like charity, suffereth long, is kind, envia-
not, vaunteth not itself, is not puffed up, beareth all
things, believeth all things, hopeth all things, and en-
dureth all things.

Edmund Castell, one of the scholars of the seven-
teenth century, of whom England may be most justly
proud, devoted his time and his eyesight, to complete
his Lexicon Heptaglotton—a most extraordinary
monument of learning and industry. It is important,
however, for scholars to know, that the regular appli-
cation of eighteen hours a day, for seventeen years,
did not so far impair his constitution, as to prevent
his reaching the advanced age of seventy-nine.

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