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S. U. Thompson

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, MARCH 14, 1820.

NO. 8.

OBITUARY.

NOTICE OF THE DECEASE OF MRS. ELIZABETH BISHOP,
OF THE SANDWICH ISLANDS MISSION.

(Concluded.)

Mrs. B. was one who ever felt the most lively concern for the welfare of her children, situated in this land of strangers, and witnessing the corrupt manners that surrounded them. It was one great burden of her daily prayers, that they might be preserved from the influence of pernicious examples. It can well be imagined, therefore, what must have been her feelings, in the prospect of leaving them in their infantile state. Many indeed were the tears which she shed, and the prayers which she offered up on their behalf, that if possible, her life might be spared for their sakes. But God was gracious to her in this also, and gave her strength to resign them into his hands, and assurance, that he would raise up kind friends to provide for them, when she was no more. I was both much surprised and comforted, to find her, who had scarcely been absent from them one hour, so willing to commit them to the future care of others whom she knew not, assured that God would be their protector and better portion.

It was a source of great grief to her mind, that she could find no one of all that visited her in her sickness, who seemed to think with her, that she would not recover. The subject of death was one upon which she desired to converse often; but those with whom she spoke on the subject, felt that such an event was improbable; and instead of sympathising in her feelings, would usually request her, for the sake of her health, not to indulge in those reflections, for there was no probability that she would die under this complaint. "It is trying," she would reply, "that none can be found who feel with me that death is nigh; but," she would add, "it is all right: I must pass the Jordan of death alone: there none can bear me company, and why not learn the way alone, since it is the Will of my Heavenly FATHER." Indeed it was our ignorance of the full extent of her disorder, supposing it was dyspepsy merely, that induced us all to think that her sickness, though severe, would eventuate in her restoration to health. But no assurances from physicians or friends could alter her views of this subject: she would lay her hand upon her heart and say, "Here it is; I feel that death is near and has begun his work. The sensations of my own breast tell me that I shall not recover."

She would often express the liveliest gratitude to those who attended upon her to administer to her comfort. "May the Lord bless you," she would say, "I am not worthy of your kindness, nor can I ever repay you; but I pray God to bless you, and reward you. Should I ever recover, I am sure I should be willing to wash the feet of you all." At other times she would say, "O you know not how it humbles me to see your concern for one so unworthy: if you knew but half of my sins, you would not, I am sure you could not, waste your precious time upon me so undeserving." But the greatest grief of all, and that which caused her deep humiliation of heart, was, that I should be called from my appropriate work to attend upon her. "When souls are perishing for lack of knowledge," she would say to me, "is it right that you should forsake your work of preaching and translating the Word of God, to attend upon me, who have merited nothing but displeasure from the hands of my Heavenly FATHER? I fear I am answerable for all this." When I assured her it was not so; that she was no more answerable for my attendance upon her, than she was accountable for her illness, she replied, "I fear that it is my own imprudence that has brought me here; and if so, am I not accountable for the consequences?"

In all her religious views, even in the darkest hours, I observed that her faith in the Word and Providence of God, in the fullness and all-sufficiency of the Saviour remained unshaken. She felt no doubts concerning the truth of what God had revealed; there all was clear, and the only difficulty that remained was, the inability to appropriate the promise to her own case. During the hours of her

spiritual darkness it was truly edifying to see with what earnestness she sought after the evidences of a true faith, and with what jealousy she watched over her heart and conscience, lest she might mistake the shadow and lose sight of the reality. "This," she would say, "is not an hour for me to sit down satisfied with past attainments, and past experience: I must go back again to the first principles of faith: I must feel something more than the hope arising from what I have done: I must have stronger evidence of acceptance than that arising from love to the brethren. My love to them may have been only natural affection, common to all towards those with whom they associate, and with whom they are in the interchange of kind offices. I must feel the Spirit of Christ within me, subduing my sinful heart and implanting holy affections, and an overcoming faith."

These seasons of doubts and fears, and expressions of great concern lest her religion had been hypocritical, used regularly to return with the paroxysms of her disorder: but as these passed away her mind would again become tranquil, and hope would again revive. Still there was no ecstasy, no assurance that her foundation stood strong; it was the trembling hope of one who felt that pardon was wholly unmerited, and granted solely for the sake of Christ.

After her return from Oahu to Kairua, and while sinking fast towards the grave, her mind was more at rest. The fears and doubts that had so distracted her mind, passed away, and a cheerful hope succeeded in their stead. She would often say, "I feel that Jesus is mine; that he has accepted me and will take me to himself, when I go hence." She spent much time, during the intervals of pain, in prayer for herself, her husband and children, her brethren and sisters of this mission, and for the whole Church of God. It was at this time, that the pains which heretofore had been confined to her body and limbs, attacked her head, and at times almost deprived her of reason. She had often expressed her thankfulness, that in all the pain she endured, her head had been quite free; but now the trial of her patience was come. Agonies to which she had before been a stranger, racked her brain. We bathed her head in cold water night and day, and some one constantly held it with both hands, "to keep it," as she would express it, "from falling to pieces." She had often expressed to me a desire to remove into the country, where she thought the cold air and bathing her temples in the mountain water would give her some relief. We felt the difficulty of making the attempt: for at this time she was exceedingly reduced, and could not even turn herself in bed. She was accustomed to be laid upon a litter every morning, and evening, and carried out by two men to take an airing. One morning, during her usual airing, she ordered her bearers to ascend with her towards the mountain. They did so, bore her nearly half the way thither, and then returned. On her arrival she expressed herself refreshed by the excursion. The next morning, therefore, we undertook to remove her on her litter; and much to our satisfaction, she endured the excursion with little fatigue. She remained in the country six days, but she suffered almost incredibly from the effect of the cold nights upon her emaciated frame; so that the object after which we sought, was defeated.

It was while in the country, separated from the society of every brother and sister, and in the near prospect of eternity, that she seemed to gird on anew her armor to meet the coming foe. I had until this time indulged hopes, that by the Blessing of God, she might eventually recover, but these hopes had for sometime been diminishing, and now they were quite gone. The pallid sunken cheek, the hollow eye, the diminished pulse, and wandering reason, convinced clearly to my mind, that death was near. When I informed her of my apprehensions, she seemed almost relieved in her mind, and replied, "It is well: death has no terrors: it is what I have looked and waited for, as a release from the pains that assail my frame. I have long given up all thoughts of recovery, and death only appears desirable. And you my

dear husband," she added, "the Lord will comfort and bless you under your bereavement, and give you many souls for your hire. Remember the promise, 'they that go forth weeping, bearing precious seed, shall return again rejoicing, bringing their sheaves with them.' Take care to continue faithful, steadfast, and abounding in the work of the Lord, and this promise is yours." A little after, having lain some time with her eyes closed, she opened them and said to me, "I have been praying for an overcoming faith, that I may come off a conqueror in the hour of conflict. Pray for me, O pray for me, that the everlasting arms may be my support, when heart and flesh shall fail." She then desired me to sing to her the words of the dying Christian, "Vital spark of heavenly flame," &c.

I had scarcely commenced, when she interrupted me by saying that her nerves could not bear singing, and requested me only to repeat it. After I had finished, and asked how she felt, I found that her reason was again wandering, and I said no more.

At another time, during an interval of pain, she spoke to me of her children now about to be left orphans. She said she had resigned them into the hands of God; charged me to be kind to them, and to leave no suitable means untried to procure for them a good home in America. "I, also," she added, "was once an orphan, and know too well the ills of orphanage not to be solicitous for my dear children." It was about this time, as near as I remember, that I asked her whether she had any message to leave in my charge to her friends, either here or in America. "Yes," she replied, "tell my brethren and sisters of the mission, that I love them unto the end; that I have nothing to bestow in return for their kindness to me, but my thanks and my prayers for their prosperity in their labour of love. Tell my dear American friends, that they will neither see, nor hear from me again in this life, but that I hope hereafter to meet them again, to part no more forever, and tell my dear pupils at Kairua, that after a few days, they will see me no more; that it was my hope to live long, and to have met with them for many days to come. Tell them to forgive whatever they have seen in me, that they thought amiss; to listen to the words of their teachers, and above all, to seek earnestly after the word of life and the way of salvation; to hold fast to the right way unto the end. Charge them to remember my dying words that we may all meet again in heaven."

About one week before her death, when revived a little, after a season of great exhaustion and fatigue, she called for her children, when they were brought, she laid her emaciated hands upon the head of each and said, "The Lord shield this defenceless head underneath the shadow of his wings." She then kissed them and wept.

Each day now presented some new symptom of approaching dissolution. Three days before her departure, she became entirely bereft of her reason, and ceased to know her friends and attendants. About the middle of the night, when the afflictive event took place, I seated myself by her. The pulse was by this time scarcely perceptible. I held her cold hand in mine for some time, when I heard her say, in a broken, inarticulate voice, "Let me depart in peace." Thinking she might wish me to leave her a little to quietude, I removed my chair to the door, and thought upon the glories that would open on her soul, when released from its crumbling tenement. In a little time, I inquired of the female attendants how she appeared; and they motioned to me that she was asleep. I immediately caught a lamp and hastened to her; but she was gone. Without a struggle or a groan, she gently breathed forth her spirit into the arms of her Saviour.

