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C. H. M. Dringham

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, APRIL 4, 1829.

NO. 11.

DIVINITY.

BY J. EDMONSON.

PROV. XV. 7.—*The lips of the wise dispense knowledge.*
[Concluded.]

II. THE DISPERSION OF KNOWLEDGE BY THE LIPS OF THE WISE.

Divine providence, for wise and gracious purposes, has endowed men with the power of speech, whereby they can communicate their ideas to one another, with clearness and precision. Without this faculty, ignorance would still hold its gloomy empire over the human mind, and men would stand nearly on a level with the brute creation. But by this heavenly gift, there is a mutual communication of thought: light is added to light, and the general fund of knowledge is astonishingly increased. This contributes largely to the stock of human happiness; for the wise enjoy the exquisite pleasure of communicating knowledge, and the ignorant that of receiving instruction. When this blessing is wisely improved, it conveys the greatest good, but when abused, it becomes a dreadful scourge. *The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. But an ungodly man diggeth up evil: and in his lips there is a burning fire.* Prov. xvi. 21, 27.

Wise men carefully improve the gift of speech. Having acquired a rich store of useful knowledge, it is the delight of their hearts to disperse it abroad. That they may do so in the best way, they prepare their knowledge for dispersion, as the husbandman prepares his seed, before he scatters it in the field. By careful study, they select what is useful, arrange their plans of communication, and then go forth into the field of the world, to sow the useful seed. But as the husbandman considers the quality of the soil, and the seed that is proper for it; so the wise man considers the capacities and dispositions of men, and what kind of knowledge is most likely to promote their best interests. *Zarah*, the root of the Hebrew word, which our translators render *disperse*, signifies the spreading abroad that kind of knowledge which is clear and well winnowed. There is evidently an allusion to corn which has been made clean by the fan, before it is used as seed. Holden, in his paraphrase of this verse, says, "The speech of the wise and good spreads knowledge abroad that is solid, clear, and winnowed clean from the chaff of obscurity, levity, or error." Such knowledge improves the understanding, amends the heart, and reforms the life; while that which is mixed with error, or which is unskillfully arranged, spreads darkness over the understanding, creates disgust, and produces no good fruit. On hearing erroneous and unskillful teachers, we are led to inquire, in the language of the Lord to *Joh*, *who is this that darkness counsel by words without knowledge?* Job xxxviii. 2.

Some men of weak intellect, ardently desirous of public applause, disperse foolish conjectures, and doubtful opinions; pretending to explain what all wise men have ever deemed inexplicable. According to their account, they perfectly understand the mystery of the Trinity, the secret counsels of God before the foundation of the world was laid, the foreknowledge and decrees of God, and the nature of the invisible world. Nearly allied to these are our famous dealers in Allegories, by which they can prove any thing they please. A single metaphor, in their apprehension, may have twenty different meanings. Is Christ compared to the vine? They tell us the comparison holds good in as many particulars as the vine has properties. Are good men called sheep? In explaining this figurative allusion, they give us all the properties and peculiarities of that animal, affirming that each is included in the metaphor. Perhaps the idea intended to be conveyed by the comparison is overlooked, and the sense of the passage, as well as its beauty and strength, entirely lost; and thus the holy scriptures are perverted, and the multitude misled, merely to display the inventive faculty of a weak and vain teacher. Common sense, without much learning, will cure this evil.

It is the proper business of a *Gospel Minister* to disperse knowledge. This is his high calling, and, to ensure success, he enriches his own mind with valuable treasures of sacred learning. Laborious and painful studies in the closet, prepare him for the pulpit, from whence he dispenses knowledge largely, both to saints and sinners. Under his ministry, christians in every state, whether babes, young men, or fathers in Christ, are taught those things which pertain to the kingdom of God. *He is like unto a man that is an householder, which brings forth out of his treasure things new and old.* Matt. xiii. 52. That this is the design of God, in the appointment of the ministry, is clearly evident: *For the Priest's lips should keep knowledge, and they should seek the law at his mouth: for he is Messenger of the Lord of Hosts.* Mal. ii. 7.

From the pulpit, a Messenger of the Lord of Hosts, explains and enforces divine commands, opens and applies precious promises, and states the awful threatenings of his God. By this means the careless are alarmed, the fearful are encouraged, and the pious are edified. He teaches his flock to pray to God for a supply of all their wants, to praise him for all their enjoyments, and in all things to love, honour, and obey him. He teaches them how to govern themselves and their families, and how to perform every social and civil duty. At the same time he carefully points out their weaknesses, frailties, corruptions, and sins; and directs them to look up, by a living faith, to the Lord Jesus Christ for a full salvation both from the guilt, the dominion, and pollution of sin. He makes known to them the adorable perfections of God, the character and offices of Jesus, and the nature and operation of the Holy Ghost.

But a preacher of the word of God, does not confine his instructions to the pulpit. He frequently goes from house to house, as the pastor of his flock, scattering the seeds of knowledge with liberal hands. He visits the sick, the fatherless and the widow; and pours instruction and consolation into their troubled hearts. When he mixes with company, in the private circles of friendship, he is not out of his work. There he watches for suitable opportunities of conveying instruction to all around. He does not, like a stern inquisitor, or a jesuitical hypocrite, put on gloomy and melancholy airs; for thus, in his apprehension, would render no service to the cause of truth. You see him cheerful without frothy levity, and serious without gloom or melancholy. The manner in which he dispenses knowledge, on these occasions, is not stiff or formal, haughty or overbearing; but easy, affable, and sweetly engaging.—While he conducts himself upon this plan, he is honoured in all companies as a pleasant companion, a faithful friend, or a venerable father.

If it be enquired, where a minister of Christ should disperse knowledge, the answer is obvious: the whole world is before him, and he is commissioned to *preach the gospel to every creature.* Mark xvi. 15. When he talks with men or women in the house, or by the way, he should endeavour to pour light into their minds; so that no one may leave him, unless it be his own fault, without some degree of mental improvement. One, perhaps, objects to do this, because he is not in his own parish, and another, because he is not in his own circuit: bless you, the wide world is your parish, and the ends of the earth your circuit. You should be like the sun in the firmament, whose going forth is from the end of the heaven, and his circuit unto the ends of it. Ps. xiv. 6. Providence may send you to the east or the west, to the north or the south; but you will not be sent out of the field of action, until you are called to a better world. Go forth, therefore, in the name of the Lord, abide in your work, and leave the event to him. Thus you will live respected, die lamented, and your memory will be precious.

While the ministers of religion are employed in dispersing knowledge, pious parents and heads of families are instructing those children, servants and other domestics who are placed under their imme-

di-ate care. Children, when they come into the world, have every thing to learn. To teach them necessary truths, in a plain familiar way, is the delightful task of prudent parents. Menial servants, generally speaking, are extremely ignorant. Masters, who reap the advantage of their labours, are bound, not only to afford them sufficient support, but to teach them good things. Indeed, all who live under the roof of a wise man, are sure to improve in knowledge. What a wide field of usefulness is there to him in his own habitation! May the heads of families seriously consider this; and humbly pray for wisdom to direct them in this important work! Their station in life is truly honourable; may it prove extensively useful!

Wise tutors, who are entrusted with the education of youth, are honourably employed in the dispersion of knowledge. It is no objection that they teach for hire; for that is absolutely necessary in the present state of things. Without a just remuneration of their labours, they cannot live; and in this, as well as in other employments, *The labourer is worthy of his reward.* 1 Tim. v. 18. Those tutors who are truly wise, do not confine their instructions to literary subjects: the importance of holy living forms a considerable part of their plan. There are, indeed, many persons employed in the tuition of young people, who are void of true wisdom themselves; but what prudent parent would venture to place his children under their care? Let all who are employed in this way, consider the high responsibility of their profession, both as it relates to this world, and that which is to come; and let their first care be, to attain that wisdom which will render them useful to their pupils in particular, and to society in general.

There are many wise men, in the private walks of life, who disperse knowledge without noise or ostentation. Actuated by pure benevolence, they do good on a small scale, with heartfelt satisfaction. Though obscure, and unnoticed, by the world, they have a circle of relatives, friends, and acquaintance, and, however small that circle may be, they labour in it with considerable success. The seeds of knowledge which they scatter, frequently take deep root, and produce good fruit. In the day of judgment, when the secrets of men's hearts shall be revealed, thousands of this description will appear with honour before the judge.

A wise man dispenses knowledge where it is most wanted. His labours are not confined to one sect of professors, or to one class of men. His countrymen in general, and those of his own sect in particular, claim his first care; but at the same time, he cares for men of every country, and of every sect. When divine Providence opens his way, he is as willing to instruct the savage Indians as the most polite and refined nations. He loves all the human race, whether they live on continents, or in the islands of the sea; and whether he is placed with children or adults, he still proceeds in his work.

An experienced teacher, carefully considering the states and wants of those who hearken to his counsel, conveys that kind of knowledge which he deems essentially necessary, to promote their best interests. Their intellectual powers, inclinations, tempers, and prejudices, are various; but having an extensive and minute acquaintance with human nature, he is able to surmount these difficulties. Thus the apostle Paul, whose talents as a public teacher cannot be called in question, carefully studied human nature, and prudently adapted his discourses to the circumstances of those who heard him. In reference to this he says, *To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*—1 Cor. ix. 22. This was the plan of the other apostles, who were constantly warning every man, and teaching every man in all wisdom that they might present every man perfect in Christ Jesus. Col. i. 28.

