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NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, AUGUST 29, 1829.

NO. 32.

BIOGRAPHY.

THE BENEVOLENT HOWARD.

The particulars of this benevolent man's last hours were communicated to his friends in England, by Admiral Mordvinof, of the Black Sea fleet, and Admiral Priestman, an English officer in the Russian service. Howard had visited a lady about 24 miles from Chersis, where he resided, who was ill of an epidemical fever; upon his return he was taken ill. It had been almost his daily custom, at a certain hour, to visit Admiral Priestman; when with his usual attention to regularity and the use of his time, he would place his watch upon the table, and pass exactly an hour with him in conversation.—The Admiral observing that he failed in his usual visits, went to call upon him, and found him weak and ill, sitting before a stove in his bed room. Having enquired after his health, Mr. Howard replied, that his end was approaching very fast; that he had several things to say to his friend, and thanked him for having called. The Admiral finding him in such a melancholy mood, endeavoured to turn the conversation, imagining the whole might be the effect of his low spirits; but Mr. Howard soon assured him it was otherwise, and added; "Priestman, you style this a very dull conversation, and endeavour to divert my mind from dwelling upon death; but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than that of any other. I am well aware, that I have only a short time to live; my mode of life has rendered it impossible that I should recover from this fever. If I had, as you do, ate heartily of animal food, and drank wine, I might, perhaps, by altering my diet, be able to subdue it; but how can such an invalid as I am lower his diet? I have been accustomed for years to exist upon vegetables and water, a little bread, and a little tea. I have no method of lowering my nourishment, and consequently I must die. It is such jolly fellows as you, Priestman, who get over these fevers."

Then turning the subject, he spoke of his funeral, and cheerfully gave directions concerning the manner of his burial.—"There is a spot," said he, "near the village of Dauphigny—this would suit me nicely; you know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral, nor any monument, or monumental inscription whatsoever to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and, let me be forgotten." Having given these directions, he was very earnest in soliciting, that Admiral Priestman would lose no time in securing the object of his wishes, but go immediately and settle with the owner of the land for the place of his interment, and prepare every thing for his burial. The Admiral left him upon his melancholy errand, and having accomplished his wishes, returned with the intelligence to Mr. Howard; upon which his countenance brightened up, and a gleam of evident satisfaction came over his face, and he prepared to go to bed. Soon afterwards he made his will, leaving as his executor a trusty follower, who had lived with him more in the capacity of a friend than of a servant, and whom he charged with the commission of bearing his will to England. It was not until he had finished his will that any symptoms of delirium appeared. Admiral Priestman, who had left him for a short time, returned, and found him sitting up in his bed, adding what he believed to be a codicil to his will, but it consisted of several unconnected words, the chief part being illegible, and the whole without a meaning. After this he became more composed. Scarcely was this labour ended, when a letter was brought him from England, containing intelligence of the improved state of his son's health, stating the nature of his occupations in the country;

and giving reason to hope that he would recover from the disorder with which he was afflicted. Mr. Howard turned his head towards the servant who had read the letter, upon his concluding, saying, "Is this not comfort for a dying father?" He expressed great repugnance against being buried according to the rites of the Greek Church, and begged Admiral Priestman to prevent any interference on the part of the Russian priests; made him also promise that he would read the service of the church of England over his grave, and bury him in all respects according to the forms of his own country. Soon after this last request he ceased to speak.—Admiral Mordvinof came in and found him dying very fast. They had in vain besought him to allow a physician to be sent for; but Admiral Mordvinof renewing his solicitations with great earnestness, he assented by nodding his head. The physician came, but was too late to be of any service. A rattling in the throat had commenced; the physician administered what is called the *musty draught*—a medicine only used in Russia in the last extremity. He was prevailed upon to swallow a little, and in a short time breathed his last.—"Mark the perfect man and behold the upright, for surely the latter end of that man is peace!"

MISSIONARY INTELLIGENCE.

EXTRAORDINARY MISSIONARY EFFORT.

We rejoice in being able to lay before our readers a substantial proof of the high interest taken by the friends of Christianity in England, for the promotion of the Missionary Cause. The Annual Meeting of the Baptist Missionary Society, held in London the 18th June last, presents one of the most encouraging circumstances, connected with the management of the financial concerns of that and similar institutions, that has occurred for some time. The financial concerns of that Society were represented by the Rev. Secretary as being minus some thousands of pounds, notwithstanding the exertions of its friends the year past. This falling short in the income, he attributed in a great measure to the general depression of trade and commerce in Great-Britain. But there were also other causes which the Report briefly glanced at, to which, the decline was in some measure owing. The sum of four thousand pounds was stated as the sum immediately required to relieve the Society from its present embarrassments; and under these circumstances, the Committee felt it imperative upon them to direct the immediate and earnest attention of their friends at large, to the pecuniary situation of the Society. The Report thus observes:—

"It is evident that we are brought to a crisis, at which some decisive measures must be adopted. While complaints have been uttered, both at home and abroad, because additional stations were not occupied, and additional labourers sent forth; it will be seen that the most unremitting and painful exertions have been required in order to keep up the previously existing scale of operations. Either means must be found to augment the funds of the Society, or those operations must immediately be contracted. And can we, with an approving conscience, and as in the sight of God, resolve on the latter alternative? Must we consider the sum of nine or ten thousand pounds—not a fourth part of what is contributed to several of the kindred institutions of our native land—the highest point to which our annual resources can extend? While we are surrounded with so much that is encouraging on every side, and our fellow Christians are addressing themselves with redoubled energy to the work of the Lord, shall we alone grow weary of the toil, and retire ingloriously from the field?"

"Assuredly, no reasons for despondency can be found in either of those extensive scenes of labor in which our missionary brethren are engaged. In the East, you have a body of tried and faithful men, none of whom receive more than is barely sufficient for the wants of themselves and their families, while others, in addition to their gratuitous efforts in diffusing the knowledge of Christ among the heathen, contribute to the common cause on a scale which, if it were generally imitated at home, would effectually relieve the Society from all its embarrassments. These brethren assure us that they feel nothing so disheartening as the want of more laborers. "We are full of hope," say they, "we see the work going on, we are confident of success, if men of ardent piety, and active zeal, and melting love to souls, were but here to carry on labors now commenced, and in progress. We need help in every department; but especially in the preaching of the gospel. We have, I suppose, a million within a circuit of four miles; we can procure congregations at all hours of the day; and if we had more preachers to declare with patience, perseverance, and affection, 'the truth as it is in Jesus,' we feel assured of success."

"Turn to the West, brethren, and resist, if you can, the powerful appeals for persevering exertions, and increased aid, which are presented from that quarter. Reflect on the present condition of the negro population—on the prospects opening upon them from the increase of knowledge and gradual improvement of their civil condition—on the eagerness with which they flock to hear the gospel—on the readiness they show to promote the cause of religion to the utmost of their power—and on the astonishing success with which it has pleased God to crown, from year to year, the labors of your missionaries—and then calmly ask yourselves the question, Whether these servants of Christ are to sink one after another into an untimely grave, martyrs to their own exertions? Whether the water of life is to be dashed from the parched lips of thousands eager to drink it, for no other reason than that we hesitate to make the sacrifices necessary to ensure their supply?"

"If, respected friends, this urgency be deemed too great, the only apology we have to offer is that the occasion loudly demands it. Those whom you entrust with the direction of your affairs, have an arduous duty to perform; and they would be chargeable with treachery, were they not to aim, however feebly, at conveying to your minds the conviction which pervades their own. It is most obvious that the exertions of a Committee must be regulated by the funds placed at their disposal; and for the wise and economical distribution of which they are responsible, both to God and the Christian public. Convinced that it is only for the cause to be viewed in its real character and just obligation, in order to secure for it a due share in the solicitude, the prayers, and the liberality of the Church of Christ; they wish to press it on themselves, and on others, as a matter of individual and personal obligation. They hope to see the time when as much zeal will be displayed in the service of Christ, as is continually shown by those who are led captive by the Devil at his will—as much readiness to expend our property in promoting the interests of the Saviour's kingdom, as we discover in procuring for ourselves and our families the means of temporal gratification and worldly distinction—when no luxury will be retained, no expence incurred, which shall be inconsistent with a grateful and honest surrender of our all to God. Thus may we prove that we remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

The reading of the Report was followed by many impressive addresses from several gentlemen present: in which were many warm appeals to the good feelings of the large congregation there assembled; and which, we are happy to observe, elicited

that liberality from the assembly, which, by the blessing of God, will relieve the Society from their present embarrassments.

The Speakers on this occasion, were—Wm. B. Gurney, Esquire, Chairman; Rev. John Dyer, Secretary; Rev. W. Giles; Rev. J. Wilkinson; Rev. J. Tinson, Baptist missionary from Jamaica; Rev. W. Orme, Secretary of the London Missionary Society; Rev. J. Dixon (Wesleyan); J. B. Wilson, Esq.; Rev. Dr. Cox; Rev. Mr. Shirley; &c. &c.

After the Secretary announced the amount of the Donations and Collection at the Meeting, an exceeding Three Thousand One Hundred Pounds, the congregation sang "Praise God from whom all blessings flow," and departed.

We cannot omit mentioning the munificent Donations of Individuals at this meeting; among which we notice—

W. B. Gurney, Esq., for himself,	£200
His Son,	100
A young friend,	100
J. B. Wilson, Esq., for himself,	300
For Mrs. Wilson,	50
J. Deacon, Esq.	50

Mr. Wilson engaged, also, to procure £200 more.

These donations, together with numerous others, of smaller sums—the spontaneous effusion of liberal minds, contributed towards the extraordinary sum raised on this occasion. And who could have thought that this sum would have been raised at one meeting? In whatever light we view this astonishing liberality, it strikes us with no less astonishment and gratitude to that God whose are the silver and the gold; that while trade and commerce in our mother country is so extremely depressed, the consequent scarcity of money, so seriously felt in every part of the community; that an effort of this extraordinary kind should be accomplished. We commend the noble spirit by which the friends of the Baptist missionary cause have been actuated; and we trust it will have a salutary effect on the energies of Auxiliary Societies in every direction; that as openings in providence present themselves for the wide extension of divine truth, means may be readily furnished to send the Word of Life to the perishing millions of the human family. Amen, and Amen.

