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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, JUNE 13, 1829.

NO. 21.

BIOGRAPHY,

LEIGH RICHMOND.

[CONTINUED.]

CHAPTER IV.

Development of his character—Dedication of his time and thoughts to profitable objects—Fondness for the scenes of Nature—Spiritual reflections upon them—Zeal in his ministerial duties—Extracts from Letters and Diary—Remarks on the foregoing—Poetry.

In the preceding chapter, we have recorded the remarkable change of which Mr. Richmond was the subject. We shall now proceed to illustrate it by its effects, which form the best evidence of its existence, and one of the strongest arguments for its necessity. With this view, we shall consider its operation and influence on the qualities of his mind and heart—his ministerial habits—his epistolary correspondence—and the more solemn and unpressive exposure of the inward recesses of his soul.

In our intercourse with men, we meet with an almost endless diversity of character; and he who studies human nature, is apt to classify those who are the subjects of his contemplation, according to their respective shades and gradations. But how painful is the discovery, when we see persons endued with the finer qualifications of the mind, and the interesting sensibilities of the heart, wasting, on unprofitable objects, the powers which, rightly directed, might render their possessor the instrument of extensive usefulness and good. We cannot help feeling, that there is wanting the heavenly spark to kindle the holy flame within. We seem to behold a beautiful and imposing structure, but it is not occupied by the rightful owner. The Lord of the mansion is absent, and a stranger has usurped his place. We turn with disappointment from the scene, exclaiming, "God is not there;" and if God be not there, how can they ever be with God! Nor can we withhold the prayer, that ere long the fatal illusion may cease, and the chain of the captive be broken.

In Mr. Richmond every qualification became consecrated to religion. His imagination, taste, affections and endowments received an impulse which directed all their energies to the glory of God, and to useful and profitable purposes.

To illustrate what we have said, we subjoin the following passage, which not only shows his powers for descriptive scenery, but proves, that in admiring the works of Providence, he never failed to associate with them the contemplation of the wonders of his grace.

"It was not unfrequently my custom, when my mind was filled with any interesting subject for meditation, to seek some spot where the beauties of natural prospect might help to form pleasing and useful associations.

"South-eastward I saw the open ocean, bounded only by the horizon. The sun shone, and gilded the waves with a glittering light, that sparkled in the most brilliant manner.

On the north the sea appeared like a noble river, varying from three to seven miles in breadth, between the banks of the opposite coast, and those of the island which I inhabited." Immediately underneath me was a fine woody district of country, diversified by many pleasing objects. Distant towns were visible on the opposite shore. Numbers of ships occupied the sheltered station which this northern channel afforded them. The eye roamed with delight over an expanse of near and remote beauties, which alternately caught the observation, and which harmonized together, and produced a scene of peculiar interest."

The reflections awakened by these scenes are thus expressed.

"How much of the natural beauties of Paradise still remain in the world, although its spiritual character has been so awfully defaced by sin! But

when divine grace renews the heart of the fallen sinner, Paradise is regained, and much of its beauty restored to the soul. As this prospect is compounded of hill and dale, land and sea, woods and plains, all sweetly blended together, and relieving each other in the landscape; so do the gracious dispositions, wrought in the soul, produce a beauty and harmony of scene, to which it was before a stranger."

Again, we insert one more brief reflection. "What do they not lose, who are strangers to serious meditation, on the wonders and beauties of created nature! How gloriously the God of creation shines in his works. Not a tree, nor leaf, nor flower, nor a bird nor insect, but it proclaims in glowing language, 'God made me.'"

In his parochial engagements, we find him fulfilling all the duties of an active and zealous parish priest. The important and essential doctrines of the Gospel, were now made the powerful and affecting themes of his public addresses. As we shall have occasion elsewhere to enter into a minute detail of the subject and manner of his preaching, it is sufficient in this place to observe, that man's fallen and ruined state, and his deliverance and redemption by Jesus Christ, formed the grand outline of his discourses; and if the truth be best estimated by its effects, he could appeal to unquestionable evidences that he proclaimed it; for God blessed it, and numerous converts attested its efficacy and power. No such discoverable results appeared in his former ministry, because it was incompetent to produce them. In addition to the usual and appointed duties of the Sabbath, he visited his flock, and went from house to house, taking care not to make these opportunities the mere occasion of friendly and condescending intercourse, but the means of real improvement, and spiritual edification. The children of Brading were also the objects of his tender solicitude. They were in the habit of repairing to him every Saturday, for the purpose of religious instruction, and his memoirs of 'Little Jane,' records one of the happy results of these youthful meetings.

Within the parish of Brading was situated the hamlet of Bembridge, at the distance of about two miles. To this place Mr. Richmond went once in every week, to expound the Scriptures, and to meet those who, through age and infirmity or other causes, were unable to attend the parish church. A chapel of ease has since been erected, and consecrated in the summer of 1827. There was also another hamlet, called Arretton, where he was accustomed to meet the poor, for religious edification. He had likewise the care of the parish of Yaverland; and as the scenes of his early piety and zeal cannot but be interesting to his numerous friends, the following description so completely localises every object, and presents them so vividly to the imagination, that we insert it in his own words:

"I had the spiritual charge of another parish, adjoining to that in which I resided. It was a small district, and had but few inhabitants. The church was pleasantly situated on a rising bank, at the foot of a considerable hill. It was surrounded by trees, and had a rural, retired appearance. Close to the church-yard stood a large old mansion, which had formerly been the residence of an opulent and titled family; but it had long since been appropriated to the use of the estate, as a farm-house. Its outward aspect bore considerable remains of ancient grandeur, and gave a pleasing character to the spot of ground on which the church stood. In every direction the roads that led to this house of God presented a distinct but interesting features. One of them ascended between several rural cottages, from the sea-shore, which adjoined the lower part of the village street. Another winded round the curved sides of an adjacent hill, and was adorned, both above and below, with numerous sheep, feeding on the herbage of the down. A third road led to the church by a gently-rising approach, between high banks, covered with young trees, bushes, ivy, hedge-plants, and wild flowers.

"From a point of land which commanded a view of all these several avenues, I used sometimes to assemble together at the hour of Sabbath worship. They were in some directions visible for a considerable distance. Gratifying associations of thought would form in my mind, as I contemplated their approach and successive arrival within the precincts of the house of prayer."

His reflections on this occasion are thus interestingly expressed:—

"How many immortal souls are now gathering together to perform the all-important work of prayer and praise—to hear the word of God—to see I upon the bread of life! They are leaving their respective dwellings, and will soon be united together in the house of prayer. How beautifully does this represent the effect produced by the voice of 'the good Shepherd,' calling his sheep from every part of the wilderness into his fold! As these fields, hills, and lanes are now covered with men, women, and children, in various directions, drawing nearer to each other, and to the object of their journey's end; even so, many shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

DIVINITY.