The motives of a wise man, in the dispersion of knowledge, are pure and honourable. He is not influenced by a love of empty fame; which, in his

view of things, is only a shining bubble on the waves. Nor is he influenced by a love of sordid gain. What he desires, as to this world, is, plain food and raiment; the rest he leaves to the covetous, proud, and voluptuous sons of folly. But he is influenced by an ardent desire to promote the good of men. It affords him more pleasure to see them happy, than to feel himself great; and he rejoices more abundantly in their prosperity, than in the possession of houses and lands. Another motive by which he is influenced, is a desire to glorify God. The divine glory, in itself, is eternally the same, and can neither receive addition, nor suffer diminution; but as the heavens declare, or manifest, the glory of creating power, so the conversion of a sinner declares, or manifests, the glory of renewing grace: and in this way, the teacher who is instrumental of converting a sinner from the error of his way, glorifies God.

Those who disperse knowledge, meet with various success, in their labour of love. In some instances, dulness in those who are taught, will prevent complete success; in others, carelessness and inattention produce the same effect. Some reject counsel with proud disdain; and others, who receive it with joy, neglect to improve it afterwards. But, in a few, the good seed takes deep root, and flourishes abundantly. But, if a wise man should not meet with success in every instance, he is not weary of his work, knowing that is reward is with God. When a pious husbandman sees his fields covered with abundant crops, he is truly thankful; but, if that be not the case, having used the means, he bows down in silent submission. He who sows the seed of knowledge does the same. Success revives his heart; but when his prospects are the most unpromising, he can say, *The will of the Lord be done.*

But, after all, the encouragements of a wise man, in this blessed work, are very considerable. Heaven smiles upon him; his conscience approves of his labours; good men bless him; and great rewards await him in a future state. In that blessed world rewards will not be measured by success, but by the sincerity and zeal of those who have laboured in the field of God. Go on, then, ye sons of wisdom. If you do good, be thankful; if not, never mind it. You are in the way of duty, and that is the way of honour and happiness. The plans of God are not always successful. Perverse men frequently frustrate his gracious purposes; and shall we wonder when the same cause produces similar effects as to our feeble exertions? Let us do what is right, with promptitude and firmness, and then leave both ourselves and all our concerns to him who cannot err.

The best men that have lived in our world, from the earliest ages to the present day, have been employed in teaching mankind. All the holy prophets, the incarnate Son of God, and the inspired apostles, scattered the seeds of knowledge far and wide. We should endeavour to imitate those bright examples; and, if at any time our hands hang down, may we consider how steadily they persevered, amidst dangers and discouragements. The object which we have in view is of infinite importance; for, if one soul be brought to God, by our united labours, we shall be abundantly repaid. The salvation of one soul in an age, is worth the united labours of wise men in all ages. But there are myriads now in heaven, and thousands on their way thither, who have been rescued from darkness and death, by the instrumentality of wise and good men. To God, the author of all good, be ascribed the honour and glory, both now and for ever! The highest honour of man, in this good work, is merely that of an instrument. The Prophets, the Apostles, the Ministers of Jesus, and all who have dispersed useful knowledge, unitedly acknowledge this great truth. And yet, such is the descending goodness of our God, that the wise, who turn many to righteousness, may expect a glorious reward; for, *They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.* Dan. xii. 3. May this precious promise excite in us the greatest diligence, and the most fervent zeal; and may our united labours be honoured with the divine blessing, through Jesus Christ our Lord, Amen!

WICKEDNESS OF ABUSING A HORSE.

By Rev. Mr Pierpont.

The sins which we commit, my children, against the brute creatures of God, when we subject them to unnecessary suffering, are sins against God their Creator. Shall we believe according to the declara-

tion of his holy word, that a righteous man regardeth the life of his beast, and not believe that a righteous God will regard it? He heareth the raven cry; and shall he not hear, and will he not avenge the wrongs that cry out against man from youth to age, in the city and the field, by the way and by the fireside?

Look out into the street. See that cartman! What has thrown him into such a passion? The street echoes with the crack of his whip. His horse stung almost to madness, springs forward to clear himself from his confinement—to disengage himself from his cruel thralldom. He is met by a blow with the loaded end of the driver's whip.

Whence comes this dreadful struggle between that manly spirit of a brute and that brutal spirit of a man? Whence comes it? The man has loaded the horse beyond his strength. Every ounce of the generous creature's weight has been thrown forward again and again, but in vain; and now comes the reproach, and now the lash, and the curse, and the staggering blow.

Righteous God! who gavest that noble animal his strength, and his spirit; is that monster, that is thus beating him, a man? the man whom thou madest him to serve? God of battles! who has kindled the fire in the horse's glorious eye, 'clothed his neck with thunder,' and has made him to mock at fear, and to turn not away from the sword, that he might help man to maintain his rights, and defend a righteous cause,—is it to such a creature as this, that thou hast made him to be in subjection?

But, perhaps, the man in form is no longer a man. He has thrown away the only thing that had raised him above the brute. He has drowned his reason in a cup. He is drunk, and his generous horse must suffer! How much nobler is the brute that is beaten, than the brute that beats him!

'Stop, degraded wretch! you shall not thus abuse your horse!'—But hark! he replies:—'It is my horse, and have I not a right to do what I will with my own?' I answer:—'He may be your horse, but he is yours for use, not for abuse.' I answer again:—'You have not a right to do a wrong either with what is your own, or with what is not.' The Maker of this horse is your Maker also, and your Judge. He sees the suffering which you inflict upon the faithful and defenceless subject of your power; and although he has sealed up the dumb creature's lips, so that he cannot plead for himself against you, yet what he meekly and patiently suffers from your cruelty will plead for him, and if more mercy is not shown to you, than you show to your beast, it will bring down upon you the righteous judgment of the Lord.

MINISTRY OF THE APOSTLES.

Conceive the Apostles of Jesus Christ, the Tent-maker, or the Fisherman, entering, as strangers, into one of the splendid cities of Syria, Asia Minor, or Greece. Conceive them, I mean, as unendued with miraculous powers, having adopted their itinerant system of teaching from human motives, and for human purposes alone. As they pass along to the remote and obscure quarter, where they expect to meet with precarious hospitality among their countrymen, they survey the strength of the established religion, which it is their avowed purpose to overthrow. Every where they behold temples, on which the utmost extravagance of expenditure has been lavished by successive generations: idols of the most exquisite workmanship, to which, even if the religious feeling of adoration is extinct, the people are strongly attached by national or local vanity. They meet processions, in which the idle find perpetual occupation, the young excitement, the voluptuous a continual stimulant to their passions. They behold a priesthood, numerous, sometimes wealthy; nor are these alone wedded by interest to the established faith; many of the trades, like those of the makers of silver shrines in Ephesus, are pledged to the support of that to which they owe their maintenance.—They pass a magnificent theatre, on the splendour and success of which the popularity of the existing authorities mainly depends; and in which the serious exhibitions are essentially religious, the lighter as intimately with the indulgence of the baser passions. They behold another public building, where even worse feelings, the cruel and the sanguinary, are pampered by the animating contests of wild beasts and gladiators, in which they themselves may shortly play a dreadful part,—

"Datcher'd to make a Roman holiday!"

Show and spectacle are the characteristic enjoyments of the whole people; and every show and spectacle is either sacred to the religious feelings, or incentive to the lusts of the flesh; those feelings which must be entirely eradicated; those lusts which must be brought into total subjection to the law of Christ.—They encounter likewise itinerant jugglers, diviners, magicians, who impose upon the credulous, and excite the contempt of the enlightened; in the first case, dangerous rivals to those who should attempt to propagate a new faith by imposture and deception; in the latter, naturally tending to prejudice the mind against all miraculous pretensions whatever: here, like Elymas, endeavouring to outdo the signs and wonders of the Apostles, there throwing suspicion on all asserted supernatural agency, by the frequency and clumsiness of their delusions. They meet philosophers, frequently itinerant like themselves; or teachers of new religions, priests of Isis and Serapis, who have brought into equal discredit what might otherwise have appeared a proof of philanthropy, the performing laborious journeys at the sacrifice of personal ease and comfort for the moral and religious improvement of mankind; or at least have so accustomed the public mind to such pretensions, as to take away every attraction from their boldness or novelty. There are also the teachers of the different mysteries, which would engross all the anxiety of the inquisitive, perhaps excite, even if they did not satisfy, the hopes of the more pure and lofty minded. Such must have been among the obstacles which would force themselves on the calmer moments of the most ardent; such the overpowering difficulties, of which it would be impossible to overlook the importance, or elude the force; which required no sober calculation to estimate, no laborious inquiry to discover; which met and confronted them wherever they went, and which, either in desperate presumption, or deliberate reliance on their own preternatural powers, they must have contemned and defied.