Communicated.

ANNUAL MEETING OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

The religious services connected with the Anniversary were commenced on Thursday Evening, April 30th, by a Sermon preached before the Society at City-Road Chapel, by the Rev. Robert Newton, of Liverpool, from Ps. cxlii. 4. On Friday Morning the Rev. James Parsons, of York, preached at Great-Queen-Street Chapel, from Ps. lxxii. 19; and in the Evening the Rev. John Storry, of Ramsgate, preached at Liindo-Street Chapel, from Ps. lxxii. 16, 17, 18.

On Sunday, May 3d, Sermons were preached on behalf of the Society in all the Wesleyan Chapels in London; those in the principal Chapels were preached by the Rev. Jabez Bunting, President of the Conference; the Rev. Adam Clarke, LL.D.; the Rev. Richard Watson, the Honorary Secretary; the Rev. James Parsons, of York; the Rev. Robert Newton, of Liverpool; and the Rev. John Storry, of Ramsgate. The other Chapels were mostly supplied by the Preachers of the London Districts, either residing in London, or remaining in town after the District-Meetings.

The Annual Meeting of the Society was held on Monday, May 4th, in the City-Road Chapel, at Eleven o'clock in the Forenoon. The Chair was filled by the Right Honourable the EARL OF MOUNT

CASHILL.

On no former occasion do we recollect to have witnessed a more crowded attendance, or to have marked more general interest in the whole of the immense audience. A holy and delightful influence pervaded the Meeting; and the affecting claims of

Ireland, and India, of Africa and the West Indies, to the sympathy and assistance of the Christian public, were urged with sacred and irresistible eloquence, awakening corresponding feelings in every heart. Fields of labour yet unoccupied,—myriads of deeply degraded human beings pleading for help,—stations partially occupied, but needing more extensive and constant aid,—and the necessity of increased and increasing means of sending forth the devoted Missionaries waiting the possibility of hastening to the place of destination, were among the topics pressed upon the notice of the Meeting by the able advocates of Christian Missions. The unwearied attention of the auditors, during a most protracted Meeting, the decision with which the Resolutions were passed, and the cordial congratulations on the tendency of the Meeting to produce united exertion, indicated unusual and deepened conviction of Missionary effort being an inseparable and distinguishing characteristic of scriptural religion, and of that divine influence which expands the heart with love to God and love to man; for "God is love," and "he that dwelleth in love dwelleth in God, and God in him."

The amount of the Collections at the different services amounted to £1445. 5s. 2d.; including a donation of £20 from the noble Earl who presided.

On taking the Chair, his Lordship said, My Christian friends, I shall occupy your attention but for a few moments, to return you my sincere thanks that such a humble individual as myself has been thought worthy to fill this interesting station, which is more gratifying to me than any other I could be called to in this metropolis; because it is a proof of that connexion which exists between those who are truly devoted to Christ, whatever may be the denomination under which they are ranked. It is a proof that they are guided by that spirit of unity which is promised in the holy Scriptures; and that they are animated by one mind in the promotion of the great and important object of fulfilling the will of God, not only in spreading his word through the world, but in calling sinners, whether in civilized countries, or in pagan lands, to the knowledge of God and of salvation. In this glorious engagement we go forward, joining hand and heart, not in our own strength, but in the strength of the Lord, who, we confidently trust, will direct us, and make all our labours increasingly prosperous. This is the Annual Meeting of the Wesleyan Missionary Society, into the details of which it is not necessary for me to enter; but it is sufficient for me to notice, that this Society has done much good, and we will defy our most decided opponents to prove the contrary. Indeed, so long as vice exists in the world, destroying the souls of millions of mankind, and so long as scepticism and infidelity exercise their influence, excluding, to an awful extent, true religion from it, so long will the zealous labours, not only of this Society, but of all other Societies of a similar character, be required, and be highly beneficial. I will not occupy your time further, as there are so many able men present, who will impress the great objects of the Society not only on your minds, but upon the world; and I hope that what we shall this day hear will sink into the hearts of some who may yet be thoughtless, that they may become actuated by those great principles which impel the exertions of this Society. And if in this assembly there should be any who came here to scoff, I hope and trust they will go home to pray.

The Report was then read by the Rev. John James; after which the First resolution—"That the Report now read be received; and that this Meeting acknowledges with gratitude to God, from whom alone proceedeth all good, the extensive success with which the Wesleyan Missionaries have been favoured in their numerous and widely-extended spheres of action"—was moved by the Right Hon. Sir G. H. Ross, who addressed the Meeting to the following purport:—

My Lord, Ladies, and Gentlemen, I feel that I owe to you an apology for not having arrived at an earlier hour; which was occasioned by an accidental mistake as to the time when the Meeting would begin: but I have an indemnification for myself for this mistake; as I came in at that period of the Report when,—if it is possible to make a distinction among the various causes of satisfaction which the Report has presented to my mind,—such special proofs were given of the spirit of unity which

animates the Society. While that spirit exists among you, through God's blessed Spirit in your hearts, I fear not that the abundance of that blessing which God vouchsafes to those who faithfully serve his cause on the earth will be withheld. I have heard with satisfaction of the state of your Funds; and though I do not consider money as the best proof of the spirit by which you are actuated, still I take it as a good proof of the feeling which animates you in the exertions you are making in this cause. We know there is no idolatry more powerful in the human heart than that of Mammon; and where that idol is set up, it is in vain to expect that the heart of stone will become a heart of flesh. Where, however, that idolatry is put away, we feel a sympathy for our fellow-men who are in darkness; and our money is employed for their good. For this reason I congratulate you on the enlarged means you possess for carrying on this work, by which such great things have been effected; and I come here with extreme satisfaction to show, at least, the participation which is taken by so humble an individual as myself, in a work so blessed as yours. These have long been my feelings, which are always strengthened in Meetings of this nature, when coming from the bustle, and toil, and nonsense of this world; I can unite with those who are carrying on the cause of Christianity throughout the world; and being called upon by my honoured and respected friend, I feel that I have a duty to discharge,—and so has every man who is qualified at all to estimate the motives and the value of this Society,—in bearing testimony in its behalf. I am aware, that while you are thus making most disinterested exertions for the benefit of mankind, you have drawn upon yourselves, perhaps, more than any other class of men engaged in the Missionary work a degree of odium which has given great pain to every one of right feelings to whatever denomination of Christians he may belong; and I feel it my duty to bear a testimony to the conduct of this Society, which your piety and humility will not allow you to bear for yourselves, though you know it to be true. I know of no set of men who have sought more the glory of their Creator, or who have endeavoured more to spread the knowledge of Jesus Christ upon earth; or who are more zealous in maintaining the institutions of their country, whether they be religious or civil. I feel it an important duty to state this, as one feeble means which is in my power, to endeavour, by repeated exertions, to put down that ill-will which has so repeatedly manifested itself with respect to your Missions. And I feel it my duty to do so now at greater length than I intended, in consequence of a circumstance which has just been communicated to me; and to state my conviction with respect to this Society, that, where every thing is pure, moral, and religious, at home, it is impossible that its chosen servants abroad should allow themselves to be led from the cause of holiness to unholiness, and to lend themselves to that which is dishonest and impure. It is extravagant to suppose, that those good men should so falsify the whole tenour of their lives; and, after exposing themselves to every danger to which human nature is liable, yet be actuated by any other motives than such as are excited by the word of God. I consider it, Ladies and Gentlemen, an instance of God's mercy towards myself, that I should be led to what I hope I may call, a right understanding on these matters. For I well know how much such works as these you are now pursuing, for the benefit and comfort of mankind, may be, and too often are mis-estimated, by the prejudiced view which many take of them. I would, however, say, that if false and unbecoming motives are attributed to the generous exertions which you are making, you must be contented to bear the unmerited reproach; and I do not think you will shrink from the warfare for such a cause. But turning from these considerations, I shall beg to express the extreme satisfaction with which I have read the achievements of your Missionary Society through the past year: my friends having furnished me with your Notices, which I always gratefully receive, and attentively read. From the various information which they contain, there are two circumstances in particular which I think it right to notice occurring in two different countries,—I mean amongst the New-Zealanders, and on the East Coast of Africa. It is gratifying to see that mankind are often brought to acknowledge that the works of God, unlike these