The funeral services were attended on the Saturday morning following, when a numerous procession of females all dressed in mourning followed her to the grave. She rests in peace, in the church-yard, there to await the joyful summons of the last trumpet.

pet to rise and ascend to the bosom of her Saviour, whom she served and owned on earth.

I will not murmur. The Lord has been very gracious to me in this hour of trial. He has given me abundant consolations, the comforts of his Spirit, which are neither few nor small. It remains for me now to buckle on my armour, and to go forth anew in the strength of his grace, to preach salvation in the name of his Son. The dispensation which has rendered the nearest kindred ties that bound me to the earth, is indeed dark and mysterious; but upon it all light is already shining. Upon my release from a long protracted sick room, I find myself in the midst of an extensive revival of religion, and surrounded by a goodly company who sympathize with me, all of whom are either rejoicing in hope, or anxiously enquiring the way of salvation. My house is visited from morning until bed time, by persons seeking the light of life. Had I time and breath to spare, I might make this house of mourning a Bethel, where prayer and praise would constantly attend, by night and day, unto the Lord of Hosts, the everlasting refuge of his people.

On the Sabbath after Mrs. B.'s interment, I delivered from the pulpit a short account of her life, the manner of her education, the motives that induced her to leave her country and friends to dwell in this land of strangers, her labors of love with them at this place, her prayers for their salvation, and her dying charge to them as her pupils. I have reason to believe the discourse was blessed to the conversion of many precious souls. Many were the heads that hung down, and the eyes that overflowed; and many, I have since had reason to believe, were led to cry for mercy. "Bless the Lord, O my soul, for his mercy endureth forever. Although the fig tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the fields shall yield no meat,—yet I will rejoice in the Lord, I will joy in the God of my salvation."

The following fact is recorded in an obituary notice of Mrs. Lydia Dearborn, of Boston:—

"One of the many proofs of this strength and cast of character, is fully substantiated by her correcting a deformity in the feet of one of her children. It was born bent up to the front bone, without the appearance of a correct and perfect ankle or heel. When two days of age, this anxious parent commenced an operation by gentle bandages, to bring down this crooked limb to a natural and useful position. These bandages were renewedly tightened, as often as the health and strength of the infant would permit. In a little time a wooden sole was put to a cloth shoe, with side supporters; then leather, and lastly an iron shoe, with iron splinters for the sides, to give additional force to the operation. Thus, step by step, for twelve years did this good matron advance firmly to the praiseworthy object of altering the perpendicular position of the foot to a horizontal one; when, after putting on and tightening the bandages but little short of eighty thousand times, complete success crowned her efforts, the bands were removed, and the once crooked foot could never since be discovered from the straight one, in any walk or 'mazy dance' of life. The daughter still lives to bless the memory of her affectionate parent; and the principles and facts of this fact, as also the shoes are preserved, for the benefit of those who may be placed in a similar situation with their offspring."

May not a valuable hint be derived from the foregoing fact in relation to the moral deformities of children? Let the same attention be given to the correction of bad passions, and wayward follies, and what a change might we not discover in the moral constitution of the rising generation? This mother patiently sits down and bandages and re-bandages the decrepid foot of her child eighty thousand times.—Were we to apply the bracing admonitions of parental kindness, and to accompany all with our affectionate prayers to God for our naughty offspring, whose only crime is their having inherited our nature, might we not reasonably expect a blessing?—*Col. Star.*

LITERATURE.

OF THE AIR AND ATMOSPHERE.

The exterior part of this our habitable world, is the air or atmosphere; a light thin fluid, or springy body, that encompasses the solid earth on all sides, and partakes of all its motions, both annual and diurnal.

The composition of that part of our atmosphere, called air, was till lately but very little known.—Formerly it was supposed to be a simple, homogeneous, and elementary fluid. But the experiments of Dr. Priestly and others have discovered, that even the purest kind of air, which they call vital or dephlogisticated, is in reality a compound, and might be artificially produced in various ways. This dephlogisticated air, however, is but a small part of the composition of our atmosphere. By accurate experiments, the air we usually breathe, is composed of only one-fourth part of this dephlogisticated air, or perhaps less, the other three parts, or more, consisting of what Mr. Priestly calls *phlogisticated*, and M. Lavoisier, in the new chemistry, *mephitic* air, which cannot be breathed, and in which animals die.

Though air seems to be a kind of repository, wherein all the poisonous effluvia arising from putrid and corrupted matters are lodged; yet it has a wonderful faculty of purifying itself, and of depositing those vapours contained in it; so that it never becomes noxious except in particular places, and for a short time; the general mass retaining upon all occasions pretty much the same. The way in which this purification is effected is different, according to the nature of the vapour with which the air is loaded. That which most universally prevails is water; and from experiments it appears, that the quantity of aqueous vapour contained in the atmosphere is immense. Dr. Halley, from an experiment on the evaporation from a fluid surface heated to the same degree with that given by our meridian sun, has calculated, that the evaporation from the Mediterranean Sea in a summer's day is 5280 millions of tons of water, which is more than it receives from all the nine large rivers that empty themselves into it. Dr. Watson, in his Chemical Essays, has given an account of some experiments made with a view to determine the quantity of water raised from the earth itself alone in time of drought. He informs us, that when there had been no rain for above a month, and the grass was become quite brown and parched, the evaporation from an acre was not less than 1600 gallons in 24 hours. Making afterwards two experiments, when the ground had been wetted by a thunder shower the day before, the one gave 1973, the other 1905 gallons, in 12 hours. From this the air is every moment purified by the ascent of the vapour, which, rising off into the clouds, thus leaves room for the exhalation of fresh quantities; so that as the vapour is considerably lighter than the common atmosphere, and in consequence ascends with greater velocity, the air during all this time is said to be *dry*, notwithstanding the vast quantity of aqueous fluid that passes through it.

In the physical economy also, another provision is made for the continual renovation of the atmosphere. Plants derive subsistence from the very air that is unfit for animal life and in return actually emit that vital or dephlogisticated air, upon the enjoyment of which the latter depends. Thus we see a constant circulation of benefits maintained between the two great provinces of organized nature. The plant purifies what the animal had poisoned; in return, the contaminated air is more than ordinarily nutritious to the plant. Agitation with water appears to be another of these restoratives. The foulest air shaken in a bottle with water for a sufficient length of time, recovers a great degree of its purity. Here then again, allowing for the scale upon which nature works, we see the salutary effects of *storms* and *tempests*. The yesty waves, which confound the heaven and the sea, are doing the very thing which is done in the bottle and are a perpetual source of freshness to our atmosphere.

The atmosphere, as we have seen, contains a great deal of water, together with a vast heterogeneous collection of particles raised from all bodies of matter on the surface of the earth, by effluvia, exhalations, &c. so that it may be considered as a chaos of the particles of all sorts of matter confusedly mingled together. And hence the atmosphere has been considered as a large chemical vessel, in which the matter of all kinds of sublimary bodies is copiously floating; and thus exposed to the continual action of that immense surface, the sun; from whence proceed innumerable operations, sublimations, separations, 'compositions, digestions, fermentations, putrefactions, &c.

There is, however, one substance, namely, the electrical fluid, which is very distinguishable in the

mass of the atmosphere. To measure the absolute quantity of this fluid, either in the atmosphere, or any other substance, is perhaps impossible; and all that we know on this subject is, that the electric fluid pervades the atmosphere; that it appears to be more abundant in the superior than the inferior regions; that it seems to be the immediate bond of connection between the atmosphere and the water, which is suspended in it; and that, by its various operations, the phenomena of the meteors are occasioned.

It is the opinion of the most celebrated philosophers of the present day, that the electric fluid is no other than the light of the sun; that it issues from that luminary in the pure state of *electricity*, that joining particles of our atmosphere, it becomes *light*, and uniting with the grosser earth, *fire*. The evaporation of water is attended with an absorption of this fluid from the surface of our globe, and on the other hand, the conversion of steam into water, is attended with a deposition of this subtle fluid; so that there is a circulation in the electric fluid as there is in the water. It descends originally from the sun, pervades the whole substance of the globe; and perspiring, as it were, at every pore, ascends beyond the clouds; and passing the extreme boundaries of our atmosphere, returns to the sun from whence it came.

MISSIONARY INTELLIGENCE.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD,

[CONTINUED.]

These arrangements were communicated to the Missionaries.

—In order that they might accordingly regulate their visits to the Villages of catechizing the persons under instruction.

The extent of authority and direction conveyed by the term "catechizing" appearing dubious to the Missionaries, the Governor thus explained his meaning:—

The Clergymen, European Catechists, and Native Teachers, employed by the Society in this Colony, are to be at liberty to enter any and all of the Schools established in the Villages of the Liberated Africans, during the hours allotted for instruction, and to catechize the person under instruction; examining them in all the branches of learning taught in the said Schools—also to advise and admonish the Teachers, as they may find it necessary; and to report to the Governor whatever they may consider as requiring correction or as admitting of improvement in the mode of conducting the said Schools, and to which they cannot apply a remedy without his interposition.

In pursuance of this plan the Schools were broken up, and the children distributed among their adult countrymen; but, when the people understood that the children were still to go to school they said, "We cannot feed and clothe these children if they are to go to school; we want them to work for us." So rapid and fatal was the effect of this system, that, on the Governor's visiting the Schools at Kiskey on the 20th of February, they presented the deplorable sight of only ten Girls, several of whom had neither book nor card—and not a single Boy!