The commencement of their labours was equally disheartening, and ill calculated to keep alive the flame of ungrounded enthusiasm. They begin their operations in the narrow and secluded synagogue of their own countrymen. The novelty of their doctrine, and curiosity, secure them at first a patient attention; but as the more offensive tenets are developed, the most fierce and violent passions are awakened. Scorn and hatred are seen working in the clouded brows and agitated countenances of the leaders: if here and there one is "pricked in the heart," it requires considerable moral courage to acknowledge his conviction; and the new teachers are either cast forth from the indignant assembly of their own people, liable to all the punishments which they are permitted to inflict, scourged and beaten; or, if they succeed in forming a party, they give rise to a furious schism; and thus appear before the Heathen with the dangerous notoriety of having caused a violent tumult, and broken the public peace by their turbulent and contentious harangues: at all events, disclaimed by that very people on whose traditions they profess to build their doctrines, and to whose Scriptures they appeal in justification of their pretensions. They endure, they persevere, they continue to sustain the contest against Judaism and Paganism. It is still their deliberate, ostensible, and avowed object, to overthrow all this vast system of idolatry; to tear up by the roots all ancient prejudices; to silence shrines, sanctified by the veneration of ages, as oracular; to consign all those gorgeous temples to decay, and all those images to contempt; to wean the people from every barbarous and dissolute amusement. They must have anticipated the time, when the indignant priesthood should lament over the desertion of the luxurious Daphne, and see their unrepaid temples crumble away, while their own stipends are withheld, and their persons treated with contempt. For it was not the object of the Apostles, that their religion should be received into the community of gods; they enforce total and complete subversion, extermination, extinction. They will not be content that Christ be admitted into the Pantheon; the whole edifice must be cleared for his reception, and the whole quarry of gods cast to the moles and to the bats. That such men should attempt this, should persevere in attempting, thus against hope and against reason, yet at the same time display the prudence and promptitude with which Paul, for instance, availed himself of the inscription, "To the Unknown" in Athens; that they should thus unite the desperate rashness of the fana-

tic, with the coolness of the imposter; madness of design, with policy of conduct: all this is an anomaly in human action, which defies all precedent, and disdains all comparison. What were their means of success? Every propositum was against their nation, their rank in life. If we accept the self-abasing testimony of Paul, their persons were deficient in commanding dignity: his "bodily presence was weak." Was it eloquence? But on the same authority, "his speech was contemptible." Unquestionably his language is equally opposite to the florid and elaborate diction which enchanted the Asiatics, and the perspicuous, vivid, harmonious rhetoric which would be demanded by the Athenian. Was it the sublimity of their arguments? But their arguments, without proof, were extravagant beyond all description.—What was their story, reduced to its simple elements? That the great God of the universe had sent his Son into a remote country, among a barbarous and detested people; that this people had put him to death without resistance: and though, according to his disciples, he had risen again from the dead; did the Jews, the best qualified to judge, generally acknowledge the fact? They reject, they execrate his name; they denounce, they persecute his people. Yet, continue the Apostles, believe in this Christ. To prove your belief, first forswear all those vices on which your former religion looked, if not with approbation, with indulgence; renounce all your amusements; cast off all your habits; break all the ties of kindred; resist the claims of natural affection. But think not to do this with impunity; calculate not on security; misery awaits your choice of our creed; those that believe in Christ crucified must be prepared to take up their cross with Christ.

This was the tale, thus argued, thus, unless "by signs and wonders," unsupported, with which the Apostles, men otherwise sane, rational, and moderate, calculated on overthrowing the vast system of Pagan idolatry; on changing the moral condition of the world; on ejecting Jupiter and Apollo, Æsculapius and Venus, from their fanes; on convincing Gentile philosophy of foolishness; on superseding Plato, and Zeno, and Epicurus, the wickedness of the worst, and the wisdom of the best.

Instead of mingling in the processions, partaking in the festivals, enjoying the spectacles of his fellow-citizens, the Christian proselyte became a secluded, scrupulous, and isolated being. Life was literally commenced anew in all his habits, occupations, thoughts, and feelings, often in its connexions and attachments. For the splendid temple and public ceremony, the believer had to lurk in some obscure and secret chamber, where he might snatch his hurried and interrupted devotions; to steal out at midnight, and when persecution was threatened, conceal himself in cemeteries and catacombs; instead of the rich and imaginative worship of his fathers, in which all the senses were dazzled and intoxicated with lamps, incense, and music, he joined in rites which were simple, both from the nature of the institution, and the poverty of the communicants. Meanness, humility, obscurity, were the avowed characteristics of the new religion. What had the Christian neophyte to gain, and what to lose? Would the exclusiveness of the new religion, which appealed to his intellectual or spiritual pride, be equivalent to the freedom which he abandoned? While a Heathen, he might believe as much or as little as he chose.—He might worship in whatever temple he pleased; in that of Jupiter Capitolinus in Rome, Serapis in Egypt, or the Sun in the East. He might addict himself to any sect of philosophy. Whatever his turn of mind, religion presented him with a deity, philosophy with a creed, suited to his habits of thinking and feeling. If of a severe character, he joined the Stoics; if more lax, the Epicureans; if inclined to free discussion, the Lyceum invited him into its walks, or occupied his imagination with the lofty theories of Plato. All this liberty lay under a severe interdict; the Apostles admitted no partial conformity: their creed was peremptory, dictatorial, commanded the reception of all its articles with implicit faith, or refused to impart its privileges. The secession from the world was complete and perpetual.—The convert must arm himself with that rare moral courage, which will endure, not merely the open and violent hostility that usually provokes a manly spirit of resistance, but the more wearing and incessant attacks of contempt, humiliation, and calumny. For this the dearest ties were to be severed; he was to encounter "foes in his own household;" he was to

postpone even the love of father and mother, for that of Him whom he had never seen, whose life and death he knew only by the report of strangers, and those coming from a country deemed infamous for superstition, and obliged to confess that their lives were not secure, and their success but partial, on that distant scene. For the Author of the religion did not personally demand their homage, and prove his mission from God; the believers were to surrender themselves to the delegates of a Delegate, the servants of a Master who had not condescended to visit with his presence those from whom he demanded this extraordinary sacrifice. The call was from afar, which thus summoned them to the total abandonment of the world.

But in one respect it is impossible now to conceive the extent to which the Apostles of the crucified Jesus shocked all the feelings of mankind. The public establishment of Christianity, the adoration of ages, the reverence of nations, has thrown around the cross of Christ an indelible and inalienable sanctity. No effort of the imagination can dissipate the illusion of dignity which has gathered round it; it has been so long dissevered from all its coarse and humiliating associations, that it cannot be cast back and desecrated into its state of opprobrium and contempt. To the most daring unbeliever among ourselves, it is the symbol, the absurd and irrational, he may conceive, but still the ancient and venerable symbol, of a powerful and influential religion. What was it to the Jew and to the Heathen? The basest, the most degrading punishment to the lowest criminal! It was to them what the most despicable and revolting instrument of public execution is to us. Yet to the cross of Christ men turned from deities in which were embodied every attribute of strength, power, and dignity; in an incredibly short space of time multitudes gave up the splendour, the pride, and the power of Paganism, to adore a Being who was thus humiliated beneath the meanest of mankind; who had become, according to the literal translation of the prophecy, "a very scorn of men, and an outcast of the people."

I know not how to conclude, but in the words of Origen: "If we must give a probable reason for the first establishment of Christianity, we must say, it is incredible that the Apostles, ignorant and unlearned men, should have trusted in any means of preaching Christianity, except THE MIRACULOUS POWERS CONFERRED UPON THEM and the GRACE OF GOD which avouched their doctrine: or that their hearers should have abandoned the ancient rites of their forefathers, and have been converted to tenets so strange and opposite to those in which they had been educated, unless moved by some miraculous power, and by preternatural wonders."—*Milnan's Bampton Lectures.*

Extract from the Journal of Job Scott.*

I am renewedly confirmed in a sentiment I have long been settled in; which is, that there never was, and never will be, but one true religion in the world; to wit, 'The work of the Spirit of God in the souls of mankind'; that some of all denominations have something of this True Religion, even though some of them, through the prejudice of education, may disallow it in profession: and that no man has any real religion but what he comes to the knowledge and experience of, through the influence of this Holy Spirit. Thus it is that begins and carries on the work; thus it is that, by its own divine influence, operating in the minds of mankind, reveals Christ in them, 'the hope of glory'; or so operates from time to time, on reading the Scriptures, or other good books, on hearing the gospel preached, on meditating on the works of Creation and Providence, on God's judgments in the earth, or his dealings with themselves, as individuals; or whatever other occasion, circumstance or thing, is ever made a means of conviction or conversion; the Holy Spirit so operates, I say, in all these cases, as to produce the happy effect: and without the inward operation thereof, all these opportunities and things would be utterly in vain, as to salvation, and never able to produce the least degree of true religion or sanctification in the soul. So that, though there are many opinions, many creeds, professions and denominations, and some truly religious persons in them all; yet there is and can be but one true religion; all true religion is of one kind; all springs from one source. And, blessed and adored for ever be the Lord, in order

that all men may, if they will, be benefitted experimentally by this one true religion, 'the manifestation of the Spirit is given to every man to profit withal.' He that rightly profits thereby, and continues so to do, will live in the exercise of the one true faith, will witness the one true Christian baptism, will know and obey the one living Lord, will by the Holy Ghost, in word and deed, acknowledge and call him Lord, and so will be saved by an everlasting salvation. And on the other hand, seeing a measure of the Holy Spirit is given to every man; seeing 'the grace of God, that bringeth salvation hath appeared unto all men,' seeing the light and life of the Holy Word which in the beginning was with God and was God, hath enlightened 'every man that cometh into the world; and seeing moreover, Christ Jesus has tasted 'death for every man' how shall we escape it if we neglect and reject so great salvation! How great must be the condemnation of every soul, thus highly favoured, which yet stands out and rejects the strivings of the spirit, the teachings of grace, the shinnings and convictions of the Divine Light! Now, this Light, Grace, and Spirit of God, is all one under different appellations. It is called Spirit, because it is quick, lively, and operative; and quickens the soul to a sensibility of its state and condition; it is called Grace, because it is the free unmerited gift of God; and it is called Light, because it makes manifest; as, whatsoever doth make manifest is Light,' says the Scriptures. And as this Grace or Light is attended to, it will bring the soul into a state of grace and favour with God.—Well, therefore, might the Apostle with holy reverence, break forth in these expressions, 'Thanks be unto God for his unspeakable gift!' And all who obey the light, will be brought out of darkness into his marvellous Light; for though the hearts of fallen men are grossly darkened, yet the light shineth in their dark hearts; and though the darkness comprehendeth it not, if it is taken heed unto, it will shine more and more unto the perfect day; even until the whole body be full of light. But those who rebel against the Light, will grow darker, until they know not the way thereof, nor understand the paths thereof; and become vain in their imaginations, and their foolish hearts will become darkened; having loved darkness rather than light, because their deeds were evil.