of men, are beautiful and complete; and that no work of this nature can be promoted without effects resulting from it beyond the contemplation of those who undertook them. Thus your Missionaries are furnishing the most useful information respecting various branches of the family of mankind, which the merchant, the warrior, or the traveller, could not have afforded. With respect to the New-Zealanders, great interest exists with regard to them, as a distinguished branch of that South-Sea family, if not miraculously, at least wonderfully, spread over a vast extent of ocean. The character of their superstitions had been softened before religion was introduced; but the key to them was never found, till it was obtained by the Church and the Wesleyan Missionary Societies: and it is only now that an opening appears to be made among that furious, energetic, and able people to introduce among them the knowledge of the Redeemer of mankind. Nothing can more prove the spirit which the Lord is pleased to put into the hearts of the Missionaries in that country, than the heroism with which those pious men have exposed themselves to the extremest dangers, and even to martyrdom itself, in their endeavours to render to those misguided savages the most important services for this world and for that which is to come. After anxiously looking forward from one number of the Notices to the next, during that period when we could scarcely hope but to hear that they had furnished a horrid meal to those cannibals whom they were endeavouring to instruct, I could not but admire the dispensations of God's providence, whereby these very savages were involved in each circumstance, that their only means of escaping a bloody war, which they were desirous of avoiding, were to beseech these very Missionaries whom they had driven away, that they would mediate between the two parties, and prevent the effusion of blood. With respect to the east coast of Africa, I shall merely allude to the knowledge which your are giving to mankind of a nation which has been long sought after, but of which we had no knowledge, except from the imperfect accounts of the Mission of the Jesuits to Abyssinia, many years back. And not only have we gained an accurate knowledge of the people, but there is at this day a great triumph of the faith; for some of them are so desirous of receiving Christian instruction, that there is now contention between this marked and peculiar people to which nation the pious Missionary shall belong,—not how he shall be got rid of; and some of them are gravely and ably arguing who has the best claim to those strange white men whom the sea had cast up among them but a short time before. Another instance of God's special mercy to you has been, that, when those desolating tribes of barbarians, the people of Chaka,—who when they make war, spare neither man, nor woman, nor child,—were pouring down in thousands on your Stations, the hand of God interposed; the danger was averted; and now an opening is made among that people for the introduction of the Gospel. I beg pardon for adverting to one more topic, which I cannot pass over: I refer to a country in which you early laboured, and where you have been so abundantly successful,—which first took my attention and led me into that relation in which I now happily stand to you. I ardently felt the necessity of the object you have in view, before I stood, as I now do, connected with property in the West Indies, unsought for on my part and unalienable. I always was impressed with the great necessity and importance of meliorating the condition of the slaves in the West Indies, and of raising them from their degraded situation in civil society: to say nothing of the duty of bringing them to a knowledge of the Gospel. It is needless to mention the opinions I might form as to the political measures to be taken with respect to the slaves; as, when I came back to my native country, after many years' absence, I found that the question was in a state of extreme agitation; and I determined not to engage myself on either side, so as to be led to abandon those feelings which I had relative to the West Indies. But whatever may be done politically, or not done, the extreme importance of your Missions there must be acknowledged, not only in respect to the spiritual benefit of those for whom they were first designed, but even with a view to the quiet and benefit of the state itself. Because, supposing that extreme measures were taken for their freedom, there can be no doubt but that the

Slaves ought to go forth so instructed as to enjoy, without injuring others, whatever degree of freedom they might have conferred upon them; and supposing that moderate measures should be adopted, still it could be only Christianity which would qualify them for the blessings of final emancipation. I do feel that the nation would have much to answer for, should our West India Colonies be placed in the situation to have power entrusted to the Slaves, without their being previously qualified for it by education, and, still more, by religious instruction. It is perfectly clear to me, that the knowledge of God should be extended over the West Indies; by which means you will afford facility to any plan for the benefit of the Negro population: and, after much inquiry and reflection, I am well convinced of the benefit of your Missions in the West Indies, even in a temporal point of view, by hallowing marriage, and by giving some respectability even to the slaves themselves; so that it will be impossible to keep them in such a degraded situation as they now are in. This will be the most powerful means of bettering their condition, and of hastening their final emancipation, which must take place as a measure consequent upon the communication of Christianity; which having destroyed slavery in the old world, will eventually do the same in the new. I have said thus much, at greater length than I intended, in order that you may be sure I am not without feeling a deep interest in the concerns of this Society; and I most earnestly implore God's effectual blessing, through Jesus Christ our Lord, upon an undertaking so holy, and tending so much to the glory of God, and to the best interests of our fellow-men.

THE BURMAN MISSION.

The Rev. Mr. Boardman, in a part of his journal of last summer, published in the American Baptist Magazine, states, that a Burman by the name of Moung Bo, and a Chinese named Keo Keang, give strong indications in their conduct and conversation, of genuine piety. Several others appear so far seriously impressed, as to make them desirous to listen to the preaching of the Gospel. Mr. Boardman represented to them the importance of considering the evils and persecutions to which a profession of faith in Christ would expose them, assuring them that "he is no disciple, who believes to-day and denies to-morrow!"—The genuine friend of Christ embarks his all, when he enters on the Christian voyage; and he makes no provision for a retreat. In conversation with the Burman, he exhorted him, before he considered himself a Christian, to examine the subject with deep attention. He replied, "I have examined, and my mind is decided. I will no longer worship the pagodas or the images; and if my countrymen, my neighbors, my relations, revile me, let them revile; if they kill me, let them kill. I shall go to God, and be with Jesus forever. The present life is short, the future is eternal." A spirit of inquiry is prevailing amongst the people; and the conviction is obtaining, that the religion of Gaudama, or idolatry, is a deception. Some of the Burmans, however, are violent opposers; and they seem incensed against those of their countrymen, who listen to the preaching of the Gospel and renounce idolatry.—*Christian Watchman.*

METHODIST EPISCOPAL CHURCH.—From the Minutes of the several Annual Conferences for 1829, just published, it appears that the total number of Members is 447,743, being an increase above the number of last year, of 29,305; Whites, 322,679, Colored 62,814, Indians 2,226.

The number of travelling Preachers is 1,697, Supernumeraries 120—total 1,817. Last year the total was 1,642, making the increase since last year 175.

TEMPERANCE.

ADDRESS ON ARDENT SPIRIT,

Before the New-Hampshire Medical Society. By R. D. MURRELL, M. D., Professor of Anatomy and Surgery in Dartmouth College.

CONTINUED.

The stomach and liver of drunkards are generally found to be disordered, the stomach frequently contracted, and the liver much harder than natural, exhibiting an unnatural colour both upon its surface, and throughout its interior. This, perhaps,

is what might be expected. The stomach receives the liquor, in the most concentrated and active form, in which it is taken into the body. From the stomach and the alimentary canal below, most, if not all of it, is probably carried through the liver in a state less dilute than when distributed among the remaining organs of the body. The texture of the liver too, which consists merely of vessels and nerves with enough cellular membrane to hold them together, may perhaps serve to show why it is more obviously affected than the alimentary canal, inasmuch as this canal has a distinct, and in some places, a thick muscular coat, independently of its vessels. The skin of the inebriate is always more or less affected. Its fair colour soon fades under the withering influence of ardent spirit; and from being smooth, soft and elastic, it becomes uneven, wrinkled and flabby, if the subject be somewhat advanced in life; or if young, the skin of the face is bloated, uneven, and frequently purple, and very often in middle life and after, a large crop of red pimples is the only ornament the face exhibits.

The eye, that window of the mind, loses its pearly whiteness, its sparkling transparency, its quick and significant motions, and becomes dim, sluggish and unmoaning.

The various phenomena exhibited in the different stages of alcoholic influence, including its immediate and more permanent effects, and modified by age and constitutional temperament, would occupy more time in the enumeration, than can be spared on the present occasion. The case of him who has made free with his cups, till they have produced the following train of symptoms, is not unfrequently submitted to the consideration of a physician. The forehead and cheeks are swollen, pale and slightly tinged with yellow, the lips leaden coloured or pale, the eye yellow, dim and vacant, the lower eyelid loose and hanging, the upper lid several times its natural thickness, diaphanous and drooping, the body twice its natural circumference, the limbs tottering and swollen, the breath insupportably foetid, respiration difficult and wheezing, accompanied with a short dry cough. "Throw medicine to the dogs" in such a case.

The bodies of some few drinkers have been so thoroughly steeped in spirit, as literally to take fire and consume to ashes. It is said that no case of this spontaneous combustion has ever occurred, except among hard drinkers, and it is altogether probable that in every such case, an inflammable air has exhaled from the lungs or skin, or both, and has been kindled by the too near approach of a lighter taper, or some ignited substance.* A French Chemist, it is said, after drinking a pint of ether during the day, used to amuse himself in the evening, by lighting up his breath, directed in a very small stream upon the flame of a lamp. Alcohol taken in large quantities, would probably in some constitutions at least occasion a similar vapour to be thrown from the lungs! and there is doubtless more danger than has been imagined, in a deep drinker's bringing his mouth or nose close to a lighted taper at evening.

The numerous and weighty considerations, some of which have been hinted at, and which a reflecting man must surmount, before he can make up his mind to be regarded as a drunkard, place in a striking view the strength of the appetite, which is created by a long and habitual use of spirit. Instances might be referred to, which set this in a painfully strong light.

A few years ago, a tippler was put into an alms house in a populous town in Massachusetts. Within a few days he had devised various expedients to procure rum, but failed. At length however, he hit upon one which proved successful. He went into the wood yard of the establishment, placed his hand upon a block, and with an axe in the other, struck it off at a single blow. With the stump raised and streaming, he ran into the house, crying, "get some rum, get some rum, my hand is off!" In the confusion and bustle of the occasion, a bowl of rum was brought, into which he plunged the bleeding member of his body, then raising the bowl to his

* As Alcohol is strongly allied to ether in its chemical relations, and as it is capable of passing from the stomach into other organs without having its inflammability destroyed, as in the case mentioned in a preceding paragraph, where diluted gin was found in the brain, the wonder is, that instances of spontaneous human combustion should so rarely have occurred. Prouquet mentions twenty eight cases.

mouth, drank freely and exultingly exclaimed, "now I am satisfied."

In another populous town in the same state there lived an habitual drinker, who in an interval of reflection, made a vow that he would drink no more spirit for forty years, not doubting at the time, that forty years would place him in his grave. He faithfully kept his vow, and at the expiration of the stipulated period, ventured to take a little liquor, and it seemed no more than a friendly salutation given to an old acquaintance, and in no very long time died a sot.

I once knew a man, who had been for some time, in the habit of intemperate drinking, and who had at times strong remonstrances of conscience. These admonitions, together with the motives and encouragements held up to him by his kind and good wife, induced him to make a solemn vow, "that by the help of God, he would never again drink any thing stronger than beer, unless prescribed for him as a medicine by a physician." He regarded the vow, became sober and apparently religious, and for several years sustained the character of a devout man. At length he lost, by degrees, his religious sensibility, grew dull and stupid, heedless alike of religious duty, and of the daily attentions to business necessary for the support of his family, and eventually died besotted with rum. When warned of his danger, soon after it was known that he had returned to his cups, he assigned as a reason, the prescription of a physician, which was made on his application for relief from mild dyspepsy.