The necessity of a further change of system being apparent, the following Notice was issued on the 14th of March:—

His Excellency the Governor having approved of the re-establishment of the Schools in the different Villages of Liberated Africans, the attention of the Managers is particularly desired as to the manner in which they are to be regulated.

The hours of attendance pointed out by the Instructions of His Excellency are to be strictly attended to.

The dress of the Children will be—for Girls, a petticoat, and a short jacket of blue and white check, with short sleeves, to be worn over the petticoat—for Boys, a pair of duck trousers, and a short shirt of striped check to wear over the trousers: these articles will be issued from the stores of the Liberated African Department, in each year, at Christmas and Midsummer, and the clothing due at Christmas last will be given to them immediately. The Managers are not expected to collect all the children, male and female, who were distributed among the inhabitants

of the different villages in December last: but these are nevertheless to be encouraged to attend during the hours of instruction, by every possible means; and, at the half-yearly distribution of clothing, those boys and girls, who are recommended by the Managers for regularity of attendance and general good conduct, shall also receive the allowance of clothing although not residing in the schools or maintained by His Majesty's Government.

The Gentlemen of the Church Missionary Society will, it is hoped, regularly visit the Schools at the hours most convenient to themselves; and examine into the improvement of the pupils, and the capability of the Teachers, as well as the moral and religious conduct of every one connected with the Schools. Any recommendation which these Gentlemen may make to the General Superintendent respecting pupils and masters, and any suggestion which they may consider as likely to improve these establishments as to these points, will be read with attention.

Half-yearly inspections of the progress of the children will be held, at which the Gentlemen of the Church Missionary Society will be requested to preside in their own District; and selection will then be made of those children, whose inclination and capability to receive instruction have been most apparent: and where, either from habitual idleness or from incapacity, but little progress has been made, the pupils, in such cases, will be given out to the most decent inhabitants, either by indenture or otherwise, for the purpose of being employed on their farms, and such children will cease to be maintained at the expense of the Government.

In all cases of flagrant neglect or ill-usage, on the part of any of the persons to whom children have been already or may hereafter be distributed, the Manager will remove such children from under the care of their adopted parent, and the person so offending shall never be allowed again to receive any child from the Schools.

By additional regulations it was ordered as follows—

The Scholars will be collected, as formerly, in a building adjoining to the Manager's residence; and His Majesty's Government will allow 2d. per day for each, from the 1st of March. The Managers are permitted to employ them on their farms, before and after school hours.

It is remarked on this arrangement—

We see now the former system of maintaining the children at the expense of Government introduced again, with this single exception in the manner of it, that Government, instead of giving out the food in rations to the guardians over the children, gives the money to those guardians, and leaves it to them to find food: but there is this important departure from the former system—that in choosing guardians for the children, the Missionaries are superseded by the Managers and Sub-managers. Here is Mr. Gatesman, residing within sight of the Leopold Schools, where the children live now again as they did formerly under the superintendence of Mr. Davey: Mr. Gatesman may go and examine them at that School, from nine o'clock to twelve, and from one to three: but let him not presume to meddle with them at any other time of the day, for it has been officially notified that "they are under the charge of the Manager, and with their sons no Member of the Church Missionary Society has any right to interfere, nor any connection whatever with them excepting their Examination and Instruction, according to the directions so clearly defined for the Deputation in this Colony by the Church Missionary Society in London."

This Society, however, puts such a different sense on the terms of its agreement with Government, and is so much alive to the evils which have already arisen from this arrangement, that the Committee have offered to His Majesty's Ministers to take on themselves the whole charge of the Schools; for it is most obvious, that Authority, whether concurrent or divided, if exercised by persons of opposite motives, principles, and habits, must bring on continual and injurious collisions. Government wishes, however, the present system to have fuller trial, but is ready to concur with the Society in establishing some defined regulations on the subject.

If the Labourers of the Society are not to have control over the children when out of school, a most favourable opportunity of bringing them up in the fear of God will be lost, as they cannot, in that

case, prevent the children from running into temptation and sin: if an essential alteration, therefore, be not made in this new system, the decidedly religious character, which has been given to the Schools, and to the Villages generally, will gradually disappear. It was undoubtedly meant in the arrangement with Government, and is clearly so implied, that the Clergyman of each Parish should possess such a degree of authority and power as would be requisite to maintain the interests of religion in the Parish; and in no way could he more effectually provide for the future prosperity of religion, than by guarding the minds of the children from the corrupt example of the adults, and putting them on a course of religious discipline and instruction from the moment of their quitting the Slave Ship, until they arrive at an age when they must provide for themselves.

The Governor, himself, appeared to be conscious that he had placed matters on a footing which was untenable; for Mr. Hacusel writes on the 13th of July—

His Excellency arrived from the Gambia on the 14th, and sent for me on the 7th, to communicate, and as he was pleased to express himself, to receive my opinion upon a New Plan, which he had formed for the education of the Liberated-African Children. He means to concentrate the Schools into three large Schools, one for each of three Districts into which he has divided the Villages—the Missionary to reside in a Government House, exclusively and permanently set apart for him, in the place where the School shall be—Bathurst to be the Station for the Mountains; either York or Kent for the Sea District; and either Hastings or Waterloo for the River District.

There would be advantages in this plan, with reference to the children landed from Slave Ships; but if these were to be collected together at three of the Stations, those children who have been born in the Colony and live at the other Stations with their parents would either remain uneducated or must be formed into separate Schools. But the death of the Governor, which took place a few weeks afterward, will probably lead to new arrangements.

From various parts of our last Volume we have collected the following notices relative to the labourers in the Mission—

Mr. and Mrs. Gatesman, Mrs. Pope, and Mrs. Taylor, (p. 182) landed at the end of Nov. 1826; Mr. Weeks, and Mrs. Pope, were married early in December; Mr. Weeks removed from Leopold, and then took charge of New Schools opened in the eastern part of Freetown; and Mrs. Taylor was appointed to the former Girls' School in the western quarter; Mr. and Mrs. Gatesman settling at Leopold. The health of several of the Missionaries requiring a visit to Europe, the Rev. John Raban (p. 223) left in the middle of January and reached England on the 16th of March—the Rev. John Gerber (p. 262) in the beginning of March, and arrived in the beginning of May—and the Rev. W. K. Betts (p. 342) left in the latter part of April, and reached England in the latter part of June. Mr. Gatesman died (p. 343) in the latter part of April: his Widow accompanied Mr. Betts on his return. The Rev. C. L. F. Haensel (p. 9) had arrived about the middle of February; and was now left, after the departure of Mr. Raban and Mr. Betts, in charge of Freetown. Mr. Pierce, Teacher at Charlotte, had left the service of the Society for employment under Government. The Rev. Thomas Davey, having been a limited to Priests's Orders on Trinity Sunday, left London, with Mrs. Davey, in the latter part (p. 342) of July, and landed at Freetown in the beginning of September; having been most liberally and kindly treated (pp. 651, 652) by Captain Owen, of H. M. S. Eden, who granted them a passage.

The Rev. W. K. Betts and the Rev. John Gerber embarked at Gravesend, on their return to the Colony, in the early part of November last, and finally sailed from Plymouth on the 16th. Mr. Gerber had visited the Continent where he had married; and was now accompanied by Mrs. Gerber. Mr. Thomas Heighway and Mrs. Heighway, with Mr. Edmund Boston, proceeded (pp. 503, 567) in the same vessel, to assist in the Schools. Mrs. Kilham of the Society of Friends, accompanied these Labourers; we mention here this zealous Servant of Christ though she belongs to another Community, because her object (see p. 343, 400) is directly subservient to the efficiency of the Society's exertions in Africa.

WESLEYAN MISSIONARY SOCIETY.

Victorious Issue of the present Conflict between Good and Evil.

Never did the Powers of Light and Darkness present themselves in a contest so wide-spread and so determined. It is no longer to a sleeping world that we call; but to a world awake for good or for evil. The aggression made on the territories of the common Enemy have roused his vigilance: the torches of truth have been carried into the recesses of Pagan, Popish, and Mahomedan Darkness; and the world is in a state of hope and fear. It is in this condition of things that the Church is becoming more eminently militant; and is taking up her more advanced posts, in which more is to be done, and perhaps more is to be suffered. But the noblest ambition is roused—the ambition of blessing men; of turning the world's darkness into light and its tumult into peace. The prospect is sublime; because the effects connect themselves so little with visible agency, and so much with God.

A few Societies, composed, for the most part, of persons little and unknown—contributions flowing in from ten thousand channels, but with a stream small and noiseless, having their hidden sources, for the most part, among the pious poor—men sent forth simply to preach Christ, to establish Schools, to translate the Scriptures, to converse with meekness and to persuade by example; scattered over vast continents and distant islands; few among the many myriads of aliens from God and Truth; here is no array of power, no consultations of worldly policy, no march of crusading armies; yet the slumber of ages is disturbed, the chain of the captive breaks, the clouds of error dissipate, the light of universal day dawns and the demons of idolatry and superstition retire before it, or brandish a feeble, though malignant, defiance.