LITERATURE.

ON STYLE.

It is not easy to give a precise idea of what is meant by Style. The best definition I can give of it is, the peculiar manner in which a man expresses his conceptions, by means of Language. It is different from mere Language or words. The words, which an author employs, may be proper and faultless; and his Style may, nevertheless, have great faults; it may be dry, or stiff, or feeble, or affected. Style has always some reference to an author's manner of thinking. It is a picture of the ideas which rise in his mind, and of the manner in which they rise there; and hence, when we are examining an author's composition, it is, in many cases, extremely difficult to separate the Style from the sentiment. No wonder these two should be so intimately connected, as style is nothing else, than that sort of expression which our thoughts most readily assume. Hence, different countries have been noted for peculiarities of Style, suited to their different temper and genius. The eastern nations animated their Style with the most strong and hyperbolical figures. The Athenians, a polished and acute people, formed a Style, accurate, clear, and neat. The Asiatics, gay and loose in their manners, affected a Style florid and diffuse. The like sort of characteristic differences are commonly remarked in the Style of the French, the English and the Spaniards. In giving the general characters of Style, it is usual to talk of a nervous, a feeble, or a spirited Style; which are plainly the characters of a writer's manner of thinking, as well as of expressing himself; so difficult it is to separate these two things from one another. Of the general characters of Style, I am afterwards to discourse, but it will be necessary to begin with examining the more simple qualities of it; from the assemblage of which its more complex denominations, in a great measure result.

* Job Scott, was one of the Society of Friends, or Quakers.

All the qualities of a good Style may be ranged under two heads, Perspicuity and ornament or all that can possibly be required of Language is, to convey our ideas clearly to the minds of others, and, at the same time in such a dress, as, by pleasing and interesting them, shall most effectually strengthen the impressions which we seek to make. When both these ends are answered, we certainly accomplish every purpose for which we use Writing and Discourse.

BLAIR.

ENGLISH BIBLE.

The present authorised Version of the English Bible, translated from the original tongues, or revised from the Bishop's Bible, (so called,) by order of King James the first, has afforded abundant edification and comfort, to the simple and sincere reader; and by the learned, it has been admired, for its faithfulness, and for the purity of its style. After the lapse of upwards of two hundred years since its translation, and notwithstanding the improvement which the language has undergone in the course of that time, with but very few and unimportant exceptions, the English Bible is still considered to be, the standard of the English Language.

When the Bible is compared with the style of the best, and purest writers contemporary with the translation, its superlative excellence seldom fails to excite astonishment; and persons are ready to enquire, has not the Bible undergone a revision since that time? With a desire to satisfy a laudable curiosity on this head, and to give our readers an opportunity of knowing, or revising in their recollection, how this translation or revision originated, the names and situations of the persons by whom it was effected; the directions by which they were governed, the space of time occupied in the work; and the opinions of some learned and good men as to its merits,—we copy the following article from the General Preface to the Rev. Dr. A. C. ANKER'S Commentary. And in the mean time we earnestly recommend the Bible itself, that precious Book, containing a full revelation of the will of God to man, to the frequent perusal, and prayerful consideration of our readers.

"Blessed is he that readeth, and they that hear the words of his prophecy, and keep those things which are written therein."—Rev. 1. 3.—*ENGL. JOURNAL.*

"Of the COPY of the sacred text used for this work, it may be necessary to say a few words. It is stated in the title, that the Text "is taken from the most correct copies of the present authorized version." As several use this term, who do not know its meaning, for their sakes I shall explain it. A resolution was formed, in consequence of a request made by Dr. Reynolds, head of the Nonconformist party, to King James I. in the Conference held at Hampton-Court, 1603, that a New Translation, or rather a revision of what was called the Bishop's Bible, printed in 1568, should be made. Fifty-four Translators, divided into six classes, were appointed for the accomplishment of this important work. Seven of these appear to have died before the work commenced, is only forty-seven are found in Fuller's List. The names of the persons, the places where employed, and the proportion of work allotted to each class, and the rules laid down by King James for their direction, I give chiefly from Mr. Fuller's Church History. Book x. pp. 44, &c.

Before I insert this account, it may be necessary to state Dr. Reynolds's request in the Hampton-Court Conference, and King James's answer.

Dr. Reynolds. "May your Majesty be pleased that the Bible be new translated: such as are exact not answering the original." [Here he gave a few examples.]

Bishop of London. "If every man's humour might be followed, there would be no end of translating."

The King. "I profess I could never yet see a Bible well translated in English; but I think, that of all, that of Geneva is the worst. I wish some special pains were taken for an uniform Translation, which should be done by the best learned in both Universities; then reviewed by the Bishops; presented to the Privy Council, lastly, ratified by Royal authority, to be read in the whole Church, and no other."

The Bishop of London in this, as in every other case, opposed Dr. Reynolds, till he saw that the project pleased the King, and that he appeared determined to have it executed. In consequence of this Resolution, the following learned and judicious men were chosen for the execution of the Work.

WESTMINSTER.

The Pentateuch: the Story from Joshua, to the first Book of the Chronicles exclusively.

10.

Doctor Andrews, Fellow and Master of Pembroke

Hell, in Cambridge: then Dean of Westminster, afterwards Bishop of Winchester.

Dr. Orrell, Fellow of Trinity Coll. Master of Kath. Hall, in Cambridge: then Dean of St. Paul's, afterwards Bishop of Norwich.

Dr. Scrivia.

Dr. Clarke, Fellow of Christ Coll. in Cambridge, Preacher in Canterbury.

Dr. Laiffeld, Fellow of Trin. in Cambridge, Parson of St. Clement Dances. Being skilled in architecture, his judgment was much relied on for the fabric of the Tabernacle and Temple.

Dr. Leigh, Archdeacon of Middlesex, Parson of All-hallows's, Barking.

Master Burgley.

Dr. King.

Mr. Thompson.

Dr. Hedwilt, of Cambridge, and (I think) of St. John's Vicar of Tottenhama, nigh Loudon.

CAMBRIDGE.

From the First of the Chronicles, with the rest of the Story, and the Hagiographia viz: Job, Psalms, Proverbs, Canticles, Ecclesiastics.

8

Master Edward Livly.

Mr. Richardson, Fellow of Emman, afterwards D. D. Master, first of Peter-house, then of Trinity Coll.

Mr. Chaterdon, afterwards D. D. Fellow, first of Christ Coll. then Master of Emmanuel.

Mr. Dillingham, Fellow of Christ Coll. beneficed at — in Bedfordshire, where he died a single and a wealthy man.

Mr. Andrews, afterwards D. D. brother to the Bishop of Winchester, and Master of Jesus Coll.

Mr. Harrison, the Rev. Vice-Master of Trinity College.

Mr. Spidding, Fellow of St. John's, in Cambridge, and Hebrew Professor therein.

Mr. Bigg, Fellow of Peter-house, in Cambridge, and Hebrew Professor therein.

OXFORD.

The four greater Prophets, with the Lamentations, and the twelve lesser Prophets.

7.

Dr. Harding, President of Magdalen Coll.

Dr. Reynolds, President of Corpus Christi Coll.

Dr. Holland, Rector of Exeter Coll. and King's Professor.

Dr. Kirby, Rector of Lincoln Coll. and Regius Professor.

Master Smith, afterwards D. D. and Bishop of Gloucester. He made the learned and religious Preface to the Translation.

Mr. Brett, of a worshipful family, beneficed at Quinton, in Buckinghamshire.

Mr. Fairclowe.

CAMBRIDGE.

The Prayer of Manassah, and the rest of the Apocrypha.

7.

Dr. Duport, Prebend of Ely, and Master of Jesus College.

Dr. Braithwaite, first, Fellow of Emmanuel, then Master of Gonvil and Caius Coll.

Dr. Rindlyffe, one of the Senior Fellows of Trin. College.

Master Ward, Emman. afterwards D. D. Master of Sidney Coll. and Margaret Professor.

Mr. Downs, Fellow of St. John's Coll. and Greek Professor.

Mr. Boyce, Fellow of St. John's Coll. Prebend of Ely, Parson of Barroorth in Cambridgeshire.

Mr. Ward, Regal, afterwards D. D. Prebend of Chichester, Rector of Bishop-Waltham, in Hampshire.

OXFORD.

The Four Gospels, Acts of the Apostles, Apocalypsc.

8.

Doctor Ravis, Dean of Christ-church, afterwards Bishop of London.

Dr. Abbot, Master of University Coll. afterwards Archbp. of Canterbury.

Dr. Eedes.

Mr. Thomson.

Mr. Savill.

Dr. Peryn.

Dr. Ravens.

Mr. Hamer.

WESTMINSTER.

The Epistles of St. Paul, and the Canonical Epistles.

7.

Doctor Barlowe, of Trinity Hall, in Cambridge Dean of Chester, afterwards Bishop of Lincoln.

Dr. Hutchenson.

Dr. Spencer.

Mr. Fenton.

Mr. Rablat.

Mr. Sanderson.

Mr. Dakins.

"Now, for the better ordering of their proceedings, His Majesty recommended the following rules, by them to be most carefully observed.

1. The ordinary Bible read in the Church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.

2. The names of the Prophets, and the Holy writers, with their other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

3. The old ecclesiastical words to be kept, viz. as the word (Church) not to be translated Congregation, &c.

4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of Faith.

5. The division of the Chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly to be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.

8. Every particular man of each company to take the same Chapter, or Chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for His Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons: to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.

12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many as, being skillful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

13. The Directors in each company to be the Deans of Westminster and Chester for that place; and the King's Professors in Hebrew and Greek in each University.