If such be the strength of the habit, and so great the danger of forming it, what apology is there for drinking spirit at all? Does a healthy labouring man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. The experiment has been made a thousand times, and the result is well known, namely, that more labour can be accomplished in a month or a year, under the influence of simple nourishing food and unstimulating drink, than through the aid of alcohol. Does the warrior need this stimulus to inspirit him for the

† It is very generally understood that the human constitution can endure intense cold under the influence of water as an article of drink, longer than under that of ardent spirit. In proof of this, numerous striking facts might be referred to, but it is unnecessary. It may not be so generally known, that great exposure to heat does not require the use of ardent spirit.

From a commercial friend in Massachusetts, I have lately received the following information. "I visited," says he, "four or five years since, in N. Jersey, an iron foundry belonging to Mr. Wood, of Philadelphia; I think there were thirty or forty men employed in the establishment and all they drank was pure spring water. I saw them, then, while lading out the hot metal and sweating at every pore, take a mug, run to the spring, and drink very freely of the water. I inquired if they did not feel any ill effects from drinking so much cold water; they answered no! The furnace went into blast in April and continued till October; all those employed had the best of health during the whole season, and returned to their friends in the autumn with better health, and fuller purses than they ever had before.

"A vessel belonging to my neighbour went from this place to South America, and from thence to India; no spirit was allowed to the crew during the whole voyage; they all arrived home in good health. One of my own Captains kept grog from his men, the whole of an India voyage; they all came home in fine health.—For my crews in hot climates, I direct spruce beer, made with the oil or essence of spruce, and molasses and water. I shipped two crows last week for long voyages in hot climates, and named to the men that we should not allow them grog; there was not a single objection made to signing the shipping papers. It is in the power of every ship owner to prevent the use of ardent spirit on board his vessels, by sending out a few barrels of molasses, and a few dozen bottles of the essence of spruce, for beer."

To the foregoing suggestion, it may be proper to add, that, for labouring men in hot weather, sweetened water, sometimes with the addition of ginger, is a most salutary drink; so also is a mixture of milk and water.

The principle of life is afforded to every individual in such quantity, or in such manner, as to admit of the living actions being carried on, under the most favourable circumstances for a limited period; and as no human power or skill can increase this principle one jot or tittle; so neither can the actions of life be urged beyond the standard of sound health, (leaving casualties out of the question) without necessarily shortening it. And this shortening of life will be for minutes or months, or years, according to the degree and continuance of the excitement beyond the natural and uniform rate of healthy action.

This vital principle has been likened, not altogether justly, to oil in a lamp, which is capable of sustaining a light, only for a certain length of time. If the wick be raised higher than necessary to produce a full and clear light, a part of the oil goes off in smoke, and the whole is sooner consumed.

conflict! McDonough has shown with what cool and appalling bravery man can fight without it, and a faithful history of our army and navy would demonstrate, that the use of it affords no security against defeat or disaster.



At a meeting of the Midland District Medical Society at Kingston, (U. C.) 14th July, 1829, the following Resolutions were unanimously passed:—

Resolved, That the daily use of distilled spirits in any form, cannot long be indulged in with impunity to the constitution.

Resolved, That the habitual use of distilled spirits is well known to the medical world to be a prolific source of disease and death.

Resolved, That we have had opportunities to know, that a great portion of the chronic disorders of this District owe their origin either directly or indirectly, to the too free use of distilled spirits.

Resolved, That the vulgar opinion, that the use of ardent spirit tends to protect those who use it from diseases, whether arising from contagion or other causes, is without foundation; but on the contrary, that those who use it most, are liable to, and invariably suffer most from, the disease.

DIVINITY.

ADVERTISEMENT.

More than a fourth part of the following Discourse had not been written when it was preached. To present from the press, under such circumstances, an exact transcript of what was advanced from the Pulpit, would require powers of memory, to which the writer has no pretensions. He can, however, assure the Public, that he has not deviated from the original train of thought, and that the language is as little different from the style of delivery, as his recollections could make it. His sense of the vital importance and moral grandeur of the subject he has attempted to discuss, is such as to produce unfeigned, and deep regret in his mind, at the very feeble and inadequate manner in which he has treated it. But the request of his Brethren, combined with his reasons for believing that the Discourse has already done some good, and the hope that it may, by the Divine blessing, be more extensively useful, induce him, imperfect as it is, to give it publicity. May Almighty God make it a blessing.

Charlotte Town, P. E. I. 4th August, 1829.

THE INTERNAL WITNESS OF THE SPIRIT, THE COMMON PRIVILEGE OF CHRISTIAN BELIEVERS.

A DISCOURSE,

Preached at Halifax, Before the Wesleyan Ministers of the Nova Scotia District, on the 24th of May, 1829,
And published at their request.

By MATTHEW RICHEY.

Romans 8, 16, The Spirit itself beareth witness with our Spirit, that we are the children of God.

Christianity presents to our regard, in perfect unison with the eminency of its claims, the brightest characters of the wisdom, benignity, and holiness of God. As a system of doctrines, it discloses truths profoundly interesting to every human being, which reason under the highest cultivation and the most inspiring auspices, was never able to discern. Its moral code, pervaded with the lustre of unsullied purity, whilst it throws its salutary laws and awful sanctions, over the whole mass of this world's inhabitants, is yet sufficiently minute, in its specification of particular duties, to afford appropriate directions, in every circumstance and relation of life.—Nor are its provisions for the consolation of the penitent, and the happiness of the genuine believer, less strikingly characterised by fulness, and perfection. Justly does an inspired apostle represent the evangelical promises, by virtue of which we are made partakers of the divine nature; as 'exceeding great and precious.' Distributed through the pages of divine inspiration, like so many radiant luminaries adorning the firmament of the church, they effuse a pure, and vital effulgence, over the path of immortality. Yet these promises so multiplied and invaluable, may all be comprised in one—that of the gift of the Holy Spirit, a gift which we are taught by the evangelist Luke, to regard as inclusive of all good things; chap. 11, v. 13, compared with Matt. 7, xi. This Holy Spirit is emphatically denominated 'the promise of the Father,' Acts 1, iv. It is in-

deed, the grand promise of the New Testament, as the Messiah, was of the old, and hence it gives to the evangelic dispensation its high and appropriate character of 'MINISTRATION OF THE SPIRIT.' From the quickening influences of this Spirit, it is, that the gospel derives all its vitality, along with that wonder-working energy, in virtue of which, it is the power of God unto salvation to every one that believeth. To expatiate over the range of the hallowing and beneficent operations of this divine agent, is an exercise alike adapted to promote the instruction of the mind, and the melioration of the heart. Among these operations, that to which your earnest attention is now invited, is the benign act, by which he conveys to the believer's mind, a persuasion of his interest in the paternal love of God. This equally momentous and consolatory truth, is clearly exhibited, in the words selected as the basis of the present discourse, not in the form of a more doctrinal statement, but in the more animated and spirit-stirring language of actual, and blessed experience:—'The Spirit itself beareth witness with our Spirit that we are the children of God.'

It is of great importance that our views of the Internal Witness of the Spirit, as the common privilege of christian believers, should be scripturally correct, and that, in regard to a doctrine, so intimately associated with all that is consoling in the gospel scheme, we should be ready always, to give an answer, to any man that asketh us a reason of the hope that is in us, with meekness and fear.

Let your attention then be given,

FIRST, TO THE NATURE OF THE WITNESS OF THE SPIRIT.

The proposed elucidation of the interior testimony of the Spirit, cannot reasonably be expected to embrace the mode, in which it is communicated to the believer's heart, accompanied with the most satisfying convictions of its heavenly origin. Such knowledge lies without the sphere of reason, and it is a point upon which revelation is silent. Amidst abundance of disclosure, the revealing Spirit has maintained on the subject of his own influences, as on all others connected with our salvation, the most dignified reserve. But to tolerate a doubt in our minds as to the reality of this operation, merely because we are incapable of comprehending its manner, were as unreasonable, as the attempt to pry into so elevated a mystery would be vain, and unhallowed. 'The wind bloweth,' says our blessed Lord 'where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: So is every one that is born of the Spirit.'

Till the curtains of futurity are uplifted, we must be satisfied to know in part, and to prophecy in part. Instead therefore of exclaiming in a tone of sceptical astonishment—'How can these things be?' Instead of wasting our intellectual strength in strenuous idleness, by endeavouring to develop what is shrouded in impenetrable obscurity, let the full vigour of our minds be directed, under the guidance of the word and spirit of God, to attain accurate conceptions of the nature of that witness, which he that believeth on the Son of God hath in himself. The subject my brethren is of paramount importance. It is the basis on which the living temple of experimental religion is founded, and the glory by which it is pervaded and animated.

In what then, 'are you not ready with some degree of impatient solicitude to put the question,' in what consists the internal witness of the Spirit? sensible of our inadequacy to speak in explanation of the things of God; with that accuracy and precision, which their peculiarly sacred and momentous character requires, we could wish it were in our power to reply to this interrogation, in words which the Holy Spirit teacheth. But though the sacred volume no where furnishes a definition of the witness of the Spirit, it does what nearly amounts to the same, in a manner more accordant with the dignity of a divine revelation, by supplying materials in abundance, out of which such a definition may be deduced, with appropriate illustrations.

In exact consonance, we conceive with those passages that refer to the subject under consideration; the witness of the Spirit may be defined:—'A vivid and joyous impression, wrought in the believer's heart, by the immediate energy of the Holy Ghost, whereby he is satisfactorily assured, that his sins are pardoned, and that he is adopted into the spiritual family of God.'