REV. GEORGE CROLY.

Collection for the benefit of the Charity School of the Parish.

Text, *Galatians*, vi. 10.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Nearly two thousand years, said the Reverend Preacher—about one third of the whole period of the world's duration, have elapsed since the sacred book, of which these words form a part, was written. Empires and governments have passed away; one system of knowledge after another has been lost in the flood of time; all things else have changed: Christianity alone hath survived all revolutions, and endureth as it was in the beginning. Few stronger evidences than this, could be adduced of the divine character of the Christian faith; it was of Heaven, and therefore it was imperishable.

The most sublime feature of this faith, and that which distinguishes it from all others, was the universal benevolence which it enjoined.—"A new commandment send I unto you, Love one another." "Herby shall all men know that ye are my disciples—if ye love one another." Never before had "Good-will and peace on earth" been inculcated as of such paramount necessity to our future happiness, nor was there ever an excellence more calculated to make man more worthy of his Maker. Were it only to prevail among mankind to the extent commanded in the Scriptures, a comparative heaven would be established on earth.—The condition of our nature in this state of being was such, that a large portion of pain and misery must always be mixed up with it; but it was this arrangement of Providence which furnished a constant supply of objects for the active exercise of that love for one another enjoined by our Saviour. Good will without good works could avail but little. Many were the virtues of the Christian character, but "Charity excelleth them all." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

One of the most noble, since it is one of the most extensively useful exercises of Charity, was that of giving education to the poor.—Some apprehensions had been entertained as to the policy of extending knowledge to the lower classes; but they were founded in the grossest prejudice, and showed only that those by whom they were entertained, had profited but little by the lights imparted to them.—Never was there a blessing without alloy, nor ever one which had less than Education. The preponderating good indeed was here so vast, as to make

it almost incredible that any man could hesitate about diffusing it as widely as possible.—In a religious point of view, to hesitate in this matter was to be guilty of an actual impiety. Ought not all men to be able to read the Word of God; that Word which is necessary to their salvation? No reciting or expounding of others could ever make up for the want of personal ability to search the Scriptures, for, it is by this, saith the Lord, "Ye shall know me." In teaching the young to read their Bible, we were doing what was of indispensable necessity, and all collateral consequences we might safely leave to him in whose hand are the issues of life. Although, however, we might put our trust in God that such knowledge would work to good, it did not follow that our duty stopped here. We were bound to go on actively and perseveringly in doing all we can to promote that good end, by providing wholesome aliment for the now appetite thus created, and by directing the inquiring minds of the young and the ignorant, to knowledge which was useful and proper. The only fault to be found with the zeal which had lately arisen for the education of the poor was, that it did not go far enough. They were instructed in reading, but due care had not yet been taken! They should be afterwards provided with books profitable for them to read; and hence the lamentable success with which their curiosity had been ministered to by the disseminators of infidel and immoral publications. Much good, the Rev. Preacher thought, might be effected by the establishment of Select Village Libraries; and he hoped you to see this brought, generally about. The country had much to expect, even in its sources of wealth, from the education of the lower orders; for it had been by seeds of knowledge incidentally scattered in this walk of society that discoveries had been made in the arts, of greater benefit to this country than mountains either of gold or of gems.

The Preacher concluded with an animated appeal to the liberality of his hearers in behalf of the children whose particular claims he had been deputed to lay before them. The times he knew had been severe, but prosperity was again coming on the land. It was the duty of all to contribute as they could to so good a work; and how far they might do so, he left it to their own consciences to determine.



QUESTIONS TO BE MATURELY WEIGHED RESPECTING THE CLERICAL PROFESSION.

First.—Is there any office in which we can render more substantial service to our fellow men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's Ambassador?

Is there any office, which affords more and higher prospects of true happiness in this world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or a more comfortable prospect of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest earthly enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease, or of pleasure, or of profit, or of distinction?

While it is admitted, that much may be done in every condition of life for the spiritual benefit of piety, can as much be done in any other for these ends, as in the ministry?

Second.—Is not every man when he is sent into the world, and endowed with rational and bodily powers of ordinary excellence—is he not called and commanded, not only to work out his own salvation, but to assist others, to the utmost extent of his ability?

The age of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or any thing more than circumstances and dispositions providentially favourable, or not providentially unfavourable?

Are we not bound to use our own endeavours, to remove the obstacles, and support inconveniences in this cause as well as in any other?

Does not the fact that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction, who might, by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this fact constitute a call, and the most powerful call—a call from Jesus Christ, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there remain any flocks without a shepherd, or in danger of being in that state?

Third.—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of singular abilities?

Do not the promises of Jesus Christ—"I am with you always, even to the end of the world?"—"My Grace is sufficient for you;"—furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree, our duty to rely upon the sufficiency of grace for the work of the ministry, than in the work of individual salvation?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

Fourth.—Have you ordinary talents?

Have you pious dispositions?

Do you love Christ?

Do you love the souls of men?

Is not his Almighty grace promised to you?

Is not his Almighty grace sufficient for you?

Has not his providence afforded you means, or the prospect and assurance of means to enable you for the work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing this?

Are not souls now perishing, which, by the blessing of God, you could be instrumental in saving?

Will you hear Christ call in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and over-ruling power, of the Holy Spirit.

MISCELLANY.

From the London Quarterly Review.

THE PRESENT STATE OF THE JEWS.

[CONCLUDED.]

There is much reason to mistrust all that has hitherto been written as to the origin of this remarkable sect. They are in Poland dealers in corn and cattle, carriers, handicraftsmen, and in some cases, agriculturists; and these are also their occupations at Baktiserai, where they are eleven hundred in number. It is generally stated that above six hundred years ago they settled there on a mountain-rock, having migrated to the Crimea under especial privileges granted to them by the then reigning khan, which they still enjoy.—Their picturesque fortress, called Dechenfait Kale, the Jews' Castle, the rocky narrow path by which the ascent winds up to it, and its beautiful detached sepulchral grove have been well described by Clark and other travellers. A tombstone in this cemetery bears a Hebrew inscription dated five hundred and seventy years back. In a petition addressed by them to the Empress Catherine, they represented that their forefathers had no part in the crucifixion of Jesus Christ; and Dr. Clark (who says that their honesty is proverbial, and their word equal to a bond; and tells us to believe nothing stated respecting them by the rabbies,) adds, that they uniformly assert themselves to have separated from the main stem of the Jewish people in the very earliest period of its history, and that their schism is as old as the return from the Babylonish captivity. The Caraites at Troki are but one hundred and sixty in number, and say that, descending from the Crimean Caraites, they have been settled in Lithuania, about four hundred years, and it is remarkable that