14. These Translations to be used, when they agree better with the { Tindal's, Mattheus, Coverdale's, Wicheurh, Geneva.

"Besides the said directions before-mentioned, three or four of the most ancient and grave Divines in either of the Universities, not employed in translating, to be assigned by the Vice-chancellor upon conference with the rest of the heads, to be overseers of the Translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified.—

"And now after long expectation and great desire," says Mr. Fuller, "came forth the new translation of the Bible (most beautifully printed) by a select and competent number of Divines appointed

for that purpose; not being too many, lest one should trouble another; and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slowness (seeing in a business of moment, none deserve blame for convenient slowness) had expended almost three years in the Work, not only examining the channels, by the fountain, translations with the original, which was absolutely necessary, but also comparing channels with channels, which was abundantly useful in the Spanish, Italian, French and Dutch (German) languages.—These, with Jacob, rolled away the stone from the mouth of the well of life: so that now, even Rachel's weak women may freely come both to drink themselves, and water the flocks of their families at the same.—

“Leave we then, those worthy men now all gathered to their fathers, and gone to God, however they were requited on earth, well rewarded in heaven for their worthy work. Of whom, as also of that gracious KING that employed them, we may say, *Whosoever the Bible shall be preached or read in the whole world, there shall also this that they have done be told in memorial of them.*” Ibid. p. 57. &c.

The character of James the First has been greatly undervalued. In the Hampton-Court Conference, he certainly shewed a clear and ready comprehension of every subject brought before him; together with extensive reading, and a remarkably sound judgment. For the best Translation into any language, we are indebted under God to King James, who was called a hypocrite by those who had no religion; and a pedant by persons who had not half his learning. Both piety and justice require, that while we are thankful to God for the gift of his word, we should revere the memory of the man, who was the instrument of conveying the water of life, through a channel by which its purity has been so wonderfully preserved.

Those who have compared most of the European Translations with the Original, have not scrupled to say, that the English Translation of the Bible, made under the direction of King James the first, is the most accurate and faithful of the whole. Nor is this its only praise: the Translators have seized the very spirit and soul of the Original, and expressed this almost every where, with pathos and energy. Besides, our Translators have not only made a standard Translation; but they have made their Translation the standard of our language: the English tongue in their day, was not equal to such a work—“but God enabled them to stand as upon mount Sinai,” to use the expression of a learned friend, “and crane up their country's language to the dignity of the originals, so that after the lapse of 200 years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The Original from which it was taken, is, alone, superior to the Bible translated by the authority of King James.” This is an opinion, in which my heart, my judgment, and my conscience coincide.

OF THE METEORS.

We have seen that the atmosphere is a vast laboratory, in which nature operates immense analysis, solutions, precipitations and combinations; it is a grand receiver, in which all the attenuated, volatilized productions of terrestrial bodies are received, mingled, agitated, combined, and separated. Considered in this view, the atmospheric air is a chaos, an indeterminate mixture of mineral, vegetable, and animal effluvia, which the electric fluid is pervading and traversing continually. The grand changes it experiences, and of which we are sensible in extensive spaces by the appearance of water, light, or noise, are called meteors. As the state of the atmosphere is ever varying, the meteors assume different forms; some delighting us with their appearance, while others wear a terrifying aspect. In this repository is collected the gentle dew and hoar frost; here clouds are gathered and carried along by the wind, to refresh the earth in falling showers, give rise to rivers, spread vast inundations of water over the fields, or lay them under a covering of snow or hail; here mock-suns, mock-moon, halos, and rainbows, make their gaudy but transient appearance; and here the water-spout, dreadful to the mariner; here rolls the dreadful thunder, here lightnings dart their vivid flames, and sometimes striking upon the earth, destroy its productions, fill its

inhabitants with terror, and sometimes strike them dead; here the *aurora*, or streamers, the *ignes fatui*, or wandering fires, called also Jack with the Lantern; here falling stars, as they are ignorantly termed, or fiery balls of various sizes, appear with splendour during the gloom of night, and astonish mankind, who too often seem willing, with superstitious awe, to find portentous omens of dire calamities in those curious, phenomena, rather than investigate their causes, or discover their use.

To account for these various appearances in a satisfactory manner, it is plain that we ought to have an intimate acquaintance with the constitution of the atmosphere: with the nature of those powerful agents by which it appears to be principally influenced, viz. fire, light, and electric fluid; and with their peculiar modes of operation and action upon one another, and upon the atmosphere, and this in every possible variety of circumstances. Nor is even all this sufficient, the various phenomena of rain, wind, snow, thunder, heat, cold, &c. are known to depend very much upon the situation of different places on the surface of the earth; and their occasional variations are, with great reason suspected to proceed, partly at least, from changes which take place in the bowels of the earth: whence we ought not only to be perfectly well acquainted with geography, but with mineralogy also; and that to an extent at which human knowledge will probably never arrive.

In a subject so very difficult, it is not to be supposed that any thing like a certain and established theory can be laid down in this elementary work. As evaporation, however, seems to be particularly concerned in the production of meteor, we shall take a view of that operation of nature, the extent of which we have noticed in the preceding section. This process may be reckoned in a particular manner the effect of heat. Upon this principle, vapour is shown to be a compound of water and fire; and such it is supposed to be by philosophers of the highest rank. In considering this operation however, as carried on by nature, we shall soon find, that it proceeds in a manner very different from what takes place in our chemical operations. In the latter, evaporation is merely the effect of heat; and the process cannot go on without a considerable degree of it. In the natural way, on the contrary, the process goes on under almost every degree of cold we know: the vapours ascend to a height which has never yet been determined; and, from the extreme cold which they sustain, show evidently that they are connected with our atmosphere by means of some other agent besides heat. From the continual ascent of vapour, indeed, if the operations of nature were of the same kind with those of art, the upper parts of our atmosphere would be always involved in fog, by reason of the condensation of the vast quantity which continually ascends thither: but so far is this from being the case, that in those elevated regions to which the vapours continually ascend, the air is much drier than at the surface of the ground.

From many experiments, indeed, it is evident, that water, after being reduced into a state of vapour, is capable of undergoing a certain change by which it lays aside its fluidity entirely, and even to appearance its specific gravity: so that it becomes, as far as we can judge, a substance totally different from what it was before. After water has attained to this state, our inquiries concerning it must in a great measure cease; but as it is not in the immediate product of evaporation that rain has its source, and as vapours change their nature in the atmosphere, so as to be no longer sensible to the hygrometer, or to the eye, and do not become vapour again till clouds appear, we must acknowledge it to be very probable, that the intermediate state of vapour is no other than air; and that the clouds do not proceed from any distinct fluid in the atmosphere, but from a decomposition of a part of the air itself, perfectly similar to the rest.

Granting this to be the case, and we can scarcely hope for a more probable conjecture on the subject, the decomposition of the vapour will be easily accounted for.—If by any natural process the water can be converted into air, and if the latter is only water partially decomposed, then, by an inversion of the process, air may be instantly re-converted into water, and will become visible in fog or mist, or be condensed into rain, consisting of greater or smaller drops, according to the degree to which this inverted process is carried.

It is generally supposed by meteorologists, from all the clouds, fogs, rain, hail, and snow, being electrified, that the electric fluid is the agent employed in the formation of these meteors, and that it is this fluid which acts in the re-conversion of air into water. This process may be particularly observed in the summer season, when the horizon is suddenly overcast, and a copious torrent of rain ensues, which cannot be from the rising of any aqueous vapours at the time, but must be from a precipitation of water that existed in an invisible state in the atmosphere.

Water may therefore exist in the air: 1st, in an invisible state, which is the case when the dissolving power of air is considerable: 2dly, in a state of the incipient separation, in which case it forms clouds, mists, or fogs; 3dly and lastly, in a state of actual separation, in which case it forms either rain, properly so called, or snow, or hail.

ON PERSPICUITY.

Perspicuity, it will be readily admitted, is the fundamental quality of Style: a quality so essential in every kind of writing, that for the want of it nothing can atone. Without this, the richest ornaments of Style only glimmer through the dark; and puzzle, instead of pleasing, the reader. This, therefore, must be our first object, to make our meaning clearly and fully understood, and understood without the least difficulty. Quintilian, says thus:—“discourse ought always to be obvious, even to the most careless and negligent hearer; so that the sense shall strike his mind, as the light of the sun does our eyes, though they are not directed upwards to it. We must study, not only that every hearer may understand us, but that it shall be impossible for him not to understand us.” If we are obliged to follow a writer with much care, to pause, and to read over his sentences a second time, in order to comprehend them fully, he will never please us long. Mankind are too indolent to relish so much labour. They may pretend to admire the author's depth after they have discovered his meaning; but they will seldom be inclined to take up his work a second time.

Authors sometimes plead the difficulty of their subject, as an excuse for the want of Perspicuity. But the excuse can rarely, if ever, be admitted. For whatever a man conceives clearly, that it is in his power, if he will be at the trouble, to put into distinct propositions, or to express clearly to others: and upon no subject ought any man to write, where he cannot think clearly. His ideas, indeed, may, very excusably, be on some subjects incomplete or inadequate; but still, as far as they go, they ought to be clear; and, wherever this is the case, Perspicuity in expressing them is always attainable. The obscurity which reigns so much among many metaphysical writers, is, for the most part, owing to the indistinctness of their own conceptions. They see the object but in a confused light; and, of course, can never exhibit it in a clear one to others.

Perspicuity in writing, is not to be considered as merely a sort of negative virtue, or freedom from defect. It has higher merit: it is a degree of positive beauty. We are pleased with an author, we consider him as deserving praise, who frees us from all fatigue of searching for his meaning; who carries us through his subject without any embarrassment or confusion; whose style flows always like a limpid stream, where we see to the very bottom.—*Id.*

MORAL POWER OF THE PRESS.