Invisible as the secret and far-working power is, such a power is there; and it is the power of God. Invisible is that influence, which, spreading over the expanse of the waters of the ocean, rolls them in their bed, and heaves them in submissive tides upon their shores; yet who recognises not an Unseen Agency, and who bows not before its Majesty? So the Spirit of God has gone forth over the hearts of men; and the first genuine heavings of feeling and opinion are but preclusive of that mighty flowing in of Nations to the Church of God, predicted by the Prophet, at the sight of which she shall fear and be enlarged, and with prostrate awe acknowledge that this is the great work of God. If God then be for us, who shall be against us? In His name we have gone forth, and have not returned empty: in His name let us go forth again, to the prayers and the labours of another year; and doubt not, but steadfastly believe, that he who has never deceived our trust, will fulfil that word unto all His servants in which He has caused them to hope. To Him be glory for ever. Amen!

ANTI-SLAVERY SOCIETY.

STATE OF THE ANTI-SLAVERY QUESTION.

Inefficiency of the Parliamentary Resolutions of 1823.

The sanguine hope, which the Parliamentary Resolutions of the 15th May 1823 excited, that EARLY, EFFECTUAL and DECISIVE measures would be taken to meliorate the condition of the Slave Population of the British Colonies, and to raise them to "a participation in those civil rights and privileges which are enjoyed by other classes of His Majesty's subjects," has been most painfully disappointed by the result. Year after year has passed away, without the adoption of those effectual and decisive measures for this purpose, to which the Government and the Parliament were then solemnly pledged. No adequate remedy has yet been provided for the great and acknowledged evils of Slavery. Five years have been wasted in fruitless negotiations with the men who feel interested in upholding those evils; and the prospect of their removal seems, at the present moment, as distant as when the pledges in question were first given.

Neither in Trinidad, which it was proposed should furnish a model of reform to the other Colonies, nor in any of the Colonies which have no Legislative Assemblies of their own, has the unquestionable power of the Crown been adequately exerted to give effect to its own declared purposes. In all of them, the reforms hitherto enacted have fallen far

below the promise originally held out to the public. Consequently, in these Colonies, though wholly subject to the legislation of the Crown, there is as yet little abatement of those evils of the system, which first excited the attention of Parliament. Even that measure of giving the slave a right to purchase his own freedom at a fair appraisement, by the fruits of his industry, which Earl Bathurst stated to be an indispensable part of the proposed plan of improvement, and from which, he added, neither the Parliament nor the People of this country would be diverted, seems now about to be abandoned, in deference to the selfish and ignorant clamours of the planters. It forms the law of only one Colony, Trinidad, and, even there, it has been rendered nearly inoperative.

In the other Slave Colonies, having Assemblies of their own, the state of things is still less satisfactory; and it is now perfectly clear, that, without the direct intervention of Parliament, there is not the smallest hope of seeing His Majesty's recommendations there carried into effect. Those Assemblies, with one concurrent determination, have either rejected them entirely; or have adopted, in lieu of them, such partial and ineffective measures as serve only to elude and defeat their object. In none of these Chartered Colonies have adequate means of instruction as yet been provided for the slaves. In none of them, but two, has an end been put to Sunday markets. Sunday Labour has been nowhere precluded, by giving equivalent time in lieu of Sunday to the slave; who is still forced to toil, either for his master or for his own subsistence and that of his family, during seven days of the week. The testimony of slaves is not yet admitted in the King's Courts to any beneficial purpose. The sacred institution of marriage is still almost entirely neglected. Families are still allowed to be separated by sale. No real and effective rights of property have been conferred upon the slaves. The power of redeeming themselves by the fruits of their own industry at a fair appraisement, is still withheld from them.—Nothing effectual has been done to prevent the abuse of the master's power of punishment. The practice of flogging females, and the use of the cart-whip in the field, are obstinately retained. Independent guardians have not been appointed to watch over the execution of the laws for the protection of the slaves. The presumption of law is still, except in one Colony, in favour of the slavery and against the freedom of all who have not a white skin. The administration of justice is most defective; and the laws generally are harsh, oppressive, and unequal, denying to the slaves even the common rights of humanity, and to the free people, whether black or coloured, any fair participation in the civil and political privileges of British Subjects.

In proof of the above statement, it is only necessary to refer to the Official Documents laid on the Table of Parliament, of which an abstract will be found in the last seven numbers of the Anti-Slavery Monthly-Reporter, viz. Nos. 28—34. The existence of the flagrant evils which have been specified as characterizing the system of Colonial Slavery, it is true, has been disputed; but their reality is most unquestionably proved, in opposition to all contrary assertions, not only by direct testimony, but by the very nature of the reforms recommended by His Majesty's Government, with the consent of the West India Body at home, and still more by the determined resistance of the Colonists abroad to the adoption of them: if the evils proposed to be redressed had not had a real existence, the Colonists would have been eager to adopt the proposed enactments, (which, in that case, would cost them nothing,) in their own vindication.

It is certainly discreditable to the national character, as well as criminal in itself, that such a state of things should exist in any part of the British Dominions—that nearly a Million of the King's Subjects should be suffered to continue in a condition of life thus degraded and oppressed; outcasts from the pale of the British Constitution, and even from that of humanity itself: and effectual means cannot too soon be taken by Parliament to remedy this tremendous evil, by carrying into effect, not any new or rash measures which have not been fully considered and matured, but the very measures to which, with the general concurrence of the West India Body in this country, the Government and the Parliament have been actually pledged for the last five years.

It is surely time that the work of reform, so long and so distinctly promised, should not be confined, as hitherto, to mere ineffective recommendations; but that the Government should do that in the unchartered Colonies, which yet remains undone there; and that Parliament should do that in the chartered Colonies, which the Colonial Assemblies have been called upon to do for themselves, and which, if it should be left to them, will never be done at all.

[TO BE CONTINUED.]

AFRICA.—The Rev. Messrs. Hencke, Salbuch, Holswarth, and Schmidt, embarked at London, in October last, for Accra, on the Gold Coast, in Western Africa. Messrs. Morro and Peck, and Mr. and Mrs. Marshall, embarked about the same time; the two former for Sierra Leone, and the two latter for the River Gambou, under the patronage of the Wesleyan Missionary Society.

MEDITERRANEAN.—At the press of the Church Missionary Society, established at Malta, 54,500 copies of different works, destined to convey religious instruction principally, have been printed: 13,500 in Italian, 18,000 Greek, and 23,000 in Arabic. Of these, 33,931 copies have been distributed.

DIVINITY.

ON SABBATH-BREAKING.

A Fragment, by the late Rev. R. Robinson, of Cambridge.

1.—On the Nature of the Lord's-day.

The setting apart of one day in seven for the worship of Almighty God, is to be considered in three different points of view. In one view it is an act of moral duty, in another it is positive obedience, in a third it is political virtue. I will explain myself.

Moral obedience is that duty which every man as a creature is naturally and necessarily obliged to perform. Man is a creature; God is his Creator.—This creature has received from his Creator all he enjoys. We are in a state of entire dependence on God, who governs him by a wise and good providence. If he discharge his duty, God is able to gratify all his just wishes; and if he neglect it, God is able to punish him beyond what his fancy or fears can suggest. It is, therefore, fit and right in the nature of things, that every such creature should sometimes, by some public exercise of devotion, express his belief of the being and perfections of his Creator and Benefactor. He should sometimes openly pay him that homage of reverence, worship, prayer, and praise, which is due both to the eminence of his perfections, and the excellence of his government. Now, this is a duty of a Lord's-day, and they who neglect or refuse to spare time to do it, may truly be said to live without God in the world. It is, then, a moral action to set apart some time for public worship.—Positive law is the express command of God, and obedience to such command is called positive obedience. It pleased God, in the infancy of the world, like a wise and tender parent, to point out moral duties to his creatures by positive commands, and to order the Jews to keep holy the seventh day of the week. Thus he regulated moral obedience by positive law. Just as we regulate the natural appetites of our children for eating and drinking, by habituating them to eat and drink at convenient times, and in convenient quantities, which we teach them to call breakfast, dinner, and supper.

When Jesus came into the world, he came not to establish Jewish ceremonies, but to give mankind a religion fitted to all times, and all parts of the world, in order to which it was necessary to abolish old rites, and either to command or exemplify a more simple and practicable sort of worship.

The resurrection of Jesus Christ, that great event on which all Christianity depends, came to pass on the first day of the week. It is natural to suppose that this event would so affect the apostles, as to engage them to suspend all secular business, and to address themselves wholly to religious exercises; such as social prayer, praise, reading and examining prophecies, and so on. Scripture history assures us, this natural effect was produced; and it further informs us, that on that day week they met again for the same purposes, and that after Jesus had instructed them in the things pertaining to the kingdom of God, they held their religious assemblies on the first day of the week. Moreover it informs us, that the

apostles abolished the ceremonies of Moses, and made no exceptions in favour of the seventh day (Acts xv.) From all which we fairly conclude, that the setting apart of some time for public worship is a moral action; that a seventh part of time is a just proportion; and that the observation of the first day was introduced by inspired apostles, whose example in this case is equal to a positive law.

Political virtue is obedience to the just laws of our country. The lawgivers of Great Britain have thought fit to incorporate the observation of a Lord's-day into their civil statutes. Above 800 years ago, king Athelstan forbade by law all profanation of the Lord's-day. Many acts have been made since to enforce the observation of it. In the reign of Charles II. a statute was made, by which no person is allowed to work on the Lord's day, or expose any goods to sale, or to drive cattle or waggons, or to travel with boats, lighters, and so on, except as excepted in the act. This is now in force, (29 Car. 2. c. 7). Our lawgivers have discovered in these acts a wise attention to the good of society; for the Lord's day relaxation, considered merely as a civil institution, is attended with innumerable advantages to the health, morals, and interests of the whole nation.