they still retain the Tartar tongue; of the Jewish German they are wholly ignorant. They also speak Russian and Polish, and, like the Crimean Caraites, wear the dress of the country they inhabit. Their manners are simple and obliging; they are accessible, and, above all they have the inestimable advantage of holding to the faith of their ancestors, as resting exclusively on the Old Testament. A Christian writer says, that during those four hundred years no one of this colony has had a criminal judgment passed on him. A missionary, who in travelling through Troki pressed upon their minds the truth of the Gospel, in the only short conversation he had an opportunity of holding with them, found them candid and well-disposed to listen; they were surprised at his arguments, and little able to reply to them, as they know nothing of the quibbles and subtleties which the rabbinical Jews have long resorted to, when engaged in controversy with Christians. Who, reflecting on the pure faith of the Caraites, and that integrity, industry and virtue, by which they have every where impressed sentiments of respect and esteem for them upon the people with whom they dwell, would not vainly believe that, though exiles from Palestine, they are exempt from the worst and final curses inflicted by the Almighty upon Israel for the worst and blackest of his crimes? And who will not be delighted to hear that, whilst the rabbinical Jews can give no clue to the history of this remarkable portion of the race, modern discovery appears strongly to confirm the views cherished among the Caraites themselves? Mr. Wolff, the missionary, having learnt that a body of Caraites was established in the desert of Hit, at three days' journey from Bagdad, visited them. The account which they gave him was that their fathers, during the Chaldean captivity, perceiving that their brethren were corrupting the pure faith by amalgamating with it the philosophical doctrines of the country "sat down by the waters of Babylon, and wept when they remembered Sion;" that in order to imprint the Scriptures unmixed on their hearts, they read them incessantly, and were thence called Caraites, or readers; and that, when the others returned from the captivity, they separated themselves, to escape their offences and punishments, and retired to the very spot where the missionary found them. He there saw these "children of the Bible," as they call themselves, living an Arab life in cottages; they are a very fine people, and the women singularly handsome. He was struck with their unvarying truth, of which their neighbors saw the merits, and practise it not; and they are remarkable for their honesty and cleanliness. They said that they had sent colonies to Cairo and to Ispahan, where a synagogue still bears an inscription, which shows that it belonged to them. Benjamin de Tudela, it is said, found the same people living in the same manner at Hit, six hundred years ago. They speak pure Arabic, but all know and read Hebrew; they state the whole number of their sect to be five thousand, and that they are the original of it. They call their ministers "wisemen," and know not the name of rabbis.

Mr. Wolff's travels in the East made him acquainted with various detachments of the Israelitish nation, living in great diversities of circumstances. Many of the Georgian Jews are ascript gileæ. In Yemen, they all lead an Arab life. In Kurdistan, they speak the old Chaldean language, but are occupied in petty traffic, and do not till the ground. In Persia, they are so miserably oppressed, that they fly frequently to the despotism of Turkey, as more endurable. At Shiraz, they are acquainted with the Old Testament; they have no copies of the Talmud, but still pin their faith to it. In Caucasus, those living amongst the Ossitians are wild and ignorant horsemen; they have neither the Bible nor the Talmud.

The Zoharites are a sect stated to believe in the Trinity; they date from the seventeenth century; their doctrines are mysteriously concealed; and losing ground as this sect does rapidly, it is not worth our while to endeavor to unfold them. The Chaddim, on the other hand, who, like the Zoharites, regard the Zohar, (a rabbinical work dating from the first century of Christianity) as their chief religious book, are a numerous sect which increases rapidly, especially in the Russian Polish provinces. It arose about seventy years ago. There is much fanaticism amongst them, and consequently they have many impostors, and many more dupes. They ascribe to their rabbis still greater powers than the faithful assign to the head of the Romish church—

the keys of heaven and of hell, and the power of working miracles at will by Cabalistic means.

We have said little of other European Jews than those of Poland and Germany, for with them are the great and leading interests of the people, whether their religious or political existence be considered. The Jews in France are perhaps from thirty to forty thousand; they abound chiefly at Metz, along the Rhine, and at Marseilles and Bordeaux. In Bonaparte's time they were imagined to amount to at least twice that number; but it may be inferred from the report of the proceedings of his Sanhedrim, how large a proportion of them came from his German and Italian provinces. They are relieved from civil restraints and disabilities in France, and in the Netherlands also. The Jews in Holland, of both German and Portuguese origin, are numerous; the latter are said to have taken refuge there when the United Provinces asserted their independence of Spain; they have a splendid synagogue at Amsterdam. Infidelity is supposed to have made more progress amongst them than amongst the German Jews in Holland. The Italian Jews are chiefly at Leghorn and Genoa; and there are four thousand of them at Rome. In speaking of the religion of the Jews, it is not necessary to particularize those who assumed the mask of Christianity under terror of the Inquisition, although much has been said of their wealth and numbers, and of the high offices they have held in Spain, and especially in Portugal. But it is curious to see in a very distant quarter, a like simulation produced amongst them by like causes. There are at Salonica thirty synagogues and about twenty-five thousand professed Jews; and a body of Israelites have been lately discovered there who really adhering to the faith of their fathers, have externally embraced Mahomedanism.

The Barbary Jews are a very fine people; but the handsomest Jews are said to be those of Mesopotamia. That province may also boast of an Arab chief who bears the name of the Patriarch Job, is rich in sheep and camels, and oxen, and asses, abounds in hospitality, and believes that he descends from him; he is also famed for his justice. The Jews at Constantinople, forty thousand in number, and in the parts of European Turkey on and near the Mediterranean, speak Spanish, and appear to descend from Israelites driven from Spain by persecution. The Bible Society are now printing at Cosiu the New Testament, in Jewish-Spanish, for their benefit.

In truth, little appears to be known of the state of the Jews during some hundreds of years after the destruction of Jerusalem. The first body of learned Jews which drew attention after that disastrous event was that settled in Spain; and from it all Jewish learning descends. As in accomplishment of the prophecy, the Jew is found over the whole surface of the globe; he has been long established in China, which abhors the foreigner; and in Abyssinia, which it is almost as difficult to reach as to quit. The early Judaism of that country, and in former days the history of the powerful colony of Jews established in its heart, which at one time actually reigned over the kingdom are matters so curious that we regret that we can do no more than advert to them: we must say the same as to the evidence existing of Jewish rites having extended themselves very far southward along the eastern coast of Africa; the numerous Jews of Barbary; and the black and white Jews, who have been established for ages, more or less remote, on the Malabar coast. It may be here observed, that all the Israelites hitherto discovered appear to be descendants of those who held the kingdom of Judah.