The value of the press, as an auxiliary in the cause of benevolence, is strikingly exhibited in the following estimate. Without the aid of printing, some of our noblest institutions, as the Bible and Tract Societies, could not even exist, and all the benevolent operations of the age would be reduced to a very low scale.

It is announced in the London Times, that that paper is now printed with an improved machine, which takes off the astonishing number of four thousand copies in an hour, or seventy in a minute. It is computed that to write out the contents of one of the numbers of that paper would employ an amanuensis, six days; and as about 8000 copies are circulated daily, it would constantly require 40,000 persons to accomplish what is now done with one press.

The American Bible Society, is now prepared to print at the rate of three hundred thousand copies of the Scriptures yearly. We shall leave it to our readers to make the estimate how many scribes would be required to produce Bibles at this rate, together with the number of buildings, desks, &c. which would be necessary for their accommodation.

But this is not the whole view of the matter. The great saving of paper is to be taken into the account—to say nothing of the comparative neatness of execution. "The paper requisite for an amanuensis to write out in an ordinary hand, the contents of the Times newspaper, would cost twelve times as much as the paper used for printing it; the great bulk of this paper would make it very inconvenient to read, and almost impossible to circulate, the journal,

The importance, of compression, then, is obvious, and if, for the sake of it, the amanuensis should be obliged to compress his writing into the same space as the printing, supposing it possible, it would take at least four times as long to perform his task. To write out in this way the Times newspaper would, then, occupy one hundred and ninety-two thousand scribes. But the press which works off this newspaper is moved by steam, and completes the impression in two hours; if it were necessary, the same press might be kept going twenty-four hours, in which time it would do the work of two millions two hundred and four thousand scribes!!! Yet all the manual operations which produce this result are performed by about two dozen hands! Such are the advantages we owe to mechanical art, that one man can do, in the present day, what, four centuries ago, would have required one hundred thousand!"

CIVIL SOCIETY.—The only true and natural foundation of society are the wants and fears of individuals.—Not that we can believe, with some theoretical writers, that there ever was a time when there was no such thing as society, and that from the impulse of reason, and through a sense of their wants and weaknesses, individuals met together in a large plain, entered into an original contract, and chose the tallest man present to be governor. This notion, of an actually existing unconnected state of nature, is too wild to be seriously admitted; and besides, it is plainly contradictory to the revealed accounts of the primitive origin of mankind, and their preservation 2000 years afterwards: both of which, were effected by means of single families. These formed the first society among themselves, which every day extended its limits; and when it grew too large to subsist with convenience in that pastoral state, wherein the patriarchs appear to have lived, it necessarily subdivided itself by various migrations. Afterwards, as agriculture increased, which employs and can maintain a much greater number of persons, migrations became less frequent; and various tribes, which had formerly separated, reunited; sometimes, by compulsion and conquest, sometimes, by accident, and sometimes perhaps, by compact. But though society had not its formal beginning from any convention of individuals, actuated by their wants and fears, yet it is a sense of their weakness and imperfection that keeps mankind together; that demonstrates the necessity of this union; and that, therefore, is the solid and natural foundation, as well as the cement of society. This is what we mean, by the original contract of society, which, though, perhaps in no instance, has ever been formally expressed at the first institution of a state, yet, in nature and reason, must always be understood and implied in the very act of associating together. viz. that the whole should protect all its parts, and that every part should pay obedience to the will of the whole; or, in other words, that the community should guard the rights of each individual member, and that, in return for this protection, each individual should submit to the laws of the community; without this submission of all, it was impossible that protection could certainly be extended to any.

GOVERNMENT.—When society is once formed, government results of course, as necessary, to preserve and keep, that society in order. Unless some superior be constituted, whose commands and decisions all the members are bound to obey, they would still remain as in a state of nature, without any judge upon earth to define their several rights, and redress their several wrongs. But, as all the mem-

bers of society are naturally equal, it may be asked into whose hands are the reins of government to be intrusted? In general, all mankind will agree, that government should be committed to persons, in whom those qualities are most likely to be found, the perfection of which, is among the attributes of him, who is emphatically styled, the Supreme Being; viz. the three grand requisites, wisdom, goodness, and power: wisdom, to discern the real interest of the community; goodness, to endeavour always to pursue that real interest; and strength, or power, to carry this knowledge and intention into action. These are the natural foundations of sovereignty, and these are the requisites that ought to be found in every well-constituted frame of government.

DIFFERENT FORMS OF GOVERNMENT.—The political writers of antiquity will not allow above three regular forms of Government; the first, where the sovereign power is lodged in an aggregate assembly consisting of all the members of a community, which is called *democracy*: the second, where it is lodged in a council composed of select members, when it is styled *aristocracy*: the last, where it is intrusted into the hands of a single person, and then it takes the name of *monarchy*. All other specimens of government, they say, are either corruptions of, or reducible to these three. By the *sovereign power*, is meant the making of laws; and whosoever that power resides, all others must conform to, and be directed by it, whatever appearance the outward form and administration of the government, may put on. For it is always at the option of the Legislature, to alter the form and administration, by a new edict or rule, and put the execution of the laws into whatever hands it pleases; and all the other powers of the state must obey the Legislative power in the execution of their several functions, or else the constitution is at an end.

In a *democracy*, where, the right of making laws, resides in the people at large, public virtue, or goodness of intention, is more likely to be found, than in either of the other forms of government. Popular assemblies are, however, frequently weak in their plans, and slow in their execution, though they generally mean to do the thing that is right and just, and have always a degree of patriotism or public spirit.

In *aristocracies*, there is more wisdom to be found than in the other forms of government; being composed, or intended to be composed, of the most experienced citizens; but there is probably less public spirit, than in a republic, and less strength, than in a monarchy.

A *monarchy* is indeed the most powerful of any, all the sinews of government being knitted and united together in the hand of the prince; but then there is imminent danger of his employing that strength to improvident, selfish, or oppressive purposes.

Thus, these three species of government have, all of them, their several perfections and imperfections.—*Democracies*, are usually the best calculated to direct the end of a law; *aristocracies*, to invent the means by which that end shall be obtained; and *monarchies*, to carry those means into execution. The ancients, as before observed, had, in general, no idea of any other permanent form of government but these three; for though, Cicero declares himself of opinion, "*esse optime constitutam rempublicam quae ex tribus generibus illis, Regali, optimo, et populari sit modice confusa*"; yet, Tacitus treats this notion of a mixed government formed out of them all, and partaking of the advantages of each, as a visionary whim, and one, that if effected, could never be lasting nor secure.

RELIGIOUS INTELLIGENCE.

Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church in the United States of America.

The General Assembly of the Presbyterian Church commenced their Session in Philadelphia, on Thursday, May 13th 1827. The sermon at the opening of the Session was preached by the Rev. Dr. McAuley of New-York city. The Rev. Dr. Herron of Pittsburgh, was chosen Moderator. The Session was closed on Wednesday, May 30th.

The Narrative of the state of religion in the Presbyterian Church, was compiled from documents laid before the Assembly. It brings to view, and laments, the many evils which exist to an alarming extent—Sabbath-breaking, intemperance, profane-ness, gam-

bling, and lotteries, which in many States are encouraged by legislative patronage; also the want of evangelical zeal which prevails in many places among the professed disciples of the Lord Jesus.

Respecting the want of religious teachers within their limits, it is remarked—

In surveying the destitute settlements which are without the regular ministrations of the Gospel, the remote northern parts of the State of New-York, the States of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste, without labourers to cultivate it. Now and then, a travelling missionary scatters the seeds of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation. Of this we have painful evidence in the fact, that within the limits of a single Presbytery in the synod of Indiana, *five churches have become extinct during the last year, from this cause.* The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the labourers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Sabbath," and he come and smite us with a curse.

In enumerating the blessings of the past year, the Assembly would notice with thankfulness the growing spirit of pious and benevolent enterprise. Bible, Tract, Missionary, and Education Societies are multiplying in almost every section of our church, and are increasing in efficiency and usefulness. The American Home Missionary Society has been conducting its operations during the past year with augmented success. The Pennsylvania Home Missionary Society has also been labouring in the same good cause. Christians seem to be rising to the fulfilment of their master's command, and engaging with an active zeal in the work of preaching the Gospel to every creature. A noble liberality in furnishing means for the support and extension of benevolent institutions prevails. The cause of Christ is drawing contributions from every department in society. And it is matter of gratulation that professional men of high character and standing, are becoming more decidedly the patrons of these efficient charities.

Bible classes are to be found throughout a large portion of our churches, and have been greatly blessed as a means of instruction and conversion. As nurseries of truth and piety, they deserve to be tenderly cherished and faithfully sustained.

The system of Sabbath School instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage. The American Sunday School Union, concentrated in the city of Philadelphia, is in successful progress, and promises to be a rich and lasting blessing to our country, and to the church of God. To recommend it to the prayers, and the vigorous co-operation of all our churches, it need only be stated, that in their last annual report, the managers inform their patrons, that from correct sources, they are able to number upwards of *fourteen hundred souls*, including teachers and pupils, who have been hopefully converted by the instrumentality of schools in their connection, since the last year. Men of rank and influence are lending a helping hand to this benevolent enterprise. Let this work of pious charity proceed—heaven shall recompense its deeds of mercy.

As associated with these religious and benevolent institutions, and contributing their spiritual effect, is the Monthly Concert of Prayer, which appears to be extensively observed. Other meetings for prayer and conference are multiplying, and giving expansion to the labours of Christian benevolence. Indeed the spirit of prayer is the very spirit of Christian effort, and breathes its hallowed influence over every institution which has for its object the glory of God, and the salvation of men. The Assembly would look forward to the day when the voice of prayer shall be heard from every dwelling, and when our concert for prayer, shall be crowded with the sons and daughters of the Almighty, invoking the effusions of the Holy Ghost on all the inhabitants of our guilty world.