2.—Of the Profanation of the Lord's-day.

There are two ways of profaning the Lord's-day; the first is, by neglecting to perform the duties of the day; the other is, by practising those things which ought on that day to be avoided. Most Sabbath-breakers do both.

There are three sorts of duties which belong to this day, and none of them can be neglected without incurring blame.

The first are exercises of piety due to God, such as prayer, praise, public worship, and reading and hearing the Holy Scriptures, by which we acknowledge the dominion of God over us, and our willing submission to him. Neglect of these is contempt of God. It sets his power at defiance, and discovers ingratitude for his goodness, distrust of his wisdom, yea, doubt or disbelief of his being.

The second sort of duties we owe to our fellow-creatures. We owe our families a virtuous example. We owe our ministers some countenance—we owe our superiors submission. We should encourage and emulden the good by our exemplary conduct; and we should by the same means reprove and correct the wicked. Silent obedience is strong reproof.

The third sort of duties are those due to ourselves. What should we think of a poor man, who having a vine, never prunes it; or a garden, never digs it; or a cow, never feeds her? But how much more brutal must he be, who having both body and soul, never spends a day to relieve the one or improve the other! To neglect all these on a day set apart for performing them, is a profanation of the Lord's-day.

The other way of profaning the Sabbath is by doing such actions as ought to be avoided. These are of three sorts.

The first are unlawful actions, which ought not to be done on any day. To enumerate these, would be to draw out a list of all the crimes that men commit. This, however, we venture to affirm,—many crimes, unlawful at all seasons, become supremely horrid by circumstances of time and place. Drunkenness, for instance, is always a vulgar, hateful vice, even in times of public festivity; but to be drunk on the Lord's day, when so many thousands are lamenting the sin, and interceding for the sinner, is to offer a public affront to God and all good men.

The second sort of actions are those lawful on other days, and unlawful only on this. Of this sort are manual labours, public sales in shops and elsewhere, and, in a word, all exercises prohibited by either the appointments of God, or the just laws of men.

The third sort are those which are improper; not forbidden indeed by any positive laws, human or divine, but yet evidently wrong, because inconsistent with the duties of the day. To pay and take wages, to cast up stock, to post books, to write letters of business, to read books of amusement, to take unnecessary journeys, to pay trifling visits, to spend one part of the day in going over the grounds to see cattle and crops, and the other in eating and drinking, and dressing and smoking, and reading the news,—what are all those but expressions of disregard to God, and disinclination to duty?

3.—Of the Evils that follow a Profanation of the Lord's-day.

It would be endless to recount the evils attendant on a profanation of the Lord's-day. I will mention only a few.

First, the health is impaired. Young people left to themselves on this day, have seldom discretion to proportion their eating and drinking to their exercise, or their expenses to their income. Hence excesses of various kinds; hence indigestions, lasciviousness, diseases, chagrin, remorse, ill-health, and sometimes death.

Secondly, Sabbath-breaking hurts the reputation; for he who has no fear of God, and no sense of religion upon his mind, can never, by thoughtful people, be reputed a wise, a safe, and a desirable member of a sober family.

Thirdly, the property is generally wasted; most Sunday sports are expensive in money, fine clothes, tea-drinking, generous but imprudent treats; in short, it costs a great deal more to break the Sabbath and offend God, than to please him, by discharging the duties he has appointed.

Fourthly, connexions are formed not unfrequently without the knowledge and consent of parents; connexions rash, injurious, fantastical, and fatal through life.

Fifthly, the conversation is perverted, and rendered irksome to all good men. In Sunday parties, people are trained up in a habit of conversing impertinently and iniquitously. Politics, news, slander, any thing, every thing, nothing; articles that concern the company just as much as to know that a crow dropped a feather as she flew over yonder mountain: this is the food of a Sabbath-breaker's empty mind! What a stock of knowledge this for a youth to begin the world with! Sunday sets a thousand tongues agoing that have nothing to say. Such people are the pity of men of religion, and the scorn of men of sense.

Sixthly, the minds of Sabbath-breakers are left unprincipled and unprepared for every event. Let us not deceive ourselves; religion is a science; it must be studied to be understood. Yet people take it for granted they understand it, though they never devoted one day in their lives to deliberation and inquiry. Should you have understood barley, or malt, or beer, if you had never looked or tasted? But how came you to thing you understand religion, without examining? Alas, what ills await the man, whose mind is void of the truths of religion! Happen what will, all to him is poison and death. Doth he prosper? he grows proud. Do adversities overtake him? he is a cold, comfortless, unhappy, discontented thing. Does he live in health? the simpleton clings to the world as if he were to live here for ever. Does he sicken, and must he die? O how loth! how he lingers! how he looks back at a world of woe, as if it were man's chief good! How he hovers and trembles on the brink of an eternal world; now stupid, then afraid; at length driven away in his wickedness, he finds himself before the judgment-seat of a justly offended God! And this is the last ill of Sabbath-breaking. What account of deeds done in the body can he give, who has been wilfully ignorant of his duty and his God; who spent all his life in sinning, and refused to devote one day to repentance! Hell is the prison of the universe, where the Governor of the world confines the incorrigible; only the company of the prisoners would be punishment enough. But is this all!—Ah! who can tell? Or who would make the fatal experiment?

4.—Evasions.

We seldom find a bad man wicked enough to fill up his character. It requires a great fund of turpitude to express fully that enmity against God, which is contained in every act of rebellion against him. There is in every man a moral sense, a conscience accusing or excusing; and this, yea even his baser passions. Fear and shame counteract sinful dispositions. This power of resistance is strengthened in many persons by education, company, occasional hints of truth and virtue, and hence arise self-dislike, restraint, and some degree of decent action. Ignorance of God, love of sin, and numerous examples, plead for vice; while glimmerings of truth, fear of punishment, and hope of reward, contend for virtue. If the former be, as in all bad men they are, the strongest and ruling powers, they will govern their opponents by evasions of duty, and compositions for sin. One breaks the Sabbath by neglecting public

worship, and by getting drunk, and blesses himself the next day for not committing murder. Another goes to a place of worship once a day, spends all the rest of the time in idleness or debauchery, and thanks God he is not like other men. A third keeps open shop almost all day, and thanks himself a good christian because he locks the door at church-time. A fourth, better than all these, is at a place of worship himself by way of atonement for his children and his servants and cattle, all in the yoke elsewhere. A fifth would not object to go, but the wind is high, the clouds are heavy, the way is long, the roads are dirty, and the place is cold. Let us not disgrace humanity by describing its folly. Let us lay aside such childish evasions. Let us remember, all things are naked, and open to the eyes of him with whom we have to do. To him the hearts of men are without a covering. You have not committed murder; that is, you have not hanged yourself; but you got drunk; that is, you drowned yourself. You went to a place of worship once in the way; but the rest of your conduct showed your contempt of all you heard. You sold nothing during church-time. Why not? Did not your customers come! or were you afraid of the constable? Sordid wretch! Had the fear of God restrained thee, thou wouldst have thought him as much thy master at eight o'clock as at eleven. And you, sorry prevaricator, who send this servant to worship, and that to work, what art thou doing, but as far as in thee lies saying, this servant I appoint to be instructed, that I doom to ignorance; this servant is for virtue, that for vice, this is an offering to God, that a victim to the devil! And you who shudder at Sunday inconveniences of cold and dirt, where was all your prudence yesterday, when you dressed accordingly, put on the old great-coat, and went to market. Ah! were he to you, ye hypocrites, ye strain at a gnat, and swallow a camel. The truth is, you do not love God, if you did, you would obey him.

5.—Manner of estimating Sin.

The general method of estimating moral or immoral actions, is partial, erroneous, and dangerous. If Sabbath breaking were alone and unconnected, if it sprang from no inward principle, and were attended with no very bad consequences, it might be accounted an inadvertence, a human imperfection, an object of pity, but not of blame, but whoever traces this practice in this country to its real spring, will find it proceeds from an infernal disposition, capable of producing the blackest crimes. There is a great deal of sound knowledge in that memorable saying of the Apostle James, "Whosoever shall keep the whole law, and yet offend in one point, he is equally guilty of all." Why? Because, he that said, Do not commit adultery, said also, Do not kill. If a lawgiver issue out ten commands, before a subject can break one, he must deny the power of the lawgiver to enjoin that one; and when he hath denied his power to make that one law, he hath in effect denied his power to make the rest. Now, this principle, that God has no right to bind his creatures, once admitted, a man is prepared for every crime. Accidental circumstances may keep him from the commission of enormous vices, but the chief difficulty is got over, if the fear God does not stop him, and if he does not proceed farther, it is because it does not suit him.

A Sabbath-breaker is a bold sinner. He practically denies God's right to be publicly adored; he says, in effect, that his wisdom is not an object of admiration, his goodness is not an object of public gratitude, his power is not to be dreaded, his superintending providence is not worth asking for. Yea, it is not worth while to keep up the idea of such a being in the world. A man capable of all this must have a very depraved heart, a heart capable of nourishing the most infamous passions.