It is thus that when God justifies the sinner thro' faith in the propitiation of his dear Son, he gives him at the same time, the 'knowledge of salvation by the remission of sins.' Till this divine attestation of our pardon is communicated, it is impossible for us, while the salvation of our souls is the supreme object of our solicitude, to experience true peace of mind. Conscious guilt forbids it—the awful dread of dying unforgiven forbids it—the heart appalling anticipations of the coming judgment forbid it—the Spirit of bondage speaking to our hearts in a voice, which we can neither silence nor mistake, forbids it. Despondence and gloom oppress our minds—our down cast eyes and hands indicate the deep and agonizing emotions of our souls; the delusion of worldly vanity is at an end; and we refuse to be comforted by such shadowy and evanescent pleasures as earth presents. Prostrate at the throne of heavenly grace, we implore mercy with the earnestness of a dying man. In full view of the high altar of Calvary, and in an undivided dependence, upon the merit of the divine peculiar victim, with whose blood it is imbued, we sue for redeeming grace. Our prayer is heard, our plea is accepted, and he with whom there is plenteous redemption, bloteth out our sins as with a cloud, and our transgressions as with a thick cloud. It is now, that the Holy Spirit resigns his office as reprover, and assumes the more attractive and endearing character of the comforter. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry Abba, Father,' v. 15.

In order more luminously to unfold the nature of the interior testimony, which this great agent bears to the believing mind, I specify some of its distinguishing characteristics.

Let it be observed and remembered then, that it is purely of a spiritual character. In expatiating on spiritual subjects, the most remote from any strict analogy to objects of vision, or of sensation, the imperfection of our knowledge, renders it compulsory to convey our ideas of the former, in language and allusions borrowed from the latter. Hence the tropical style pervades the sacred volume. Now this manner of exhibiting the things of God, though of absolute necessity, and combining, where rightly apprehended many valuable advantages, is, nevertheless susceptible of misapprehension and abuse from those who have not their senses exercised to discern spiritual things.' Such persons associating gross material conceptions, with the imagery employed by the Spirit of inspiration, to give us clear and vivid perceptions of spiritual subjects, comprehend not the light that encircles them, but remain veiled in ignorance and unbelief. An impressive and memorable example of this, we have in the case of Nicodemus. Had he known that the words with which the Redeemer accosted him, were *spirit and life*, he would not have instituted in reply the impertinent enquiry 'How can a man be born when he is old?' nor rapt in unbelieving surprise have cried out *How can these things be?* The language employed concerning the internal witness of the Spirit, has not escaped similar perversion. It has been thought by some, that the advocates of the doctrine in question, believe that this divine attestation is conveyed to the recipient, by means of an audible voice from heaven, or through the medium of a visionary representation. Nothing can be more erroneous and unfounded than such an idea. That the Spirit's testimony is ever invested with such circumstances we contend not, and were it always conveyed, with some such solemn, and significant accompaniment, still, 'his would no more form any constituent or essential part of the witness itself than did the live-coal with which one of the Seraphim touched the lips of the awe-struck prophet, of that divine and hallowing influence, by which his iniquity was taken away, and his sin purged. It is a testimony borne not to the eye—to the ear—or even to any of the inferior faculties of the soul, but immediately to the mind—the understanding by a pre-rational, and interiorly sensible operation of the Spirit, of the living God.

This witness is immediate and direct. It is not a result arrived at, by a process of rational inference or deduction, from principles however luminous and divine, but a persuasion instantaneously produced, by a direct manifestation of the Holy Ghost, shedding abroad the love of God in the heart. This is its most prominent and identifi-

ying feature. With deep regret we add, however; it is that feature which a large and respectable class of theologians, regard, if not with positive dislike, yet with the most sensitive jealousy and suspicion. They too, indeed admit that there is a witness of the Spirit, which it is the privilege of christians to enjoy. But, what according to their views is this witness? The Spirit, say they, has laid down in the New Testament, the discriminating marks of a genuine believer in Christ, and, if on comparing our character and experience with those marks, we trace a coincidence between them, we are authorised in deducing the conclusion that 'we are the children of God.' Some advance a step farther, and recognizing the indispensable necessity of divine guidance, to conduct us in so solemn an investigation, to a conclusion, in which we may repose with unsuspecting confidence, tell us that, " whilst believers are examining themselves as to the reality of their conversion, and find scriptural evidence of it, the Holy Spirit, from time to time shines upon his work, excites their holy affections into lively exercise, renders them very efficacious upon their conduct, and thus puts the matter beyond doubt; for while they feel the spirit of dutiful children towards God, they become satisfied concerning his paternal love to them."—*Scott's Commentary.*

It is readily granted, that frequent and scrutinizing examination of our spiritual state, by the word of God, is at once an imperative duty, and a valuable means, by which christians attain confirmatory evidence of their interest in the Divine Redeemer. But it is perfectly gratuitous and absurd, to call the evidence derived from this source *the witness of the Spirit of God.* For, it is obviously the witness of our own spirit, or in the words of St. Paul, the testimony of our own conscience, a testimony altogether distinct from the harmonizing with, the attestation borne by the Spirit of God. Have the persons who thus commingle and confound the Spirit's testimony, with the operations of our own minds, ever duly weighed the explicit and emphatic phraseology, which the Apostle employs, as if with a design to preclude the possibility of his being misunderstood. 'The Spirit *ITSELF* beareth witness.' Could words be more precisely indicative of a personal and direct operation? By what principle of interpretation, is any one authorised in affirming, contrary to the plain and unsophisticated import of the passage, that the meaning is, not that the spirit itself attests the paternal love of God to our minds; but that it enables us, by shining upon our hearts, and exciting in us holy affections, to draw the conclusion for ourselves. It is an objection fatal to this sentiment, that it strips the Holy Spirit of his character of witness, and thus recognises only one attestation, to the believer's adoption, that deposited by his own spirit or conscience; whereas there are *two* witnesses indisputably mentioned in the text. Consistency requires, that we either expunge the witness of the Spirit from our creed entirely, or admit in accordance with the obvious, and genuine meaning of the word of God, that it is immediate and direct.

The Spirit's witness is productive of peace and joy in believing.

As nothing short of the manifestation of the paternal love of God to the heart, has power to tranquillize the agitations of the awakened conscience, and inspire filial confidence in Him, so this estimable blessing, is fully adequate to these desirable effects. Animated by this assurance, the believer's bosom thrills with sensations of conscious, and inoffensive pleasure, and a stranger doth not intermeddle with his joy.' Amid all the world's tribulation, his is the peace of God that passeth all understanding, and the inspiration of that joy which is unspeakable, and full of glory. Does he survey the enchanted brink that overhangs the gulph of irremediable woe, on which he once stood, unconscious of his awful danger; adoring gratitude for so great a deliverance, prompts the jubilant lay:—

Where shall my wond'ring soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin!
A brand pluck'd from eternal fire!
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?

Now contemplating his present privileges, and then surrendering his delighted mind, to the bliss-inspiring anticipations, of a coming immortality, he

summons angels, and men, to admire with him, the unsearchable riches of redeeming grace. "Behold!" he exclaims with the beloved disciple, "Behold! what manner of love the Father hath bestowed upon us that we should be called the sons of God. Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Such is the tranquilizing, and joyous influence of the witness of the Spirit. "He who" before his enjoyment of this great blessing, "had found no resting place in this world, and who had wandered through it in quest of some object, however insignificant, that might interest him, and for a moment at least remove the sense of that hopeless languor which lay dead upon his heart, finds now an object which his wisest desires cannot grasp, even filial communion with God here, and the full enjoyment of Him, through a magnificent eternity, on the very threshold of which he already stands. He whose conscience of sin has made life a burden to him, and at the same time has taught him to look with a vague horror to futurity, applies to that fountain which was opened in the house of David for sin and for uncleanness, and he has peace with God through faith in Christ Jesus."

The Spirit's witness is abiding.

By which I mean, that, as it is coeval with justification, so while the recipient of this invaluable blessing retains the faith, through which he was at first justified, and constituted a child of God, the Holy Spirit continues to attest his divine filiation. With the fall or of lights, (now become his father,) from whom, among ten thousand other displays of munificence, *this* good and perfect gift cometh down, there is no variability, neither shadow of turning. 'The gifts and calling of God are without repentance,' Rom. 11. 29—never will he revoke in displeasure, what in mercy he communicates, unless it is forfeited, by unfaithfulness and sin. If he hath sent forth the Spirit of his Son into our hearts, crying *Abba Father*, it is because we are sons, and therefore, while we stand by faith in this filial relation, he will not, he cannot, by suspending our knowledge of his pardoning and paternal love, destroy the very foundation of our filial privileges. We are aware that, far different views of christian experience are entertained by many, who whilst they regard the enjoyments of the believer as fluctuating and intermittent, resolve his privations of comfort, for the most part, into pure acts of the divine Sovereignty. In their opinion, God may, and often does, for inscrutable reasons withhold or withdraw from his children, the light of his countenance, and permit them to walk in darkness. But whence have they learned this? From the Bible? surely not. It is not under this repellent aspect that the Scriptures present the sovereignty of God. Two or three passages, have indeed been pressed into the service, of this gloomy and chilling opinion, but they have been so often rescued from perversion, and placed in their proper light, that I deem it scarcely necessary to occupy your time in examining them. On the words of the evangelic prophet (50 10) the greatest stress seems to be laid. "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light: let him trust in the Lord, and stay himself upon his God." Were it as clearly evinced as it has been gratuitously assumed that the darkness here mentioned, is of a spiritual nature, still the wide difference between the Mosaic and the Christian dispensations would neutralize the force of the inference deduced from it, in support of the doctrine we are now opposing. The elevated privileges of christians, walking amid the splendour of the sun of righteousness, are not to be measured by the attainments of Jews, whose knowledge of divine things resemble in comparison, the faint and feeble gleaming of the orb of night. But that the prophet, in the words cited speaks of spiritual darkness, is assumed not only without the slightest proof, but contrary to internal evidence of the passage itself, is apparent from the injunctions it contains. The individual whose melancholy case is described, is directed to trust in the Lord, and stay himself upon his God,—precepts which can never be obeyed by those, who are under a complete eclipse of spiritual light. It follows then inevitably, that the darkness mentioned by the prophet, is the gloom of severe and accumulated outward trials.

immigated by the hope of deliverance in time, but which, while the believer is in the exercise of a weak and acquiescent spirit, trusts in the Lord and lays himself upon his God, can never extinguish the spiritual glory, kindled, and enshrined in his consecrated breast. Be it then deeply and indelibly impressed upon our minds, as a most salutary and important truth, that if we are destitute of the tranquil, and holy comfort of the Spirit's interior testimony, the cause is wholly in ourselves. It is not God that withdraws from us; but we that withdraw from God. God does not, purely to display his sovereignty, hide from us the light of his countenance, but we by our unfaithfulness to Him, intercept the heavenly effulgence. Let us yield ourselves unto him to be governed by his word, and led by his Spirit; then shall our path be as "the shining light that shineth more and more unto the perfect day."—Prov. 4, 18.