The cause of Seamen continues to receive a liberal and increasing patronage in our great commercial cities. In Charleston, Baltimore, Philadelphia and New-York, the friends of piety continue to labor with unabated zeal, for the salvation of this long neglected portion of our race. The American Seamen's Friend Society, is noticed as an important engine in contributing to their spiritual welfare.—They ask, and the Assembly would ask for them the prayers of all the churches.

The past year has been emphatically a year of revivals. To enumerate all the towns and congregations on which God has poured out his Holy Spirit, would swell our report beyond its assigned limits. Suffice it to say, that upwards of twenty Presbyteries have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church. Within the bounds of the Synod of Genessee, we may mention the Presbyteries of Rochester and Buffalo. In the Synod of Geneva, the Presbyteries of Bath, Geneva, Onondago and Cayuga. In Onondago, from 400 to 500 have been added to the church, and in Cayuga, about 900. In the Synod of Albany, the Presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited. In Oneida, 1,300 are reported to have joined the church, and in the Presbyteries of Oneida and Ogdensburg, some thousands are enumerated as the hopeful subjects of converting grace. In the Synod of New-York, refreshing influences have descended on portions of the Presbyteries of Long Island, North River, Hudson, and the first Presbytery of New-York; in the Synod of New-Jersey, on the Presbyteries of New-Brunswick and Elizabethtown, in the Synod of Philadelphia, on a few of the churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the city of Baltimore, a good work is now in progress in the first and second churches. In the Synod of Kentucky, the Presbytery of Transylvania has been signally blessed. In the midst of other trophies of converting grace, they have to record the hopeful conversion of the teacher, and several of the pupils in the Institution for the Deaf and Dumb, within their limits. In the Synod of South Carolina and Georgia, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favored. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is continuing to do for his Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer, that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him, may be richly endowed with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens in Georgia, and Dickenson, in Pennsylvania, have all participated more or less in the spiritual bounty of heaven's converting grace.

After noticing the state of religion in other portions of the church in this country, as presented by delegates from different ecclesiastical bodies, it is added—

In closing this narrative, the Assembly would remark, that their present session has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread before their eyes, and while they have been excited to mourning, for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace. Called upon by the signal movements of Jehovah's providence and love towards them, and the churches under their care, the General Assembly appropriated an entire day during their sessions, to the solemn duties of thanksgiving, humiliation and prayer. As the representatives of the Presbyterian Church in the United States, they endeavoured to bring the whole interests of that church before the throne of grace, and in the name of their ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era

in the history of their ecclesiastical proceeding, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour. May the good Lord hasten forward the long expected hour, and let our united cry be, "Even so come Lord Jesus, come quickly. Amen."

SABBATH SCHOOLS.

From the Christian Advocate and Journal.

IMPORTANCE OF SABBATH SCHOOLS.

[CONCLUDED.]

When I have seen young persons, whose services have been solicited as teachers, excusing themselves because they have no time, and yet they have spent an hour or more in cleaning their boots or shoes, which should have been done on Saturday; or in putting on unnecessary finery, to show off their persons to advantage—these are poor excuses, say I, for neglecting the duty you owe to the sabbath school.

There was a young man, who had for his friend a teacher that often warned him. "Ah!" said he, as he took his gun on his shoulder, to go on the island to hunt, "you may say what you please, I shall have my own way; and though you may talk about death and judgement, these things will do for others, but not for me: it is better to hunt than to be shut up in school."

A little while after he was taken sick, and when he was visited by the teacher he found him deranged; and he died without hope—proving how mistaken he was in thinking it better to hunt than to attend sabbath school.

When I have visited families where the children were unruly, and heard their parents complain of the trouble they gave them—when I have heard the same children in the street, taking the Lord's name in vain, and have marked that they were never catechised—no wonder, I have thought, that they give you trouble. You should take them by the hand yourself—show them you will not allow of their just running into the church, so as to learn the text, and then disturbing the congregation by leaving their seats; but that you mean to exact of them a rigid account of the manner in which they spend his day; and then, if you would have a seal set on all your labors, send them to sabbath school.

In short, are you young, and desirous of becoming useful? go to the school. Are you a member of the church of Christ? if you would "hold fast wherunto you have attained," be diligent in this work. Are you a parent, and would you have the good impressions on the minds of your children deepened? Are you a sister, and would you have your brother awakened? Are you a child, and would you learn to fear God, and honor your parents' and when you die be admitted into heaven? Are you an orphan, and need friends? Are you rich, and inquiring "who shall show me any good?" Are you ignorant, and wish to become wise? Are you wise, and would you turn your learning to good account? Are you aged, and can enforce your counsels by the experience of years? or a child, and need those counsels? Are you a master, whose example may be felt in influencing any others dependent on you? or are you a servant, and would wish to secure the approbation not only of your earthly master, but of him who is Master of us all? in every case, under every circumstance in life, whether your station be high or low, rich or poor, bond or free, turn your attention to the promotion of sabbath schools. H.

COMMUNICATION.

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

Lo this only have I found, that God hath made man upright; but they have sought out many inventions.

ECCLESIASTES.

SIR.—One of your Subscribers respectfully requests, that you will give a place in the Columns of your Paper, to the following reflections, upon the all-important and very interesting interrogation—*What is the Moral State of Man?* Not only the necessity but the propriety of God's sending his Son to die, rests upon the question. If man be really so depraved and criminal, that according to God's holy law, he is without help and without hope, justly exposed to inevitable punishment; then redemption appears the work of infinite wisdom and sovereign love. It is a well known fact, that those who deny the moral depravity and entire alienation of man from his Maker, deny also the atonement of Jesus Christ. And indeed it is but consistent that they should. But Christ dying for all, in the judgment of an inspired writer implies, that all were dead for whom he died. Were not this the moral condition of man, and he therefore exposed to the just indignation and wrath of Jehovah, the obedience and death of Christ,—which were for ages the song of the Prophets, the glory of the Apostles, and the joyful hope of Saints and Martyrs—would loose all its heavenly beauty and sink into insignificance. The doctrine of human depravity, and the doctrine of the atonement, are intimately connected with the experience of all true believers; the more deeply they are affected with their own guilt and helplessness, the more evident to them is the necessity of the atonement—the more clearly do they discern its nature, and the more sweetly do they enjoy its blessings. While they have proper apprehensions of their own character, every petition for pardon, every desire for salvation, every hope of the eternal inheritance, is associated with the name of Jesus. But suppose a man to be unacquainted with the corruption of his nature, and altogether insensible of the requirements of God's holy Law, how could he rightly understand the mediation of Christ, or what conception could he have of the infinite value of his precious blood. The doctrine of human depravity is closely connected with that of regeneration. Our Saviour in his discoursing with Nicodemus, on the necessity of the new and heavenly birth, bore a faithful testimony to this truth; "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." And so does his servant the Apostle: "You hath he quicken'd who were dead in trespasses and sins." But Sir, if mankind are not dead, what need of quickening? If they are not the subjects of radical and native corruption, what need can there be of a new creation; in short if their first birth leaves them holy as some have falsely imagined, what occasion for their being born again? Were they the subjects of any real goodness, that goodness, without a renovation of nature might be cultivated, improved, and perfected. This doctrine, however important, appears weakness and folly to those who deny, or overlook the Scriptural account of their nature.

But be their puny evils whatever they may; the truth is not therefore the less creditable—that testimony from which there is no appeal, pours in its evidence from every quarter, and affords the most cogent and irrefragable proof that Sin, like a mighty conqueror, hath entered into the world, and despoiled all the human race—pouring its dreadful contagion throughout all ages, and in all generations. Let us hear the Royal Psalmist on this subject: "Behold I was shapen in iniquity; and in sin did my mother conceive me." This one quotation is in every respect so full and express to our purpose that it will not be necessary we presume to have recourse to any thing further at present in order to establish this point. We shall therefore pass on to observe, that in our apprehensions, the doctrine of justification stands or falls, according to the ideas that men entertain of their moral condition. If we are indeed alienated from the life of God, through the ignorance that is in us, and enemies to him in our minds by wicked works—on what can we found our hopes of justification before God but the perfect atonement of Christ. But if we are so misled by the pride of our hearts, as to consider our nature in some degree holy, and our lives, only interspersed with occasional deviations from the path of uprightness: what idea can we have of justification through the free and superabounding grace of God. The thought of being justified through faith in the atonement of the Redeemer, must appear disgusting to the self-righteous and arrogant spirit of such unhumiliated sinners; while those who yield cordial and full assent, to the humbling account which the Scripture gives of apostate man; this doctrine will not only appear plain and worthy of their humble belief; but will be reviving and glorious,—the spring of all their hopes,—the firm and unshaken ground on which they rest their all for eternal salvation. And here we think it not improper to observe that in our opinion there can be no just view of evangelical truth, without the belief of human depravity. The denial of which would imply also a denial of the scripture doctrine of regeneration—they being inseparably connected, as we think has already been shewn, upon the soundest principles of reasoning. But should any be inclined to think that I have been too severe in my observations, let them but turn their attention to what saints of the highest eminence have said in their most solemn devotions. With what sincerity, with what unceasing earnestness do they approach, unto God, saying "Behold I am vile." "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Create in me a clean heart and renew a right spirit within me." This language accords with the experience of believers in all ages. And is not confined as some have presumptuously asserted to an adulterous murderer; "but ourselves also," says an Apostle, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." But Sir, I have already extended my remarks to a much greater length than I at first intended; therefore without troubling you with any thing further hasten to acknowledge, myself

Ever yours most respectfully,

CHRISTIANUS.

Frederickton, 25th February.

POETRY.

ORIGINAL POETRY.