When the existence of the Jews in the European states is considered in a political view, in order that we may determine what conduct should be observed towards them by the several governments, it is evident that we have but one of two things to do, either to drive them out, which no statesman in his sense would dream of at this day, or endeavour to render them sound, enlightened, efficient, and, as far as possible, integral members of the several bodies politic; in other words, to identify their feelings and interests with those of the Christian citizens, and qualify them by suitable education to

discharge fitly their respective duties, whether public or private. But when we come to reflect on the means to be adopted for the improvement of their present condition, and the remedy of those inconveniences which that condition inflicts on the states where they reside, we are lost in difficulties. If the discordant and painful position of the Jews amongst us, and the prejudicial effects of the mode of their existence, as a crude, unalloyed, heterogeneous mass, arise from their Judaism, and from their refusal to adopt the religion of Christendom, then every rule of sound policy urges us to promote, by means of persuasion and as far as we can, the reception of the gospel by them.—Civil enactments, with reference to this peculiar people, require much deliberation. We may harm both them and ourselves by hasty and injudicious attempts to benefit them. But worldly wisdom, as well as charity, demands that we shall, in our several codes and systems, abolish whatsoever can be fairly held to prejudice the interests and to wound the feelings of those domesticated strangers, unless under a positive state-necessity, so that we may not, through injustice and impolicy, continue to keep up feelings under which they must be at the least foreign to our interests. On the other hand, to give all the rights and privileges of citizens to them, whilst holding to Judaism, would be to bind ourselves wholly to those who cannot so bind themselves to us; to confer on them a strength which might be turned against ourselves; and to compel them of course to contract reciprocal obligations, which their highest duties—in their view—national, political, and religious, must force them to violate at such a call as they shall believe to be that of their promised deliverer.

We have reasoned on these matters on general principles; politically, the question affects us here far less than it does many other nations. The Jews in Great Britain and Ireland are not supposed to be more than from ten to twelve thousand, very many of whom are foreigners and migratory.

When we speak of the conversion of the Jews as a thing which is a desideratum for the European governments, nothing can be farther from our intentions than to suggest, that they should mix in it directly; we are well aware that it could not be usefully even attempted by them,—for this among other reasons,—that their so doing would excite extreme mistrust and jealousy: they should, undoubtedly, however, view such attempts, if prudently made, with favour and good will, and endeavour to lead them by advice and encouragement. But if political wisdom urges us to encourage, by all prudent and charitable means, the promotion of Christianity amongst the Jews, our religion summons us to the same duty with a far more powerful voice. What can show more strongly that inveteracy of uncharitableness towards the Jews, which has grown out of long indulgence in the feeling, than the dis-favour accompanying the attempt to convert them? There are even many who will contribute to the support of missions to distant nations, to which we owe no atonement, and yet withhold their aid from those whose aim is to give the gospel to the Israelites who dwell in our cities, and who have so long been trodden down under our feet. That very degraded moral state, which gives the Jew his strongest claim to our assistance; is urged as a reason why it should be withheld from him as one past help and amendment! He is vilified for blindness, perverseness, obstinacy, if he adheres to the faith of his fathers; and he is vituperated as insincere and interested, if he abandons it to profess our own!

IMPROVEMENT OF THE MIND.

No man is obliged to learn and know every thing; this can neither be sought nor required, for it is utterly impossible; yet all persons are under some obligation to improve their own understanding; otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance or infinite errors will overspread the mind, which is utterly neglected, and lies without any cultivation.

Skill in the sciences is indeed the business and profession but of a small part of mankind; but there are many others placed in such an exalted rank in the world, as allows them much leisure and large opportunities to cultivate their reason, and to beautify and enrich their minds with various knowledge.

Every the lower orders of men have particular callings in life, wherein they ought to acquire a just degree of skill, and this is not to be done well without thinking and reasoning about them.

The common duties and benefits of society, which belong to every man living, as we are social creatures, and even our native and necessary relations to a family, a neighbourhood, or a government, oblige all persons whatsoever to use their reasoning powers upon a thousand occasions; every hour of life calls for some regular exercise of our judgment as to times and things, persons and actions: without a prudent and discreet determination in matters before us, we shall be plunged into perpetual errors in our conduct. Now that which should always be practised, must at some time be learnt.

Besides, every son and daughter of Adam has a most important concern in the affairs of a life to come, and therefore it is a matter of the highest moment for every one to understand, to judge, and to reason rightly about the things of religion. It is in vain for any to say, we have no leisure or time for it. The daily intervals of time, and vacancies from necessary labour, together with the one day us seven in the Christian world, allows sufficient time for this, if men would but apply themselves to it with half as much zeal and diligence as they do to the trifles and amusements of this life, and it would turn to infinitely better account.

Thus it appears to be the necessary duty and the interest of every person living to improve his understanding, to inform his judgment, to treasure up useful knowledge, and to acquire the skill of reasoning, as far as his station, capacity, and circumstances, furnish him with proper means for it. Our mistakes in judgment may plunge us into much folly and guilt in practice. By acting without thought or reason, we dishonour the God that made us reasonable creatures, we often become injurious to our neighbours, kindred, or friends and we bring sin and misery upon ourselves: for we are accountable to God our judge for every part of our irregular and mistaken conduct, where he hath given us sufficient advantages to guard against those mistakes.

VARIETY OF FLOWERS.

We cannot but be struck with astonishment, when we consider the prodigious number of flowers produced in spring, summer, and autumn. But the variety amongst this numerous tribe is, perhaps, still more surprising. Certainly, nothing but a Divine Power could cause such numbers to grow; while this power must have been united with wisdom equally great, to produce such infinite variety. If they had all been perfectly alike, the sameness would have fatigued the senses; and if summer produced no fruit or flowers but such as spring affords, we should soon be weary of contemplating them, and of bestowing on them the care and cultivation which they require.

It is, therefore, a proof of the divine goodness that the productions of the vegetable kingdom are so agreeably diversified, and that such novelty of charms is added to their other perfections. This variety does not only extend to whole tribes of plants, but also to individuals. The carnation differs from the rose, the rose from the tulip, the tulip from the auricula, and the auricula from the lily; but each carnation, rose, tulip, lily, and auricula, has also its own particular beauty and character. Every one has something peculiar to itself.—There are not two flowers of the same species perfectly alike in form and shades. Take a view of a bed of flowers in a parterre; some are of an extraordinary size, and seem to reign over the rest, others are of a middling rank; some bear their stately heads above the height of man, others creep upon the ground; some exhibit the most dazzling colours, others are simple and make no show; some perfume the air with exquisite odours, whilst others only please the sight with their beautiful tints. The variations in flowers are not less remarkable in the different seasons of the year. In spring, when men leave the cities, in order to go and view the productions which a bountiful Creator grants for their subsistence, they see the blossoms in full splendor and beauty. Towards summer, when the attention is particularly led to sowing seeds, thousands of flowers present themselves to the sight, and form a beautiful scene. They succeed one another regularly, and in the order designed. When winter at last arrives, it brings other plants with it, which,

† Bonaparte attempted by the construction of an assembly which he called the Great Sanhedrim, so to bend an inflexible religion to his purposes, as to derive from it the means of leading and uniting to the state those whose complete union with any Gentile state is rendered impossible by that very religion.

though they may not please the eye have their uses. If we observe the whole race of vegetables, we shall still find now and greater varieties. How vast a difference, and how many links do we discover between the grass which grows among the stones, and that excellent plant which affords us the best nutriment, and which is justly termed the "staff of life!" In plants which creep and twine about each other, what a difference between the ivy, which clings to the mouldering battlement, and the vine, whose fruit affords such delicious drink! Amongst the trees, what a difference between the wild plum-tree and the oak!