MISCELLANY.

OBSERVATIONS ON PRIMEVAL LIGHT.

The apparent contradiction in the Mosaic account of the Creation, which occasions the question of "Omega," in your second number, has been considered by Commentators in a variety of ways; and has given birth to numerous theories, some extremely fanciful, and not a few perfectly absurd. Some persons have supposed, that the incipient primeval Light was elemental fire; others, that it was a lucid cloud, like that which directed the children of Israel; and some have asserted it to be an infant sun, not yet grown to maturity! Without attempting to reconcile or refute these contradictory opinions, I shall merely state what I consider the most rational and the most satisfactory view of this interesting subject.

The first step in the formation of the earth, and the commencement of the six days' creation, was the production of Light. The command of the Almighty was issued in that concise and energetic sentence, which has retained its sublimity in almost every translation of the sacred volume; and to which an eminent Heathen author (Longinus de Sublimitate) pays the tribute of admiration,—“Let there be light, and there was light.”

It appears to me extremely probable, that this Light was an emanation from the same Sun which now enlightens the world; and which, though it did not appear in its full glory, yet produced sufficient Light to render the surface of the terraqueous globe visible. The objection to this theory, which arises from the 14th and 16th verses, is, in my opinion, of no weight whatever; although “the greater” and “the lesser light,” and “the stars,” are then first mentioned, it was not necessary to suppose, that they were then first created. The text does not say so; and there are strong reasons for believing to the contrary. Origen says, that “no man of a sound mind can imagine, that there was an evening and a morning, during the three first days, without a Sun;” and St. Basil ascribes the darkness that covered the earth, before the appearance of light, to the interposition of an obscure body between it and the heavens. To make, is often synonymous with, to appoint to a certain use. The Sun and the Planets might have existed, and most probably they did exist, before this period, although it was not till the fourth day of the Creation that the veil which obscured them was withdrawn, and the constellated canopy of heaven appeared, for the first time, in full unclouded splendour.

Allowing this hypothesis to be correct, the whole Hebrew Cosmogony appears clear and consistent. If this primeval Light emanated from the Sun, it could not, even imperfectly, illuminate more than one half of the world at one time; and, while that half was illuminated, the other must remain in darkness: and by this we may properly understand, “separating the light from the darkness;” namely by the ideal boundary of the horizon. But, in order to convey alternate light and darkness to every part of the globe, it was either necessary that the Sun should gradually revolve round the Earth, or the Earth turn gradually round its supposed axis towards the Sun; and this latter notion we now know to be the fact. Light and darkness being thus separated by the horizon, they would follow one another without interruption, and produce, successively, the

vicissitudes of “day” and “night;” two other terms for “light” and “darkness;” and the former being justly considered as the principal and most valuable portion of time, an entire revolution of light and darkness was denominated “one day;” the “evening” being the term of “light,” and the “morning” the term of “darkness.”—Imperial Magazine.

FALSE REASONING DETECTED.

It is remarkable, that the effrontery of Deistical writers is not more glaring than their defective reasoning; but since they profess to support their own theory by reason, and attack every other with the same weapon, it appears surprising that they have not learned to use it with more dexterity. A tractate of Diderot's fell into my hands the other day, published by Carlile, London, 1819, entitled, “Thoughts on Religion,” which abounds with examples of this kind, many of which are profane, and others blasphemous. I have selected a specimen of the profane, and beg leave to present it to your readers, with its refutation.

“If reason be a gift of heaven, and we can say as much of faith, heaven has certainly made us two presents, not only incompatible, but in direct contradiction to each other. In order to solve the difficulty, we are compelled to say, either that faith is a chimera, or that reason is useless.”—Diderot, p. 4.

The sophistry of this passage appears obvious, by the author's being compelled to offer a solution in the choice of two absurdities. Thus, if reason and faith be gifts of heaven, one must be a chimera, or the other useless, because it is assumed that they are incompatible. The postulate must therefore be absurd in argument: let us see if it be not so in fact. Reason is a faculty of the mind; but faith is an act of the mind. There is, therefore, this distinction: the faculty is power; but the act is the result of power. Now, the faculty, which is power, is the gift of God; and the grace of faith also is the gift of God, that is, the power to believe: but the act is a man's own, resulting from the power which God gives. Inasmuch, then, as reason is a faculty of the mind, and faith is an act of the mind, they cannot be incompatible; for the mind cannot act independently of its faculties; and because what is contrary to reason a man cannot believe, no act of faith incompatible with reason can ever take place. Wherefore, to say, “that reason and faith are not only incompatible, but in direct contradiction to each other,” is absurd, both in argument and fact.

I am aware, it might be objected, notwithstanding, that we read of persons under delusion that believe a lie, which might seem to contradict my argument; but these either cannot reason, or they reason falsely. In the first instance, reason and faith are not put in opposition; and in the last, we find no contradiction, for their reason and faith are alike delusive. The conclusion is inevitable.—Imperial Magazine.

There is much good sense in a remark recently made by the Rev. Jabez Bunting, President of the Methodist Conference in Great Britain. It being proposed to raise a small additional sum for the Wesleyan Missionary Society,—“No,” said Mr. B. “I do not think it would be possible for you to raise £1,000 or £2,000; but talk of £5,000 or £10,000, and, I think, you will raise it. Lord Bacon somewhere observes, that heroic desires contribute greatly to health. If a man would succeed let him aim at great things, and, by the blessing of God, he will accomplish great things.”

TEMPERANCE AND PROSPERITY.—A distinguished merchant of Boston recently informed Mr. Cleaveland, of Salem, that a principal trader in a town in New-Hampshire, who had regularly bought all his goods of him, and had been obliged always to obtain them on long credit, remarked, this spring, when he came to purchase his usual supply of goods, “I shall ask you, sir, to credit me for only one-half of what I buy, and that half, for only six months—and the next time, I shall pay you for all my goods, in ready cash. O!” said his delighted trader, “we are all becoming thrifty, prosperous men, at —, we are growing rich. We expend less than one-eighteenth as much for ardent spirits as we did, two years ago. And the consequence is, our farms and

fences and buildings are all rapidly improving, and we shall soon be a wealthy town, a peaceful, a happy town.”

N. B. The town referred to, expended a few years since, for ardent spirits, annually, *Nine Thousand Dollars*; more than \$8,600 of which is now saved. When to this we add the superior health, vigour and prudence of temperate men, it is not surprising that the people are growing rich and prosperous. There is no village in the land where the people would not grow rich if they would totally abstain from the use of ardent spirits.

INQUIRY MEETINGS IN ENGLAND.

In the London Evangelical Magazine for June, we find an interesting article from the pen of the Rev. Mr. James, “on the necessity and importance of ministers establishing and supporting inquiry meetings for the instruction of those who have been recently brought under religious concern.” After alluding to the important benefits derived from such meetings in the revivals on this side of the Atlantic, and showing from the very nature of the case, how admirably calculated they are to promote the object for which they are instituted, Mr. J. gives the following account of an experiment which he has himself lately made of their efficacy.

About three months since, after a sermon of more than ordinary solemnity, and which seemed to produce considerable impression, I stopped the congregation, as soon as the benediction had been pronounced, and gave a notice to the following effect;—“If any of you now present should be impressed by the subject which you have just heard, or should have been by any previous means brought under concern about your soul's salvation, and should wish to make known your feelings to me, I invite you to meet me in the vestry on Tuesday evening next, when I intend to set up a meeting for the private instruction, encouragement, and help of all such as are beginning to be anxious about their everlasting welfare. If you have not courage to come to a meeting of this kind, and to open your mind before others, call upon me at my house, where, however I may be employed, I will most joyfully welcome any one, at any time, who comes to me with that question, ‘Sir, what must I do to be saved?’” On the appointed evening, I found four and twenty persons, all of whom, with the exception of six, were utter strangers to me, though constant attendants upon my ministry; and all of whom I found to be in various stages of religious inquiry. Some few others, and one of them a professional gentleman of great respectability, called at my house. The evening at the vestry was spent in short conversations with each individual, which were intended to elicit, as far as decorum would allow, their general history and present state of mind. It was a season not to be forgotten. Two or three were laboring under the deepest and most poignant sense of sins and almost cried aloud; others had dim and vague perceptions of sin, and the need of something more than they felt, either in the way of conviction or of peace; others were halting between two opinions. The meetings have been regularly kept up, and the public notice of them frequently repeated, either during sermon or after it. Now cases occur almost every evening on which we assemble. About fifty persons have by this time conversed with me on the state of their souls, and desired to be instructed in the way of salvation. Of these, twenty-one are to be admitted into the fellowship of the church next Lord's day, and eight more to be proposed for fellowship at the next church meeting. Some few have declined attending, and have escaped my notice. It has been a most interesting and affecting scene, to see one member and another of my church bring to the meeting a person, and introduce them to me, with this remark, “Here, sir, is another inquirer after salvation.” In one instance, I found that an inquirer had brought, after her first visit, two others of whom she knew nothing but by that deep and tearful attention, which she saw them paying to the word, and from whose countenances, as from a mirror, she saw reflected the state of her own anxious mind.

My object in giving publicity to this detail is, to endeavor to impress by brethren in the ministry with the immense importance of inquiry meetings, and of isolating their hearers, and taking each by himself, especially those who are beginning to be anxious, as an object of special attention.

In these efforts, I seem to myself to be beginning my ministry afresh. A new field of labor, and of promise, is opening to my view. I see a powerful means of usefulness presented to my notice, which, though not hitherto entirely neglected, has never been employed by me with the diligence which its great importance demands.