If such persons were capable of thinking, they might be addressed in the language of scripture; and had they feelings, one question would rend their hearts assunder—Wherefore do the wicked contemn God? Contemn God!—what a shocking idea! The wickedest of mankind, in some circumstances, are incapable of this. When thunders roll, and lightnings flash, when the wind comes roaring out of its caverns, and when waves swell like mountains, man, bad as he is, is not wretch enough to contemn God. He trembles even before his works; and fire, and water, and air, are objects of his horror and

dread. But who thinks of this on a fine Sunday morning in May? Yet, is the Omnipotent less a deity on a fine day than in a storm? Is the human heart to be mastered only by terror? Are there no charms in goodness? Is there no ingenuousness in man! When all nature smiles on me, shall my gloomy soul frown at God! Far from us be such a thought. But wherefore do the wicked contemn a patient God! A wicked boy contemns him, because his wicked father contemns him. The wicked father contemns him, because his neighbours contemn him. Poor neighbours in the parish contemn him, because their masters set them the example. But surely, in this case, Men of low degree are vanity, and men of high degree are alike, to be laid in the balance they are altogether lighter than vanity. The example of a whole world should not move us; for what are millions of worlds in comparison with one God! He who would make such a just estimate of an action, should consider it in all its connections, the principle from which it proceeds, and the end to which it tends. A little of this consideration would destroy the empire of sin. Should a loose companion say to a sober youth on a Lord's day morning, Go with me to day, ruin your health, blast your reputation, kill your old father and mother with grief, be a companion of profligates, rob your master, and be hanged at Tyburn, scorn God, and plunge yourself into the lake that burns with fire and brimstone for ever—certainly the undebauched lad would tremble and flee; but the tempter, concealing all this, only says, Don't go to a place of worship to-day, spend the day with me; all the rest follows of course, for a companion of fools shall be destroyed.

6.—No excuse for Sabbath breaking.

We said just now, whoever traced Sabbath breaking in this country to its source, would be obliged to own it sprung from a very bad heart. The reasons are, we have in this country no plausible pretence for the profanation of the Lord's-day, and we have every inducement to observe it. In heathen countries were people ever so desirous of keeping a Lord's-day holy, there are no public assemblies, no buildings to meet in, no pious people to meet with, no ministers to instruct, no gospel to preach; but people do not absent themselves here from divine worship for these reasons. In popish countries some Protestants think it less evil to spend a Lord's day in visiting, than in attending public service in an assembly where the worship of God is dishonoured with a mixture of idolatry, and where silly superstitions pass for devotion; but these stumbling blocks are removed out of our way. In times of persecution, penalties might frighten, nights, woods, solitary places. Nor can an excuse be taken from the insufficiency of any particular minister, or the impropriety of any particular mode of worship; for liberty of conscience hath opened so many places of worship, and such variety of ministers are employed, that no plea is left here. No excuse can be made on account of distance, danger, or disrepute; for the word is near us, no risk is run, no shame is acquired.—What could have been done for us more than has been done? Nor can it be said, the motives are stronger to profane than to keep a Lord's-day. See a London company on a wet Sunday-evening

On Tuesday the 13th January last, the Rev. JOHN MACLEAN, A. M., Minister of the Presbyterian Congregation of Richibucto preached a Sermon in the Court House of that place, before the Magistrates, Juries, and other Inhabitants; at the opening of the General Sessions, being the Term at which Licenses are granted annually to the Retailers of Spirituous Liquors.

1 Cor. vi. 9, 10,—“Be not deceived:—Drunkards shall not inherit the kingdom of God.” Hab. xi. 15,—“Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness.”

In the St. Andrew's Herald of the 10th, it is announced, that the Sermon will shortly be published, by request of those who heard it delivered. We shall be glad to see a copy of it.

MISCELLANY.

A TIME TO DANCE.

"When Herod's birth-day was kept, the daughter of Herodias danced before them and pleased Herod."—page 4.

A BALL having occurred in the parish of a worthy Minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their Pastor, who, in consequence, received the following anonymous note.

"SIR—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing.—Eccles. iii. 4. 'A time to weep, and a time to laugh: a time to mourn, and a time to dance.'

"A TRUE CHRISTIAN, BUT NO HYPOCRITE."

The Minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his own possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others.

MY DEAR SIR, Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from "a true Christian."

My first difficulty respects the time for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "night meetings," in all ages, both upon morals and health, no one will pretend that the evening is the "time to dance;" and perhaps it may not be immaterial which portion of the day-light is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die; then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which, it seems from the text, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all

the women went out after her with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthah "came out to meet him with timbrels and with dances." This was also on account of a victory over the enemies of Israel.

Judges xi. 21. The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.

2 Sam. vi. 14 and 20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," "desistute of shame." David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this not been the case, her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "The women came out of all the cities of Israel singing and dancing."

Psal. cxlix. 3. "Let them praise his name in the dance."—Psal. xxx. 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4. "Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favour, with the consequent expression of religious joy.

Matt. xi. 17. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. "Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration, that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6. "But when Herod's birth-day was kept, the daughter of Herodias danced before them and pleased Herod." In this case dancing was perverted from its original object, to purposes of vanity and ostentation.

Job xxi. 7. "Wherefore do the wicked live, become old, yea are mighty in power?" Verse 11. "They send forth their little ones, like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us, for we desire not the knowledge of his ways. What is the Almighty, that we should serve him: and what profit shall we have if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him, or pray to him.

From the preceding quotations, it will sufficiently appear—

1. That dancing was a religious act, both of the true and also of idol worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the day time, in the open air, in high-ways, fields, or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

REMARKS ON THE GIANT'S CAUSEWAY, IN IRELAND.

"As much is seen, as man a God can see,
In these astonishing exploits of power.
What order, beauty, motion, distance, size!
Concurrence of design, how exquisite!
How complicate in their Divine police!
Apt means! great ends! consent to general good!"

That which is denominated the "Giant's Causeway," is situated at the northern extremity of the island. It consists of about thirty thousand natural pillars, mostly in a perpendicular situation. At low water the Causeway is about six hundred feet long, and probably runs into the sea, as something similar is observed on the opposite coast of Scotland. It is not known whether the pillars are continued underground, like a quarry. They are of different dimensions, being from 14 to 20 inches in diameter, and from 15 to 36 feet in height; their figure is generally pentagonal or hexagonal. Several have been found with seven, and a few with three, four, and eight sides, of irregular sizes. Every pillar consists, as it were, of joints or pieces, which are not united by flat surfaces; for, on being forced off, one of them is concave in the middle, and the other is convex:—many of these joints lie loose upon the strand. The stone is a kind of basalt, of a close grit, and of a dusky hue; it is very heavy, each joint generally weighing two hundred and a half. It clicks like iron, melts in a forge, breaks sharp, and by reason of its extreme hardness, blunts the edge of tools; and by that means is rendered incapable of being used in building. The pillars stand very close to each other, and though the number of their sides differs, yet their contextures are so nicely adapted as to leave no vacuity between them; and every pillar retains its own thickness, angles, and sides, from top to bottom.—These kind of columns is continued, with interruptions, for nearly two miles along the shore. By its magnitude and unusual appearance, it forms altogether an object of great rarity, and is mostly visited by all strangers who have any curiosity. This amazing and stupendous production of nature is of a very uncommon kind; we know of few, if any, similar to it.

ABYSSINIAN CRUELTY.

"But flesh with the life thereof, which is the blood thereof, shall ye not eat."—Gen. IX. 4.

Mr. Bruce has given us an account of the manner of eating blood in Abyssinia. He says, that a small distance from its ancient capital he overtook three persons driving a cow; they had lances and shields in their hands, and appeared to be Soldiers. He saw these men trip up the cow and give her a rude fall upon the ground. One of them sat across her neck, holding her down head by the horns, another twisted a halter about her fore feet, while the third, who had a knife in his hand, getting across the poor creature, gave her a deep wound in the upper part of the buttock, and cut out two pieces of flesh, thicker and larger than our ordinary beef steak; which they spread upon the outside of one of their shields.—They then proceeded to care for the beast, and turning back the skin over the wound, they fastened it to the correspondent part by two or more small skewers or pins, and covered it with a cataplasm of clay. They then forced the animal to rise, and drove her on before them to furnish them with a fuller meal when they should meet their companions in the evening.

It appears that the Israelites in the days of Saul, had a strong propensity to this crime. After they had conquered the Philistines they flew upon the spoil, and took sheep, and oxen, and calves, and did eat them with the blood; that is, they cut of the

flesh of the beasts, whilst they were yet alive, and ate it raw.—1. Sam. c. 14. v. 33. To prevent this, Saul caused a great stone to be rolled to him, and ordered that the cattle should be killed upon that stone, by cutting their throats. Thus the blood was poured upon the ground like water, and the animal known to be dead before its flesh was eaten.—**BURDER.**

REFLECTION.—Every thing proves the existence of the one great, true, and living God. His mighty arm launched forth those prodigious masses of matter which we observe in the universe, and gave them their form and use. His wisdom arranged them, and caused them to answer their respective ends; his goodness appoints the ends to be numerous and promotive of human felicity. To the works of God around us let us never be inattentive; from the almost imperceptible atom floating in the air, through all the various gradations of bulk and size, a God is to be seen; and where thus behold, he ought to be adored and served!