Lines written during convalescence after severe illness

When late O Lord! in deep distress
To thee I humbly pray'd,
Thou didst thy sorrowing suppliant bless
With consolation's aid.

Compos'd my anxious, restless mind,
Lull'd every care to rest,
Whispering, though now we sorrow find,
The future will be blest.

Oh then! if in affliction's hour
Thou dost such comfort give,
Grant me when sorrow's reign is o'er
For thee alone to live.

From the Christian Advocate
PRAISE TO GOD.

Awake my soul! to contemplation turn,
Rouse my poetic fire, incessant burn;
Eternal Spirit fan the holy flame,
Fann would I offer incense to thy Name.
Though I have not a muse of Homer's race,
Nor boast of Milton's fire, nor Virgil's grace,
Though the famed poets all superior chime,
Yet I can sing of truth and love divine:
If not my harp like Orpheus' be strung,
My Gigue is what the angels long have sung,
And if Eternal Wisdom grant his grace
Th' inspire, and then attend my humble lays,
Truth may beam forth to some brighted mind,
That they the path to paradise may find.

—To thee, O Lord,

Who dost thy help to all that seek afford,
I bring in sacrifice my little all,
My body, soul, whatever mine I call.
Thy mercy, when I trod the way to hell,
And long against thy mercy did rebel,
Thy mercy stopp'd me in the downward road,
And brought the rebel to a pard'ning God.
Long had I, Pharaoh like, withstood thy grace,
Long walked with the proud, ungodly race:
Stray'd near the pit wide gaping for its prey,
And nearly reach'd the end of the broad way;
I hover'd round the crater, O my soul!
Why plunged I not the deep and fiery pool?

Mercy saw,

Silenced the thund'ring of the righteous law,
Embraced me in her arms, redeem'd from death,
That Mercy I would praise with ev'ry breath.
How many sinners in like manner stray;
Death's at the door, yet still they giddy play,
'To laugh and idly sport in all their care,
On the dread brink of horror and despair.
Oh how I long that they may rescued be,
To sing, rejoice, and go to heaven with me
But still of mercy I presume to sing,
Thou everlasting, universal King.
Thy mercy oft hath check'd my wand'ring feet.—
Horns up my soul with consolation sweet,
When the mad billows of affliction came,
Thy hand the raging of the storm could tame.
When calumny her hundred mouths employ'd,
And envy to despoil me, I enjoy'd
Thy guardian care, by thee I firmly stood.
And praised thy name, 'Thou only Wise and Good.
When sickness too, fell harbinger of death,
Came rushing on, contending for my breath,
Thou Lord, my great Physician didst appear,
And save from death, and save from every fear
What shall I render to thee, gracious Lord,
For all the mercies thou dost me afford?
While others sing of heroes and of war,
And tune their harps to themes which I abhor,
Be mine the task to sing of grace and love,
Reveal'd to man by the great God above.
O had I powers like angels round the throne,
I'd raise my notes, Great God, to thee alone;
Could I outsing the bards of Greece and Rome,
Should every muse to my assistance come,
And could my strains strike ev'ry mortal ear,
Angels and men my vocal numbers hear,
I'd sing of mercy—mercy to mankind,
Mercy, which ev'ry guilty soul may find.
Come then, poor sinners, to the mercy seat;

Come Christians, and the praise of God repeat;
Let all the earth, the ocean, and the skies,
And all the saints that rest in Paradise;
Let angels too, the noble anthem join,
Of mercy sing, of grace, and love divine;
Beyond the fixed stars reverberate
His name, Jehovah, wise, and good, and great;
Throughout all space, and through eternity,
Extol the THREE IS ONE, and ONE IN THREE.

LADIES' DEPARTMENT.

INFLUENCE AND EDUCATION OF FEMALES.

If at any time any improper discourse should be addressed to young ladies, which has a tendency to indecency, immorality, or irreligion, they should be taught to express a marked disapprobation both in words and countenance. So great is the power of the softer sex in meliorating the characters of men, that if such was their uniform behaviour I doubt not but that it would much contribute to reform the morals of the age.

Dr. Darwin says that young ladies who continue at school to a later age "should be formed into a class and properly instructed in domestic economy, each of them superintending the business of the family for a week, or a month, by turns; not only providing for the table and directing the cookery, but they should also be taught other parts of domestic employments, as cutting out livers, and making them with plain and strong needle-work, either for their own families, or to be given for clothing for necessitous infants and mothers."

The part of economising and rendering all kinds of food as palatable and nourishing as possible, by different modes of cookery, will repay the mistress of a household for the investment, and should indisputably form a part of the regular instruction of young females. To this, as they advance towards maturity, may profitably be added the knowledge of the value of all the necessary articles consumed in the family, whether for the table or the wardrobe, as well as the quantities of each which are requisite for their respective uses. As theory is of little avail unless exemplified by practice, they should be habituated to fill the department of housekeeper, under the inspection of their mother, not only by purchasing the different commodities wanted for the use of the family, but likewise by keeping an exact account of the domestic expenses, which will afford opportunities of teaching them a judicious application of money, and giving them distinct ideas, where frugality may be properly exerted, and where greater latitude may be allowed.

In educating a young woman, care should be taken not to raise her expectations above her rank and fortune; for many have paid dearly for having aspired too high; and what would otherwise have rendered them happy, became disgusting by looking up to a superior station in life.

Collect for the Fifth Sunday in Lent.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen

LOCAL.

CHURCH OF SCOTLAND IN NEW-BRUNSWICK.

It must be gratifying to the members and friends of that Establishment, in this Province, to learn that notwithstanding of the little home encouragement and support which can be promised it, and the comparatively limited patronage of a local kind with which it is fostered, the number of its Churches is greatly on the increase. At Miramichi, the foundation stone of St. James's Church near the Court House, was laid several years ago under the auspices of His Excellency Sir HOWARD DOUGLAS, when he paid his first visit to that section of the Province, and though after the building had considerably advanced it was reduced to ashes by the great conflagration in October, 1825, yet it has since been making progress to completion, and promises at no distant day to be ready for the celebration of Divine Service according to the simple rites of Scottish worship. At Fredericton a most eligible piece of ground has been granted by the Governor and Council for locating a Church of the same communion, and liberal subscriptions have been given in aid of its funds by persons of all ranks and denominations in that Parish, as well as by some generous individuals of our own community. In the Parishes of Springfield and Norton, King's County, buildings for the same sacred purposes are going forward with much spirit, activity, and vigour. And in the Parish of St. James, on the Schoodie, where there are populous settlements of the "sons of the mountain and the flood," steps are at present being for permanently securing among them the ordinances of religion in their native tongue, through the ministrations of a respectable Gaelic Minister in Holy Orders of their National Church. These facts speak volumes, and such laudable exertions surely deserve every possible encouragement.—*Us recet.*

We cannot forbear from expressing our sincere wish, and hope, that all these Churches may be shortly filled, with crowds of spiritual worshippers.

MR. McLEAN'S SERMON.

With much pleasure we acknowledge the receipt of a copy of the Rev. JOHN McLEAN'S Sermon against Intemperance, which was kindly sent by the Editors of the St. Andrews' Herald.

The Sermon "was preached on the 13th January last, in the Court House, at Richibucto; before the Magistrates, Juries, and other Inhabitants, at the opening of the General Sessions, being the time at which licences are granted annually." Of the Preacher we have not any personal knowledge, but he appears to us, to have been deeply impressed with a sense, of the awful responsibility, and with the dignity and importance of the Ministerial Office; and also with an affecting view, of the exceeding sinfulness, and of the absolutely ruinous tendency of the degrading vice against which he contends. The baleful effects of drunkenness, as utterly inconsistent with the existence of the religious principle, and the discharge of any religious duty; and also as disqualifying its unhappy subjects from a due performance of any of the proper duties of social life, are clearly and strikingly portrayed; and the Preacher, so far from softening down the truths of God, to accommodate or to countenance the propensities or the habits of men, with the confidence proper to an ambassador of Christ, faithfully and fearlessly, bears his testimony; delivers his own soul; and testifies, that "drunkards shall not," and that they cannot, "inherit the kingdom of God." His language is indeed strong, and uncompromising; but the awful and extensive prevalence of drunkenness, and the numberless evils and miseries, that spring from it, and that follow in its train, are more than a sufficient apology for the earnestness of his appeal.

We consider the Sermon, as a happy instance of Ministerial fidelity, well worthy of imitation: it must have produced a salutary effect when delivered; and we indulge a hope that its circulation through the Country will be attended with happy consequences.

We do therefore cordially, and respectfully recommend it to Ministers, to Magistrates, to heads of families, and to the young.

We hope it will have an extensive circulation, and that the Divine blessing may render it effectual to the end intended.

The Sermon will shortly be on sale, at the Book Store of Mr. McMillan, Prince William-street; and as the profits of the work are to be applied to religious purposes, we trust that the friends of temperance, and all who are disposed, to encourage the progress of religion will contribute to its circulation.

MAD DOGS.—In the Parishes of Norton and Kingston, and the parts adjacent, the inhabitants are in a state of great alarm, on account of a number of dogs, having lately become mad. The whole stocks of several able farmers' Cattle, Sheep, &c. &c. have been bitten, and symptoms of incipient madness, begin to appear. We are informed that a Cow belonging to a Mr. SINNOTT, in the L. or Cove in this City, manifested decided symptoms of madness last evening. She is supposed to have been bitten some time ago, by a dog which accompanied a friend of Mr. Sinnott's from the Country.

DIED,

At Port Maria, (Jam.) on the 16th of December last. Capt. ALEXANDER TAYLOR, of the Brig Harriet of this Port. Captain T. was a native of North Britain, and was much respected in the line of his profession, and has left a wife and two children to lament their loss.

AGENTS FOR THIS PAPER.

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