With what wisdom has God arranged all his works! This is the natural conclusion to be drawn from these reflections. How admirably is the whole plan of the vegetable kingdom formed, and how perfectly executed! In all his works the useful and agreeable are united. For it is not merely to gratify our sight that he has formed plants so astonishingly different from each other. Each revolving month is marked with the divine goodness, and every gift affords our nerves new pleasures and our hearts fresh occasions of love and gratitude.—Had the proofs of our Maker's bounty been more uniform, our inattention might have admitted of some excuse; but as they are so interestingly varied, we are altogether unpardonable if we behold them with indifference. Let us therefore, in the presence of the whole creation, adore the Almighty Architect, with becoming sentiments of respect and veneration. In contemplating the surprising varieties in the vegetable kingdom, we are compelled to acknowledge that both his wisdom and goodness surpass our comprehension. Let us no longer behold the diversified beauties of plants and flowers without adoring the Creator, and acknowledging his wisdom, power, and goodness.

MISSIONARY INTELLIGENCE.

INSTRUCTIONS TO WESLEYAN MISSIONARIES.

The following is an Extract from the Standing Instructions of the Committee to all who are sent out as Missionaries, relative to their conduct on Foreign Stations:—

"V. We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable Wesley was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you that you will preserve the same character of religious regard to good order and submission to the powers that be—in which we glory. Our motto is, 'Fear God, and honour the King;' and we recollect who hath said, 'Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.'

"VI. You will, on a foreign station, find yourselves in circumstances very different from those in which you are at home, with regard to those who are in authority under our gracious Sovereign. It is probable you will frequently come under their immediate notice and observation. We are, however, persuaded, that while you demean yourselves as you ought, you will be generally favoured with their protection. On your arrival at your Stations, you will be instructed what steps to take in order to obtain the protection of the local governments; and we trust that your subsequent good behaviour towards governors, and all who are in authority, will be such as shall secure to you the enjoyment of liberty to instruct and promote the salvation of those to whom you are sent.

"VII. Those of you who are appointed to the West-India Colonies, being placed in stations of considerable delicacy, and which require, from the state of society there, peculiar circumspection and prudence, on the one hand, and zeal, diligence, and patient perseverance, on the other; you are required to attend to the following directions, as specially applicable to your Mission there:—

"1. Your particular designation is to endeavour the religious instruction and conversion of the ignorant, pagan, and neglected black and coloured population of the Island or Station to which you may be appointed, and of all others who may be willing to hear you.

"2. Where Societies are already formed, you are required to watch over them with the fidelity of those who must give up their account to Him who hath purchased them with his blood, and in whose Providence they are placed under your care. Your labours must be constantly directed to improve them in the knowledge of Christianity, and to enforce upon them the experience and practice of its doctrines and duties, without intermingling doubtful controversies in your administrations: being mainly anxious, that those over whom you have pastoral care, should clearly understand the principal doctrines of the Scriptures, feel their renovating influence upon their hearts, and become 'holy in all manner of conversation and godliness.' And, in order to this, we recommend that your sermons should consist chiefly of clear expositions of the most important truths of Holy Writ, enforced with affection and fervour on the consciences and conduct of them that hear you; that you frequently and familiarly explain portions of the Scriptures; and that, as extensively as you possibly can, you introduce the method of teaching children, and the less instructed of the adult slaves and others, by the excellent catechisms with which you are furnished.

"3. It is enforced upon you, that you continue no person a member of your Societies, whose 'conversion is not as becometh the Gospel of Christ.' That any member of Society who may relapse into his former habits, and become a polygamist, an adulterer, or an unclean person; who shall be idle and disorderly; disobedient to his owner (if a slave); who shall steal, or be in any other way immoral or irreligious; shall be put away, after due admonition, and proper attempts to reclaim him from the 'error of his way.'

"4. Before you receive any person into Society, you shall be satisfied of his desire to become acquainted with the religion of Christ, and to obey it; and if he has not previously been under Christian instruction, nor baptized, you are, before his admission as a Member, diligently to teach him the Christian faith, and the obligations which he takes upon himself by baptism; so as to be assured of his having obtained such knowledge of the principles of religion, and such belief of them, as to warrant you to administer to him that ordinance. Beside this, no person is to be admitted into Society, without being placed first on trial, for such time as shall be sufficient to prove whether his conduct has been reformed, and that he has wholly renounced all those vices to which he may have been before addicted.

"5. You are to consider the children of the Negroes and coloured people of your Societies and Congregations as a part of your charge; and it is recommended to you, wherever it is practicable and prudent, to establish Sunday or other Schools for their instruction. It is to be considered by you as a very important part of your duty as a Missionary, to catechise them as often as you conveniently can, at stated periods; and to give your utmost aid to their being brought up in Christian knowledge, and in industrious and moral habits.

"6. As, in the Colonies in which you are called to labour, a great proportion of the inhabitants are in a state of slavery, the Committee most strongly call to your recollection, what was so fully stated to you when you were accepted as a Missionary to the West Indies, that your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without, in the least degree, in public or private interfering with their civil condition. On all persons in the state of slaves, you are diligently and explicitly to enforce the same exhortations which the Apostles of our Lord, administered to the slaves of ancient nations, when by their ministry they embraced Christianity: Eph. vi. 5—8, 'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doth, the same shall be received of the Lord,

whether he be bond or free.' Col. iii. 22—25, 'Servants, obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God: and whatsoever you do, do it heartily as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.'

"7. You are directed to avail yourselves of every opportunity to extend your labours among the slaves of the islands where you may be stationed: but you are in no case to visit the slaves of any plantation without the permission of the owner or manager; nor are the times which you may appoint for their religious services to interfere with the owners' employ; nor are you to suffer any protracted meetings in the evening, not even at negro burials, on any account whatever. In all these cases you are to meet even unreasonable prejudices, and attempt to disarm suspicion, however groundless, so far as you can do it consistently with your duties as faithful and laborious Ministers of the Gospel.