LOSS OF LIFE IN BATTLE.—The following is a general estimate, of the desolations by death in the English army, under the command of Lord Wellington, from the time of his appointment to it, in Portugal, until peace. In the campaign of 1808, 69 officers, and 1,015 men fell; 1809, 243 officers, and 4,638 men; 1810, 78 officers and 624 men; 1811, 429 officers and 5,384 men; 1812, 816 officers and 11,030 men; 1813, 1,025 officers and 14,966 men; 1814, 400 officers and 4,791 men; 1815, 717 officers and 9,485 men.—Total 3,805 officers and 54,283 men killed or wounded. This total does not include the Brunswickers, Hanoverians, Portuguese nor Spaniards. It is remarkable that at Salamanca the proportion of the killed to the combatants was 1 to 30; at Victoria, 1 to 74; Waterloo, 1 to 40; while at the battle of the Nile, the ratio was 1 to 36; at Trafalgar 1 to 41; at Copenhagen 1 to 39.

CURE FOR HYDROPHOBIA.—The late foreign Medical Journals state, that Costor, a French surgeon of great eminence, has discovered that chlorine has the wonderful power of decomposing and destroying several of the most deadly animal poisons, and among others the saliva of the mad dog. The mode of applying it is to make a strong wash by dissolving two table spoonfuls of the chloruret of lime, in a half a pint of water, and instantly and repeatedly bathe the part bitten. It has proved successful when applied within six hours after the animal has been bitten.

TARTAR ON THE TEETH.—Mr. Le Beaume has lately ascertained that tartar on the teeth is produced in the same manner as coral, by animalcula; which, after having formed the nidus, insinuate themselves between the gums and teeth, causes diseases of both, and their secretion often contaminates the breath. Mr. Le Beaume has also ascertained that washing the teeth with vinegar, and a brush, will, in a few days, remove the tartar; and the use of powdered charcoal and tincture of rhatany, will effectually prevent its formation.

BUTTER.—Every farmer who is in the practice of carrying butter to market, during the warm season, knows the advantage of having it kept cool, (a ready sale and advanced price) but is frequently at a loss to effect this, especially if he live a distance from town. Let him try the following method, by which, it is believed, he may present his butter in perfectly good condition, in the warmest weather: put up the butter, early in the morning (after having been kept in a cool place overnight) in a wooden box, made perfectly clean and sweet. Enclose this box in another about two inches larger on every side, and fill the space between them with grass cut fresh with dew, or wotted in cold water. A little care in simple things, in the aggregate, is often of no small service to the farmer; and here is a fair chance to exert it with success. The following receipt for preserving butter, given by Dr. Anderson, has been warmly recommended by those who have practised its directions.

"Best common salt, two parts: salt petre one part; sugar one part—heat them up together, so that they may be completely blended. To every sixteen ounces of butter add one ounce of this composition. Mix it well in the mass and, close it up for use."

WHEAT CROPS.—A correspondent informs us that the yellow maggot is at present doing considerable damage to the late sown wheats in East Lothian, while the early sown crops are quite unmolested.—Their growth, he says, is caused by the July rains obstructing the evaporation of the bloom, by the incorporation of which the moth or yellow maggot is formed. We hear that this voracious little insect has also attacked the wheat in the Carse of Gowrie, but since it is only the late sown that appeared to be injured, we trust the damage done will be inconsiderable.—*Scoteman.*

Moderato desires, says the late President Dwight, constitute a character fitted to acquire all the good which this world can yield. He who is prepared in whatever situation he is, therewith to be content has learned effectually the science of being happy: and possesses the alchymic stone which will change every metal into gold; such a man will smile upon a stool, while Alexander at his side, sits weeping on the throne of the world.

My principal method of defeating heresy, says John Newton, is by establishing truth. One proposes to fill a bushel with tares: now if I can fill it with wheat, I shall defy his attempts.

LITERATURE.—The first number of 'A Compend of the Laws of the Church of Scotland,' has just appeared. It is to be continued monthly, and will be completed before the next meeting of the General Assembly.

We observe that a new monthly periodical is to be published in September next, to be entitled 'The Edinburgh Journal of Natural and Geographical Science.' To be conducted by an association of Naturalists. It is to embrace all the departments of natural history and of geography, both physical and descriptive; and while it will be quite scientific, it will at the same time be written in a popular style. This is the first Geographical Journal which has been published in Great Britain.

Universal Society for the diffusion of useful Knowledge.—The Baron de Ferussac, director of the newly formed French Society for the Diffusion of Useful Knowledge, has been for some time in communication with Mr. Brougham and other Members of the English Society. His object is to unite the most eminent men in every country, and by their Union to produce an influence that could not be acquired in any other manner, for the purpose of spreading among all civilized nations a knowledge of the arts and sciences, and of the various discoveries that are constantly making in every country. In order to promote this object, the English Society have agreed to take a share in the Bulletin Universel, which is the organ used by the French Society in communicating information, and recommend that Publication to the support of all the friends of science and improvement.

Mr. Jeffrey, it is with confidence affirmed, has ceased to be the editor of the Edinburgh Review, and has been succeeded by Mr. M. Napier, Mr. J., it is said, deems his longer connection with the Edinburgh Review incompatible with his situation of Dean of the Faculty of Advocates, to which office he has been elected. He, however, may continue to write for the work without infringing upon his scruples in other respects.

GENERAL INTELLIGENCE.

By a statement in the American Quarterly Register for April, which gives a list of all the principal Colleges in the United States, and the number of Students in each, it appears—that in New England there is, on an average, one Student in College for every 2,000 inhabitants; in the middle States, one for 4,000; and in the States south and west of Pennsylvania, one for 6,000.

INDIA.—The Liverpool Times of 23d June says; "Letters from Calcutta announce, that British born subjects have been permitted, for the first time, to hold land in their own names, on leases for sixty years, and by the removal of the restrictions of 1824, all articles are allowed to be cultivated by Europeans. This concession appears to us to be of the greatest importance; as it is the first step towards the colonization of India a measure without which the great natural resources of that Country can never be effectually developed. Let once colonization be permitted, let once the natives of India be taught by European aid to develop the resources of their country, and an improvement of our trade may be reasonably anticipated, which will make even the wonderful advances that have taken place since 1814 sink into insignificance."

ADVANTAGE OF PROMPTNESS.—A merchant, whose policy expired at 12 o'clock, called at the Insurance Office at half past 11, and obtained a renewal of it. At 2 o'clock the same day, his store and goods were reduced to ashes!—This circumstance occurred at the late destructive fire in Augusta, Geo. What would have become of that man's fortune if he had thought it "would do as well after dinner?"

The Tea Shrub has been naturalized in Asia with complete success, so that, sooner or later, the Chinese monopoly will come to an end, and with that end, probably, the Celestial Empire will break in pieces.

NEW-YORK, Aug. 11.

Improvement in the Paddle-Wheel.—We examined on Saturday last, at Mr. R. Hoe's, No. 62 Pine-street, a model of a new paddle-wheel for the propelling of steamboats, by which wind and steam can if necessary be made to co-operate, and so far as our judgment on such subjects goes, we have no doubt that most if not all the advantages contemplated by the Inventor will be obtained.

It is certainly desirable to improve steamboats now they have become so generally in use for the transportation of goods and conveyance of passengers. It is said that no power will be lost by the new paddle wheel in overcoming the resistance of back and head water, as each paddle on entering and leaving the water feathers like an oar and may be used under the bottoms as well as on the sides of vessels. The paddles after leaving the water pass edge-wise through the air and therefore offer no resistance in it. The new wheels will not occupy as much space as the present ones. Nothing but a small wire cover will be necessary for the protection of the new wheels against either wind or water. This improvement may be applied to Canal boats, as there is but little swell arising from the paddle wheels.

For several days past numerous parties of Indians have passed through this place to make their annual visit to Malden, U. Canada, to receive presents which the British government provide every year to give to the Indians, without discrimination, consisting principally of blankets, leggings, rifles, ammunition, &c. Surely a remonstrance from our government, addressed to the British government, against the giving these presents to our Indians, would, we should suppose, effect their withdrawal; for these small matters might prove in case of war, of serious importance. The early attention of our government to this subject might possibly be the means of safety to an extensive line of frontier.—*Ohio Paper.*

YORK, (U. C.) August 10th.—Accounts from all parts of the Province announce an abundant harvest. In some of the new townships, the wheat averages from 30 to 40 bushels per acre. Flour has fallen from seven to 5 dollars and a quarter per barrel within the last fortnight.

ROCK IN THE ATLANTIC.—Our Naval friends will learn, with some surprise, the existence of a rock in the Atlantic. The master of a merchant ship, the Fortitude, of Dublin, whilst taking his observations at noon, saw a rock of about twelve feet long, considerably above water, and was obliged to alter his course to clear it. His observations place it in long. 13 3 W. and lat. 46 33 N. The Devil's Rock, in Faden's chart of the Atlantic, is laid down as seen in 1764, a very little distant from this position; but it is a most remarkable fact, that although it lies exactly in the track of vessels running between the Western Islands and the mouth of the Channel, it has not been seen since, and has been considered doubtful. There can be no doubt of its being the same as seen in 1764.—*Liverpool Albion.*

Our experienced nautical readers will not be very much alarmed about this newly discovered rock. We could show them charts of the Atlantic in which are laid down scores or hundreds of rocks, not one of which, in all probability, exists.—The backs of whales, or other large (and probably sleeping) fish, have often been mistaken for rocks, and laid down as such in the log-books.—*Liverpool Mercury.*

POETRY.

For the Religious and Literary Journal.

LINES

Written on hearing of the death of Mr. W. Stone, a young Gentleman of great promise, late of the City of St. John.

The fairy tints of youth's imaginings
Streak the wild waste of mind with silvery hue,
Like the bright visions, which the limner flings
O'er the dark landscapes he presents to view;
And ever and anon, across our way,
They sweetly steal—but like all meteor things
They flush awhile—then hasten to decay!