ON A RIGHT LINE.

For the sake of demonstration I would ask concerning the above figure, "What is it?" and in direct reply would say, "It is a *right line*;" and being convinced that we cannot too strictly examine ourselves, "I would," to use the prophet's language, "lay judgement to the line, and righteousness to the plummet," in order to determine how far our lives are consistent with *rectitude*.

In proceeding to such a task I would immediately observe that the above *right line* may, by common analogy, be considered as emblematic of a *right line of conduct*: I shall therefore notice a few of the qualities, or rather properties, of this line, applying them as I proceed to life in general.

Let us first observe that this *right line* is "the nearest possible conjunction of the two extreme points;" and in applying this first particular to life in general, I observe that from this we should learn to take the most direct means of accomplishing all important objects, in order to save both time and trouble.

Secondly, Observe that this line "lies equally between the two extremities." And let this teach us always to avoid extremes, and to choose the happy medium which alone will preserve us from the many evils necessarily attendant on any other line of conduct.

Thirdly, Let us notice that this line is *upright*; and it is also said (Ecc. vii, 29) that "God made man upright," though they have sought out many inventions. But though man is fallen from his primeval upright nature, yet should it not be our aim to strive to attain something like that nature; or, in other words, to strive to habituate ourselves as much as possible to the practice of those virtues with which the all-wise Creator endued his creature man, when he formed him of the dust of the earth? Piety towards God, integrity, sincerity, liberality, temperance, and justice towards our fellow creatures, and indeed many other amiable virtues, are summed up in this one word *uprightness*, since an *upright* man must be a professor of all these. It is said of Job, "He was a perfect and upright man;" and the prophet, speaking of the Most High, says, "With the upright thou wilt show thyself upright." I would also refer my young readers to what is said in Psalm xxxvii, 37, "Mark the perfect man, and behold the upright, for the end of that man is peace!"

Fourthly, Observe that this line is "always the same." Indeed it is impossible to alter its form without destroying its nature; and from this let us learn the necessity of a *uniform line* of conduct. Surely that man is not to be trusted who would say one thing to-day and wish to retract it to-morrow. Indeed, if a person can thus act, we may fairly conclude that he has either a weak intellect, or a bad disposition. But here we should not include any person who has been mistaken, and afterwards being convinced of his error, abandons that error for the truth: no, such conduct is highly commendable; but that man is highly reprehensible who would say any thing, or do any thing, or wish to retract what he had so said or done, without any other reason than his own caprice. Hence the old maxim, *Semper idem*.

Fifthly, Let us remark that this line, (being upright,) is avorse to a *base* line; and surely that man

cannot be an *upright* man who is not avorse to any thing *base*. A *base* person he shuns, a *base* motive he scorns, and a *base* action he is an utter stranger to.

Sixthly and lastly, Let us observe that the young in particular should learn from this *right line*, to mark and observe their conduct, to see if that is *right*; looking to the word of God as the proper standard, and seeing that whatever they do, they take care to do that which is *right in the sight of the Lord*.

BEST STYLE FOR THE PULPIT.—The prophets and apostles have given us the *true popular pulpit style*; a style that could move the multitude—could inspire them with rage, or drown them in tears—that took the heart by storm, and the understanding by argument—in the *simplicity of language* which is the very vehicle of the sublime: eloquence lives in magnificence of thought, not in the soft flow of words, which puts a congregation asleep, because it delivers them from the trouble of thinking. I will give the plan of the *pulpit orator*, in preparing for his public exhibitions, from one of the best men that has lived since the apostles' days—the great and eloquent Saurin.—*Pandect*.

"CHRISTIAN PREACHER.—Thou who studiest to convince, to persuade, to carry away the hearts of the people to whom God hath sent thee, make neither Cicero nor Demosthenes thy model: investigate the ideas, appropriate the language, and seize the spirit of the inspired writers. Heat thy imagination at the flame which burned within them, and with them endeavour to elevate thy mind to the mansions of God—to 'Light which no man can approach unto.' Learn of those great masters to handle 'the sword of the Spirit,' and to manage 'the word of God, quick and powerful, and piercing, to the dividing asunder of soul and spirit, and of the joints and marrow.' When the Holy Spirit deigns to distinguish one of his servants by gifts of this kind, my God! with what a rich profusion hath he the power of doing it! He fixes the orator's imagination with a flame altogether divine; he elevates his ideas to the least accessible regions of the universe, and dictates language above mortal tongues."

The late Bishop of Derry, in Ireland, who was an eccentric kind of character, riding between Newcastle-limavady and Colerain, overtook an aged man, bent down with infirmity. Observing something venerable in the appearance of the tardy traveller, he invited him into his carriage. After some altercation concerning a variety of things, finding the old man possessed of a sensible mind, he addressed him thus:—"My good old man, if I may augur right, you have seen better days than those which have silvered your head with grey hairs. I intend now to propose two questions to you, which if you answer discreetly, may have a tendency to promote your happiness in the eve of life. Tell me in the first place, What is the greatest wonder you ever saw?"—"The most wonderful thing I ever saw, (replied the old man) is this: I never saw any person, whose face was more than fourteen inches in diameter; and yet every face that I ever beheld, differed the one from the other."—"You have answered extremely well," said the Bishop: "Tell me now, the greatest wonder you ever heard of."—"The greatest wonder I ever heard of," he replied again, "is this: God was manifest in the flesh; justified in the spirit: seen of angels; believed on in the world; preached among the Gentiles; and received up into glory."—"The Bishop was astonished at the acuteness displayed in both answers; and, according to the relation, settled something yearly on him."

TALENTS AND GENIUS.—Hazlitt sets the difference between men of talent and men of genius in a very striking point of view. He says—

"Talent is the capacity of doing any thing that depends on application and industry, such as writing a criticism, making a speech, studying the law. Talent differs from genius, as voluntary differs from involuntary power. Ingenuity is genius in trifles, greatness is genius in undertakings of much pith and moment. A clever or ingenious man, is one who can do any thing well, whether it is worth doing or not; a great man is one who can do that which, when done, is of the highest importance. Themistocles said, he could not play on the flute, but that he could make of a small city, a great one. Napoleon used to say, that his taste in military dress did not enable him to adjust the cut and the trimmings of a dragon jacket, but he could manoeuvre two hundred thousand men at once in the field, better than any general of the age."

From the *Philadelphian*.

PRESBYTERIAN CHURCHES IN THE UNITED STATES.

In May 1828, we had 1268 Churches of these 1056 are actually supplied, by ministers and licentiates, 236 Churches are destitute of both pastors and stated supplies, and 276 are without preaching every Lord's day. Our number of communicants returned is 646,308.

There are probably 15 baptised members, who are now pew holders, supporters of, and attendants on public worship in our Presbyterian churches, for every communicant in our connection; and if so then our body in the United States contain 2,194,620 persons. If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last 20 years, in 1848 there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last 20 years. At that time, to give every thousand people in our connexion one pastor, we shall need 5000 ministers.—Of our present preachers 600 will probably decrease before that time, leaving of the 1479 no more than 819. To these add the 1528 which may be gained in 20 years at the rate of our increase during the last ten years, and it will give us 2407; and will leave a deficiency of 2593 to make up the 5000; so that 2,593,000 of our people, or more than our present whole number, will be without one man in a thousand to show unto them their transgressions; if our increase of preachers shall not exceed that of any former period, in the proportion of about three to one. How wide is the field which is open before us!—Truly our portion of the harvest is great, and the labourers are few. If we consider the relative strength of the Presbyterian Church in the United States, every candid mind will be satisfied that we ought to perform more service in the building up of Zion than any other two denominations of Christians in our country; for of those to whom much is given much will be required.

THE METHODISTS.—The present year, 1829, will form the centenary of Methodism. In 1729, this sect first commenced at Oxford, under the Rev. J. Wesley.

"*Watch night.*"—We had often heard of a "Watch Night amongst the Methodists; and at the request of some friends, we, on Wednesday night, attended this ceremony at Brunswick Chapel, an account of which may not prove uninteresting. The service commenced about 10 o'clock, and was continued until half-past 11, with singing and prayer. The Rev. Mr. Grindrod then delivered a short but exceedingly appropriate address, alluding to "the benefits and mercies we had each and all of us experienced during the year which was about to pass away for ever,—that the life of every one then present would, at some period, and no one could tell at what distance, be as near its last pulsation as was the present year; let us then thank God for the favours and mercies we had received, and let us join silently and fervently together, in imploring the favour and affection of Heaven for the year we were about to enter into." About 10 minutes to 12, the whole congregation, which was very large, knelt down, after the example of the minister, and a solemn death-like silence prevailed, until interrupted by the chapel clock, which proclaimed that the last year had passed and gone. Mr. Grindrod then again addressed his congregation, and exhorted them to increased diligence and zeal in the service of their Maker. The congregation now joined in the old Wesleyan hymn to the New Year. "Come, let us anew," &c., which was well sung, accompanied by the extraordinary organ at this chapel: The congregation then paid the compliment of "a happy new year" to their several friends, as they retired: and we must say, in sincerity, that the impression on our own minds was, that it was an exceedingly proper and impressive ceremony.—*Leeds Patriot*

Time is compared to a post, a ship, an eagle. Too many appear as careless as if this post had lost his spur and ceased to run, as if this ship were in a calm without motion, as if this eagle had laden feet instead of wings. No time is yours but the present. The time gone comes no more; the time to come may find you gone when it comes.