"8. As many of the negroes live in a state of polygamy, or in a promiscuous intercourse of the sexes, your particular exertions are to be directed to the discountenancing and correcting these vices, by pointing out their evil, both in public and in private, and by maintaining the strictest discipline in the Societies. No man, living in a state of polygamy, is to be admitted a Member, or even on trial, who will not consent to live with one woman as his wife, to whom you shall join him in matrimony, or ascertain that this rite has been performed by some other minister; and the same rule is to be applied, in the same manner, to a woman proposing to become a member of Society. No female, living in a state of concubinage with any person, is to be admitted into Society, so long as she continues in that sin.

"The Committee caution you against engaging in any of the civil disputes or local politics of the Colony to which you may be appointed, either verbally, or by correspondence with any person at home, or in the Colonies. The whole period of your temporary residence in the West Indies is to be filled up with the proper work of your Mission.—You are not to become parties in any civil quarrel; but are to 'please all men for good to edification;' intent upon the solemn work of your office and upon that eternal state, in the views of which the Committee trust you will ever think and act.

"10. In cases of opposition to your ministry, which may arise on the part of individuals, or of any of the Colonial Legislatures, a meek and patient spirit and conduct are recommended to you. You will in particular guard against all angry and resentful speeches, and in no case attempt to inflame your Societies and hearers with resentment against your persecutors or opposers. Your business, in such cases, after every prudent means of obtaining relief has failed in your own hands, is with the Committee at home; who will immediately take such steps as may secure to you that protection, from a mild and tolerant Government, which they hope your peaceable and previous conduct, your labours and successes, will ever merit for you.

"11. The instructions under this and under the former heads (V.—VII.) are to be read over annually at the meeting of every District Committee by the Chairman; who is to inquire whether they have been observed on the part of the Brethren; and the answer shall be reported in the District Minutes regularly, and with them transmitted to the Committee in London. Every Superintendent is not only charged with the observance of them himself, but is responsible, as far as may be, for their observance by the Brethren under his direction, or for an immediate report to the district, or to the Managing Committee in London, in any case in which they may have been violated.

"N. B. The Directions to the West-India Missionaries are also to be considered as strictly obligatory on all others, as far as they are applicable to the circumstances of their respective Stations.

"VIII. It is peremptorily required of every Missionary in our Connexion to keep a Journal and to send home frequently such copious abstracts of it as may give a full and particular account of his labours, success, and prospects. He is also required to give such details of a religious kind, as may be generally interesting to the friends of Missions at home; par-

ticularly accounts of conversors. Only we recommend to you not to allow yourselves, under the influence of religious joy, to give any high high colouring of facts; but always to write such accounts as you would not dislike to see return in print to the place where the facts reported may have occurred.

IX. It is a positive rule amongst the Wesleyan-Methodists, that no Travelling Preacher shall follow a trade. You are to consider this rule as binding upon you, and all foreign Missionaries in our Connexion. We wish you to be at the remotest distance from all temptations to a secular or mercenary temper. 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier.' Independently of the moral and religious considerations which enforce this principle, we here take occasion to remind you, that all your time and energies should be the more sacredly devoted to the duties of your Mission, because the Committee feel themselves fully pledged to pay an affectionate attention to all your wants, and to afford them every reasonable and necessary supply. And this pledge, they doubt not, the generosity of the friends of Missions will, from time to time, enable them to redeem, so long as you continue to regulate your expenses by as much of conscientious regard to economy as may be found to consist with your health and comfort, and with the real demands of the work of God."

LITERATURE.

OF SPRINGS AND RIVERS.

Having viewed water as it takes its departure from the bosom of the deep, and forms the watery meteors, we shall now survey it as it rises in the salient spring, and gives birth to the gurgling rill, or uniting, gives coolness to the landscape in the magnificent stream that in its ample range fertilizes its neighbourhood.

Various have been the theories, or rather hypotheses, relating to the origin of springs; but it seems the general opinion of those who have made this branch of natural philosophy their study, that the true principles which supply the waters of fountains or springs, are melted snow, rain water, and condensed vapour.

The prodigious quantity of vapours raised by the sun's heat, and otherwise, being carried by the winds over the low lands to the very ridges of mountains, as the Pyrenean, the Alps, the Apennine, the Carpathian, in Europe; the Taurus, the Caucasus, Imaus, and others, in Asia; Atlas, the Montes Lunæ, or mountains of the moon, with other unknown ridges in Africa; the vapours being compelled by the stream of air to mount up with it to the top of those mountains, where the air becoming too light to sustain them, and condensed by cold, they strike against their summits, which causes an union of their particles, and are precipitated in the water, which gleans down by the crannies of the stone, and entering into the caverns of the hills, gathers, as in an *atombic*, into the basons of stone it finds, which being once filled, all the overplus of water that comes thither, runs over by the lowest places, and breaking out by the sides of the hills, forms single springs.

Many of these springs running down by the valleys, between the ridges of the hills, and coming to unite, for a little *rivulets*, or *dooks*; many of these again meeting in one common valley, and gaining the plain ground, being grown less rapid, become a river; and a *tray* of these being united in one common channel, make such enormous streams as the Rhine, the Rhone, and the Danube. And it may always pass for a rule, that the magnitude of a river, or the quantity of water it discharges, is proportional to the length and heights of these very ridges from whence these fountains arise.

The several sorts of springs observed are common springs, which either run continually, and then they are called *perennial springs*; or else run only for a time, or at certain times of the year, and then they are called *temporary springs*. *Intermitting springs*, or such as flow and then stop, and flow and stop again, by regular alternations and intermissions. *Reciprocating springs*, whose waters rise and fall, or flow and ebb, by regular intervals, or reciprocations of the surface.

If these reservoirs of water in the bodies of mountains be situated where mineral ores abound, or the ducts or feeding streams run through mineral earth,

it is easy to conceive the particles of metal will mix with, and be absorbed by the water, which, being saturated therewith, becomes a *mineral spring* or *well*. If salt, sulphur, and lime-stone abound in the strata through which the water passes, it will then be saline, sulphureous, and lime-water. If sulphur and iron should both abound in the parts of the hill whence the waters come, the waters will partake of the warmth or heat which is occasioned by the mixture of two such substances in the earth, where they are found.

Having noticed the different kinds of springs, we shall say a few words respecting the various phenomena which take place in rivers.

A large collection of water which runs in consequence of its gravity from a higher to a lower part of the surface of the earth, in a channel generally open at top, is called a *river*.

A river which flows uniformly, and preserves the same height in the same place, is said to be in a *permanent state*; such rivers are very rare.

The water of a river does not flow with the same velocity through the whole width of the river. The line in which the water moves with the greatest velocity is called the *thread of the river*; and this thread seldom lies in the middle of the river, but it generally comes nearer to one side than the other, according to the nature of the impediments, and the configuration of the banks. The velocity of rivers is likewise less at the bottom of their channels than at their surface, owing to the resistance which the bed makes to the water as it flows.