There is a pulse, deep felt, in youth's sweet dream,
Whose beatings throb in manhood's riper years,
So powerful the charm that it would seem,
The old can view the past but through their tears.
But oft, alas! does death's strong fiery power
Wither that pulse by drying up the stream
Of life's young blood, in some dark luckless hour!

Say DEATH! why dashest thou the sparkling cup
Of youth's delicious draught of pure delight,
As dash the "FALLS," before the tide is up
The sick'ning spray with all their unseen might?
Why deck with ghastlier hue the youthful face
Than the pale snow which crowns the Andes' height,
And beauty rob of its commanding grace?

Yet, oh! 'tis sweet, tho' sad, to muse on those,
O'er whose young star of life no'er cloud career'd
Till later storms and darkness tempests rose,
And dimm'd that star, whose light had often cheer'd
The gloomy way, when clear its brightness shown.
Oh! Yes! whilst some indulge in sweet repose,
My memory leads me to the grave of STONE.

STONE! like twin rose-buds—peering to the sky
In loveliness together we were bound—
And often have I gazed upon thine eye
Flashing like lightning bright on those around,
The mere reflection of thy brilliant soul.
That eye is dim—and now thine ashes lie,
Near where OSWEGO's darken'd waters roll!

Indeed I lov'd thee—lov'd thee as a friend—
And as I gaze upon the evening star,
When its mild rays with holy twilight blend,
Methinks, I see thee smiling from afar,
Where, thy bright spirit has triumphant flown—
To meet once more—there, would I gladly wend,
And in thy early fate would read my own!

Granville, Nova-Scotia, Aug. 13, 1829.

WILLIAM.

THE JOURNAL.

The Brig *Perserverance*, which arrived on Friday the 21st in 28 days from Liverpool, brought papers of that place to the 23d ult. extracts from which will be found in our columns. Silistria is stated to have surrendered by capitulation on the 30th June, and the Emperor NICHOLOS, is said to have addressed notes of a very amicable character to all the Cabinets of Europe, protesting that his whole wish is to conclude a peace with Turkey. The conditions of peace he may propose to the Porte, will be the best expositors of his intentions; and should they be such as the Porte can consistently comply with, we may indulge the hope of a speedy termination to this sanguinary contest. There can be no question that both Russia and Turkey are already tired of it; and that each of them will be glad to avail himself of the very first favourable opportunity to bring it to a close.

GREECE.—On the 22d June was published in the London Courier, the Protocol, of the Conference held in London at the Office of Foreign Affairs, on the 22d March 1829. Present the Plenipotentiaries of Great Britain, France, and Russia. This document may be said to fix the destinies of Greece; for although it is to be presented to the Porte in the form of a proposition, it is not to be supposed that the three Powers will consent to any material alteration in its conditions. The boundaries assigned to Greece, are thought to be perfectly satisfactory,

and the territory included within them, is guaranteed by the three Powers, against all hostile enterprises of the Turks. The Porte is said to have the privilege of investing each successive Chief with his dignity. The Chiefs are however, always to be christians, and to have the internal management of their own affairs. The form of the Greek Government is to be monarchial, as near as may be, and it is to pay an annual tribute to the Porte of 1,500,000 piastres. These conditions are thought to be as favorable, as the Greeks could have anticipated, considering the hopelessness of their condition when taken under the protection of the three Powers.

IRELAND.—The latest accounts from Ireland are of a painful and distressing nature; and go to show, that whatever benefits may hereafter result from the passing of the Catholic Relief Bill, it has not yet produced any favourable change in the disposition, the conduct, or the circumstances of the people. Several unhappy rencontres have taken place between the Orange and the Catholic parties, in which lives have been lost on either side. The accounts of these affairs, as given in the papers which we have seen, cannot be received with implicit confidence, they are evidently written under the influence of strong party feeling, and although the writers may not grossly or intentionally deviate from the principal facts of the respective cases, yet they are so represented as in all cases to throw the blame and the odium of the excesses committed on the opposite party. We are of opinion that neither party are free of blame.

A London paper of the 16th July, after admitting that there is enough turbulence in Ireland, to give the country a bad character; observes that the contests between Orangemen and Catholics, are not the worst features in the state of the Country. It then goes on to say, "it is not in the abstract desirable, that two parties in a country should habitually attack and terrify one another; but their amusements in this way are less mischievous than the impression which prevails, that there is habitually such a disposition to resist the law, that the peaceable enforcement of legal rights cannot be relied upon sufficiently to justify prudent men in embarking their capital in improvements. How can it be expected that an enterprising and wealthy man should buy and improve land, when to turn out a bad tenant, or to throw two farms into one, is a feat to be accomplished if at all by force or stratagem, and with danger both to landlord and occupier?—Not long since, even the serving of process and the execution of judgments, against men who from their station could not have been desperate and ignorant, was not safe and easy as it is in England, and as it ought to be in a civilized country. Perhaps in this respect Ireland is improved—and if so it is a great step in improvement.

Much of the lawlessness of the people no doubt, originates in the desperate poverty of a great number of the occupiers of the land; and though it would be ultimately best for the country, that at all events submission to the law should be enforced, it may be difficult—perhaps morally impossible, to enforce it without a poor rate. It is difficult to ensure the obedience of men in society, if great numbers of them only feel its immediate influence in being driven out of their houses, and deprived of their means of subsistence.

As times when there was much less regard for the suffering of the poor than there now happily is, it has been found impossible to ensure peace in England without accompanying rigour without relief.—Force and charity must we imagine go together. It must be made less dangerous to obey the law, and fatal to resist it."

To us it appears, that the non-residence of the great landholders, is a principal cause of the poverty of Ireland, and consequently of the distress and misery of its population. And until those persons can be induced, to spend the large incomes arising out of the labour and privations of the many, in the country where those incomes are produced, it will be in vain to look for a state of prosperity. While the money produced by the earnings of the poor, are from year to year withdrawn from the country in the shape of rent; it is in the nature of things, impossible that such a country can flourish; poverty will still continue its iron grasp, over the great body of the people, and misery, vice, and crimes of various kinds and degrees will follow in its train.

ANTIGONISH, August 11, 1829.—For some weeks past Fires have been breaking out in different parts of the woods, particularly in soft wood land—as the weather become more dry, the fires spread and become alarming, and have done much injury in several places from Little river to the Gut of Canso, its ravages have destroyed some Houses, a large proportion of the Fences, entire fields of Potatoes, several Sheep, and Wheat, Oats and Hay, partially. I am of opinion, that in the place I am speaking of, owing to the drought and fires, there will not be more than a fifteenth to a seventeenth crop of Hay, a fourth of Potatoes, and perhaps, a half of Wheat and Oats.—On the South River of Antigonish several persons have also suffered by the Fires in the destruction of their fences and crops.

In Antigonish, and the Gulf Shore, the Wheat and Oats look well and promise to be a fair crop; but the Potatoes look stunted and withered. Yesterday, we were favoured with some rain, which would debate the fury of the fires for a time; but a few days

sun will again parch and dry the ground, when it is feared the fires may again rage.

The hay harvest has commenced, and it is now evident, it will not be more than half the crop of last year. The wheat harvest will commence this week, but not generally.

[The above intelligence is very distressing—the drought which has produced such injurious effects in the County of Sydney, has we fear, been as severely felt in most other parts of the Province.]
Halifax Royal Gazette.

On Saturday Evening, a Coroner's Inquest was held on view of the body of SAMUEL FIELD, Cook of the Brig *Decagon*, of St. Vincent. Verdict—Was accidentally killed by the bursting of a gun.

The vessel being loaded and nearly ready for sea, in the absence of the Master, it was determined to fire off the gun at sun down. The deceased voluntarily loaded the gun, and fired it, when the gun burst to pieces, and one of the parts struck him, and took the upper part of his head off—he instantly fell dead upon the spot. The bursting of the gun is supposed to have been occasioned by the wadding not being sufficiently rammed home.—He was much beloved by his comrades; who interred his remains on Sunday last, in the burying ground of this City, with every mark of respect and attention,—attended by a respectable assemblage of the Inhabitants.—*Observer.*

On Monday afternoon, a Seaman named JAMES HENRY, (a native of Hamburg) who had but a few hours previously shipped on board the Brig *Robert Dower*, of St. Vincent, (lying in the stream) while passing round the stern of that vessel, in the boat, from some cause unknown, fell overboard; and before assistance could be rendered, was drowned.—The body has not yet been found.—*Ibid.*

Collect for the Eleventh Sunday after Trinity.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity, Mercifully grant unto us such a measure of thy grace, that we running the way of thy Commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. AMEN.

LADIES BIBLE ASSOCIATION.

The LADIES of the Saint John Bible Association, are respectfully requested to meet at the house of JOHN FERROUSON, at 11 o'clock in the forenoon, on Friday the 4th day of September, if the weather permits; if not, on the first fair day after.

By Order of the President.

H. WIGGINS, Secretary.

St. John, 4th Aug. 1829.

MARRIED.

On the 16th instant, by the Rev. Dr. Burns, Mr. JAMES BROWN, to Miss MARY CUNNINGHAM; both of the Parish of Portland.

On Wednesday, by the Rev. B. G. Gray, Rector of the Parish, Mr. JAMES TAYLOR, Junior, of Fredericton, to Mrs. NANCY FORTUNE, of this City.

DIED.

On Sunday last, Mrs. MARGARET KNUTTON, relict of the deceased JOHN KNUTTON, Esquire, aged 72 years.

AGENTS FOR THIS PAPER.

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

NOVA-SCOTIA.

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

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

Quebec, John Bignall, Esq. P. M.

TERMS.—The "New Brunswick Religious and Literary Journal" is published Weekly, by ALEX. M'LEOD, at "The City Gazette" Office, at 15 shillings per annum, exclusive of Postage: one half payable in advance, the other half in six months.—All arrearsages must be paid, before any subscription can be discontinued, except at the discretion of the Publisher.

All Communications involving facts, must be accompanied by the proper names of the writers.