Bion would often say, "Young men should excel in fortitude, and old men in prudence; and he declared that prudence as far surpassed all other virtues, as vision did the other senses."

POETRY.

ON THE INSUFFICIENCY OF HUMILITY TO RENDER MANKIND VIRTUOUS.

AN IRREGULAR ODE.

Come, Epictetus! arm my breast
With thy impenetrable steel,
No more the wounds of grief to feel,
Nor mourn by others' woes depressed.
Oh teach my trembling heart
To scorn Affliction's dart;
Teach to mock the tyrant, Pam!
For see around me stand
A dreadful murder's band,
I fly their cruel power in vain!
Here lurks Distemper's horrid train,
And *there* the *Passions* lift their flaming brands.
Those with full rage my helpless body tear,
While these with daring hands
Against the immortal soul their insidious weapons rear.

Where'er I turn, fresh evils meet my eyes,
Sin, sorrow and disgrace
Pursue the human race!
There on the bed of sickness Virtue lies!
See Friendship bleeding by the sword
Of base Ingratitude!
See baleful Jealousy intrude,
And poison all the bliss that *Love* has stor'd!
Oh! seal my ears against the piteous cry
Of innocence distressed!
Nor let me shrink, when Fancy's eye
Beholds the guilty wretch's breast
Beneath the torturing pincers heave:
Nor for the numerous wants of misery grieve,
Which all-disposing Heav'n denies me to relieve!

No longer let my fleeting joys depend
On social, or domestic ties!
Superior let my spirit rise,
Nor in the gentle counsels of a friend,
Nor in the smiles of love, expect delight!
But teach me in myself to find
Whate'er can please or fill my mind,
Let inward beauty charm the mental sight;
Let godlike reason, beaming bright,
Chase far away each gloomy shade,
Till Virtue's heavenly form display'd,
And her divinest love possess me whole!
Alone shall captivate my soul.

But, ah! what means this impious pride,
Which heav'nly hosts deride!
Within myself does Virtue dwell?
Is all serene and beautiful there?
What mean these chill'ng damps of fear?
Tell me, *Philosophy!* Thou boaster, tell:
This god-like, all-sufficient mind,
Which, in its own perfection blest,
Defies the woes, or malice of mankind
To shake its self-possessing rest,
Is it not foul, weak, ignorant, and blind?
Oh man! from conscious Virtue's praise
Fall'n, fall'n!—what refuge canst thou find?
What pitying hand again will raise
From naked earth thy grovelling frame?
Ah! who will cleanse thy heart from spot of sinful blame?

But, see! what sudden glories from the sky
To my benighted soul appear,
And all the gloomy prospect cheer?
What awful form approaches nigh?
Afwful: yet mild as is the southern wind
That gently bids the forest nod.
Hark! thunder breaks the air, and angels speak!
'Behold the Saviour of the world! behold the Lamb of God!'
Ye sons of pride, behold his aspect meek!
The tear of pity on his cheek,
See in his train appear
Humility and Patience sweet,
Repentance, prostrate at his feet,
Bedews with tears, and wipes them with her flowing hair.

What scenes now meet my wond'ring eyes,
What hallow'd grave,
By mourning maids attended round,
Attracts the Saviour's steps? What heart-felt wound
His spotless bosom heaves with tender sighs?
Why weeps the Son below'd Omnipotent to save?
But, lo, He waves his awful hand,
The sleeping clay obeys his dread command.

Oh Lazarus come forth!—"Come forth and see
"The dear effects of wond'rous love,
"He at whose word the seas and rocks remove,
"Thy Friend, thy Lord, thy Maker weeps for thee."
Thy walls, *Jerusalem*, have seen thy King
In meekness clad, lament thy hapless fate,
Unquench'd his love, tho' paid with ruthless hate,
O lost reless *Saviour*!—Durst thou know
Who thus vouchsafes thy courts to tread.
What loud *Hosannas* wouldst thou sing,
How eager crown his honour'd head,
Nor see, unmov'd, His kind paternal woe,
Nor force His tears, His precious blood for thee to flow,
No more repine, my coward soul,
The sorrows of mankind to share,
Which He, who could the world control,
Did not disdain to bear,
Check not the flow of sweet fraternal love,
By heaven's high King in bounty given,
Thy stubborn heart to soften and improve,
Thy earth-clad spirit to refine,
And gradual raise to love divine,
And wing its soaring flight to heaven.

THE GATHERER.

PRINCIPAL EVENTS OF THE YEAR 1828.—The battle of Navarin and the liberation of Greece by the French troops.

The invasion of Turkey by the Russians and the unexpected vigour and success of the Turks in defence.

The usurpation of Don Miguel in Portugal and the submission of the Portuguese.

The fall of the minister Villele and his party in France, and the comparative triumph of liberal principles throughout the French Government.

The rapid change in the British ministry, and the final ascendancy and elevation of the Duke of Wellington.

The repeal of the test acts by the British parliament; the election of O'Connell, in Ireland, to the exclusion of Fitzgerald; the diffusion and completion of the project of Catholic association in that country, the general progress in Great Britain of the cause of Catholic emancipation.

The peace between Buenos Ayres and Brazil, including the establishment of the independent state of Montevideo, under the auspices of Great Britain.

The convulsions in the republic of Colombia; the overthrow of her constitution; the assumption of the supreme power by the military chief Bolivar.

The various revolutions in Peru and Chili adverse to the power and plans of Bolivar, and the subversion of his Bolivian constitution in Upper Peru; the declaration of war between Colombia and Peru.

The conspiracies and rebellions in Mexico; the failure of Bravo's plot and his banishment; the election of Pedraza to the exclusion of General Victoria; the insurrection of General Santa Anna.

In the United States, the adoption of a tariff deemed exceptionable by all parties; the violent opposition to it in the south; the proceedings thereon of the legislatures of South Carolina and Georgia; the violence of the contest for the office of president; the abuse of the liberty of the press by incessant invective and calumny; the publication of private letters; the reports of private conversations; the election of General Jackson to the exclusion of Mr. Adams; the general and easy submission to the will of the majority; the new evidence of almost universal trust in the efficacy of our institutions and the spirit of the country. The chief glory of the year 1828, is the situation of this Union.—*National Gazette.*



INFLUENCE OF BAD COMPANIONS.—Another unhappy cause of failure in moral education, too common to be passed over in silence, is the influence of bad companions. I here refer to the companions of childhood. Through their unhappy agency, your best instructions and most assiduous efforts may be entirely defeated. Guard your dear child then, to every practicable extent, against such pernicious influence. He needs but few associates out of your own family—choose those for him; and if you cannot make him worthy of such as are good, it were better than that he should have none. No parent ought ever to be ignorant where, and with whom his child spends his hours of recreation, unless he wishes to educate him for perdition. It is task enough to train up a child in the way to life, without having

him often encompassed with a throng, whose example and entire influence is calculated to entice him from duty, and hurry him down the broad road to destruction. Strive to make home pleasant to your children. Do not needlessly interrupt or discourage their innocent amusements, but strive to raise their minds above undue attachment to them, by exciting a taste for books, and recommending them with such as are most interesting and instructive, and wisely adapted to their age and attainments. No person can imagine how much may be done in this way, till he has made a thorough trial. The difference in effect, upon the mind and heart, between spending an evening in perusing an entertaining book, and spending it with childish, not to say wicked associates, in folly, and in vain, perhaps corrupting conversation, is unpeakably great.—*Lawley.*

Example for young ladies.—A young lady in —, some months ago, refused to receive the addresses of a young gentleman whose character for temperance was a little doubtful, unless he would abstain entirely from the use of ardent spirits. The consequence is, that he has not been known to drink, even moderately, since, and is determined to adhere to his present practice. Let all young ladies imitate the example, and our nation will soon be free from this vice; for let them be assured, that if their professed admirers really love them, they will for their sakes lay aside their bottles; and if they will not, their love is not worth possessing.

Among several other enactments of the Legislature of Grenada, we find that, "An Act to change (after 31st December last,) the market-day from Sundays to Thursdays and Saturdays." "An Act to admit the testimony of Slaves in all causes," and "An Act to qualify all His Majesty's subjects coloured subjects to sit as Jurors," had been proclaimed in the town of Saint George.—*Grenada Royal Gazette.*

MARRIED.

In this City, on Wednesday evening last, by the Rev. Dr. BURNS, Mr. THOMAS R. ROBERTSON, of Fredericton, Merchant, to FANNY, daughter of the late Mr. Donald Cameron, of Shelburne, Nova-Scotia.

At Dorchester, (N. B.), on Thursday 26th ult. by the Rev. C. MILNER, JOHN W. WILSON, Esq. Barrister at Law, to FANNY, youngest daughter of the late Hon. Judge URBAN

DIED.

On the 23d December, the Right Rev. R. STANER, D. D. formerly of St. John's College, Cambridge, in the 91st year of his age. Dr. Staner, after nearly 30 years of laborious service as a Missionary, in the province of Nova-Scotia, North America, was consecrated in the year 1813, Bishop of that Province, at the urgent and unanimous desire of the whole community.—*English paper.*

[Since his retirement from the active duties of his high station, he had been living in the vicinity of London, enjoying an annuity from the British Government of £600 sterling per annum.]

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