The running of rivers is upon the same principle as the descent of bodies on inclined planes; for water no more than a solid can move on a horizontal plane, the re-action of such a plane being equal and contrary to gravity, entirely destroys it, and leaves the body at rest; here we speak of a plane of small extent, and such as coincides with the curved surface of the earth. But if we consider a large extent or long course of water, then we shall find that such water can never be at rest but when the bottom of the channel coincides every where with the curved surface of the earth. In rivers that are made it is usual to allow the fall of 1 foot in 300, but the declivity of those formed by nature is various and uncertain.

The velocity of the water of a river ought to increase in proportion as it recedes from its source; but the numerous causes of retardation, which occur in rivers, are productive of very great irregularities; and it is impossible to form any general rules for determining such irregularities.

The unequal quantities of water (arising from rains, from the melting of snow, &c.) which are conveyed by rivers at different seasons, enlarge or contract their widths, render them more or less rapid, and change more or less the form of their beds. But independent of this, the size and form of a river is liable to be continually altered by the usual flowing of its waters, and by local peculiarities. The water constantly corrodes its bed wherever it runs with considerable velocity, and rubs off the sand, or other not very coherent parts. The corrosion is most remarkable in that part of the bottom, which is under the *thread of the river*, or where the water descends suddenly from an eminence, as in a *cascade* or *water-fall*. The sand thus raised is deposited in places where the water slackens its velocity; and there, by degrees, an obstacle, a bank, and even an island, is formed, which in its turn produces other changes. Thus a river sometimes forms itself a new bed, or it overflows the adjacent grounds.

In some places we find that an obstacle, or a bent on one side, will occasion a corrosion on the opposite bank, by directing the impetus of the stream towards that bank. Thus, from divers causes, whose concurrence in different proportions, and at different times, forms an infinite variety, the velocity of rivers is never steady or uniform.

The following curious calculation respecting the river Thames was made by Dr. Hally. In order to estimate the quantity of water, which passes daily through the Thames, the Doctor assumes the breadth of the river at Kingston bridge (where the good seldom reaches) to be 100 yards, and the depth 3: so the section of the channel is 300 square yards, and allowing the velocity of the water to be at the rate of 2 miles per hour, there will run in 24 hours, the length of 48 miles, or 84480 yards; therefore $84480 \times 300 = 25,344,000$ cubic yards, which make 203,000,000 tons which the river Thames fields per diem.

The proportional lengths of course of some of the most noted rivers in the world are shewn nearly by the following numbers, extracted from Mr. Rennell's paper, 71st vol. Phil. Trans.

European Rivers.

Thames.....	1
Rhine.....	5½
Danube.....	7
Volga.....	9½

Asiatic Rivers.

Indus.....	5½
Euphrates.....	8½
Ganges.....	9½
Burrampooter.....	9½
Non Kian, or Ava River.....	9½
Jonnisca.....	10
Ovy.....	10½
Amoor.....	11
Lena.....	11½
Hoanho (of Chian).....	13½
Kian Kou (of ditto).....	15½

African Rivers.

Nile.....	12½
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American rivers.

Mississippi.....	8
Amazon.....	15½

When we reflect on the immense length of these rivers, and their origin, we are naturally directed to the contemplation of the round which water travels; and by which, without suffering abatement or waste, it is continually offering itself to the wants of the habitable globe. From the sea are exhaled those vapours which form the clouds; these clouds descend in refreshing showers of rain, which sink deep into the earth, form springs, and springs uniting, form rivers, which rivers in return feed the ocean. So there is an incessant circulation of the same fluid; and not one drop probably more or less now than there was at the creation. In fact, "look nature through, 'tis revolution all; wherever we turn our eyes, all seems continually in a state of change or circulation. "The sun," saith Solomon, "arise, and the sun goeth down, and pants for the place from whence he arose; all rivers run into the sea, yet the sea is not full; unto the place from whence the rivers came, thither they return again."

ARCHBISHOP USHER'S MANNER OF PREACHING.

In his preaching, his very voice and gesture were moving and persuasive, yet without any tone or affectation. He had a ready command of words, so that for many years he never committed more to writing than the heads of his sermons. As he was an excellent *lecturer*, so it was his custom to run through all the parallel places that concerned the subject on which he treated, turning his Bible from place to place, and giving his congregation time to do the like. He never cared to tire his auditory with the length of his sermons, knowing well that as the satisfaction in hearing decreases, so does the attention also, and people, instead of minding what is said, are only waiting for the end.

About a year before this Archbishop died, he was in London, and was importuned to preach at St. Martin's church. He complied with the request of his friends, and preached in a manner highly satisfactory to those who heard him; but after having proceeded for some time, he happened to look at the *hour-glass*, which stood from the light, and supposing it to be out, he concluded, telling his hearers that as the time was expired, he would leave the rest of what he had to say, to another opportunity, if God should please to grant it him. But the congregation found out his mistake, and observing that there was part of the hour yet to come, earnestly desired that he would make an end of all he intended to have spoken. He received this request very kindly, and re-assuming his discourse where he broke off; he concluded with an exhortation full of heavenly matter for almost half an hour.

Many persons have said they were never weary of hearing him; for, besides the excellency of his matter, he had the faculty to keep up the warmth and attention of his hearers, and withal to disarm them with an appetite.—*Extract from Farr's Life of Usher.*

Dr. Usher was bishop of Meath, and afterwards, in the year 1626, Archbishop of Armagh, and Primate of Ireland. He died in 1656.

Translation of a very curious note, found among the papers of M. D. la Harpe, one of the French Philosophers, after his death, from the "METHODIST MAGAZINE," for October 1807.

"It appears to me as if it were but yesterday; and it was, nevertheless in the beginning of the year 1788; we were at the table of a brother Académicien, who was of the highest rank and a man of talents. The company was numerous and of all kinds; courtiers, advocates, literary men, académiciens, &c. We had been, as usual, luxuriously entertained; and at the desert, the wines of Mauvoisin and the Capo, added to the natural gaiety of good company that kind of a social freedom which sometimes stretches beyond the rigid decorum of it. In short, we were in a state to allow of any thing that would produce mirth. Chamfort had been reading some of his impious and libertine tales, and the fine ladies had heard them, without once making use of their fans. A deluge of pleasantries on religion then succeeded; one gave a quotation from the Pucelle d'Orléans; another recollected and applauded the philosophical distich of Diderot,

Et des Boyaux du dernier Pêtre,
Screeza le Coa du dernier Roi.

And of the last Priest's entrails form the string
Around the neck of the last King.

A third rises, and with a bumper in his hand, "Yes gentlemen," (he exclaims) "I am as sure there is no God, as I am certain that Homer is a fool."—The conversation afterwards took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all agreed that it formed the brightest ray of his glory. "He has given the ton to his age, and has contrived to be read in the chamber, as well as in the drawing room." One of the company mentioned, and almost burst with laughter at the circumstance, that his hair-dresser had said, while he was powdering him, "Look you, Sir; though I am nothing but a poor journeyman barber, I have no more religion than another man." It was concluded that the revolution would soon be consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the Reign of Reason. The elder part of them lamented that they could not flatter themselves with the hope of enjoying such a pleasure: while the younger part rejoiced in the expectation that they should witness it. The Academy was felicitated for having prepared the grand work, and being, at the same time, the strong hold, the centre and the moving principle of Freedom of Thought.

"There was only one of the guests who had not shared in the delights of this conversation; he had even ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm. It was Cazotte, an amiable man, of an original turn of mind, but unfortunately infatuated with the reveries of the Illuminati. He renewed the conversation, in a very serious tone, and in the following manner: "Gentlemen," said he, "be satisfied, you will all see this grand and sublime revolution. You know that I am something of a Prophet, and I repeat that you will all see it." He was assured by the common expression, "It is not necessary to be a great conjurer to foretell that."—"Agreed; but, perhaps, it may be necessary to be something more, respecting what I am now going to tell you. Have you any idea of what will result from this Revolution?—What will happen to yourselves, to every one now present; what will be the immediate progress of it, with its certain effects and consequences?" "Oh," said Condorcet, with his silly and saturnine laugh, let us know all about it; a Philosopher can have no objection to meet a Prophet."—"You, M. Condorcet, will expire on the pavement of a dungeon; you will die of the poison which you will have taken to escape from the hands of the executioner: of poison, which the happy state of that period will render it absolutely necessary that you should carry about you."

At first there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake, and he was laughed at as loud as ever.—"M. Cazotte, the tale which you have just told is not so pleasant as your *Diable amoureux*. But what devil has put this dungeon, this poison, and these dang-

men in your head! What can these things have in common with Philosophy and the Reign of Reason?"—"That is precisely what I am telling you. It will be in the name of philosophy, of humanity, and of liberty; it will be under the reign of Reason, that what I have foretold will happen to you. It will then, indeed, be the reign of reason: for she will have temples erected to her honour. Nay, throughout France, there will be no other places of public worship, than the temples of Reason."—"In faith," said Chamfort, with one of his sarcastic smiles, "you will not be an officiating priest in any of these temples."—"I hope not, but you M. Chamfort, you will be well worthy of that distinction: for you will cut yourself across the veins with twenty-two strokes of a razor, and will, nevertheless, survive the attempt for some months."—"They all looked at him and continued to laugh."—"You, M. Vicq d'Azyr, you will not open your veins yourself, but you will order them to be opened six times in one day, during a paroxysm, of the gout, in order that you may not fail in your purpose, and you will die during the night. As for you, M. de Nicolai, you will die on the scaffold; and so, M. Bailly, will you; and so will you, M. Malesherbes."—"Oh heavens," said Roucher, "it appears that his vengeance is levelled solely against the academy: he has just made a horrible execution of the whole of it; now tell me my fate in the name of mercy?"—"You will die also upon the scaffold."—"Oh," it was universally exclaimed, "he has sworn to exterminate us all."—"No, it is not I who have sworn it." Are we then to be subjugated by the Turks and Tartars?"—"By no means; I have already told you, that you will then be governed by Reason and Philosophy alone. Those who will treat you as I have described, will all of them be Philosophers; will be continually uttering; the same phrases that you have been repeating for the last hour, will deliver all your maxims, and will quote, as you have done, Diderot and Pucelle."—"Oh," it was whispered, "the man is out of his senses;" for during the whole of the conversation, his countenance never underwent the least change. "Oh no," said another, "you must perceive he is laughing at us; for he always blends the marvellous with his pleasantries."—"Yes answered Chamfort, "the marvellous, with him, is never enlivened with gaiety. He always looks as if he were going to be hanged. But when will all this happen?"—"Six years will not have passed away, before all which I have told you shall be accomplished."

"Here, indeed, is plenty of miracles," (it was myself, says M. de la Harpe, who now spoke) "and you set me down for nothing."—"You will yourself be a miracle as extraordinary as any which I have told. You will then be a Christian."

Loud exclamations immediately followed. "Ah," replied Chamfort, "all my fears are removed; for if we are not doomed to perish till La Harpe becomes a Christian, we shall be immortal."

"As for us women," said the Duchess de Grammont, "it is very fortunate that we are considered as nothing in these revolutions. Not that we are totally discharged from all concern in them; but it is understood that in such cases we are to be left to ourselves.—Our sex."—"Your sex, ladies, will be no guarantee to you in these times. It will make no difference whatever, whether you interfere or not. You will be treated precisely as the men; no distinction will be made between you."—"But what does all this mean, M. Cazotte? You are surely preaching to us about the end of the world." I know no more of that, my lady Duchess, than yourself: but this I know, that you will be conducted to the scaffold, with several other ladies along with you in the cart of the executioner, and with your hands tied behind you."—"I hope, Sir, that in such a case, I shall be allowed, at least, a coach, hung with black."—"No, Madam, you will not have that indulgence: Ladies of higher rank than you, will be drawn in a cart as you will be; with their hands tied as yours will be; and to the same fate as that to which you are destined."—"Ladies of higher rank than myself? What, Princesses of the blood?"—"Greater still."

Here there was a very sensible emotion throughout the company, and the countenance of the master of the mansion wore a very grave and solemn aspect: it was, indeed, very generally observed, that this pleasantry was carried rather too far. Madam de Grammont, in order to disperse the cloud that seemed to be approaching made no reply to his last

answer, but contented herself with saying, with an air of gaiety, "You see he will not even leave me a Confessor."—"No, Madam, that consolation will be denied to all of you. The last person led to the scaffold who will be allowed a Confessor, as the greatest of favours, will be——" Here he paused for a moment. "And who then is the happy mortal who will be allowed to enjoy this prerogative?"—"It is only one which will be left him; it will be——the King of France."

The master of the house now rose in haste, and his company were all actuated by the same impulse. He then advanced towards M. Cazotte, and said to him, in an affecting and impressive tone, "My dear M. Cazotte, we had enough of these melancholy conceits. You carry it too far; even to the compromising the company with whom you are, and yourself along with them." Cazotte made no answer, and was preparing to retire; when Madam de Grammont, who wished, if possible, to do away all serious impressions, and to restore some kind of gaiety among them, advanced towards him, and said, "My good prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned any thing respecting your own." After a few moments' silence, with his eyes fixed on the ground, "Madam," he replied, "have you read the siege of Jerusalem as related by Josephus?"—"To be sure I have, and who has not? But you may suppose, if you please, that I know nothing about it."

"Then you must know, Madam, that during the siege of Jerusalem, a man, for seven successive days, went round the ramparts of that city, in the sight of the besiegers and besieged, crying incessantly, in a loud and inauspicious voice,—'Woe to Jerusalem!' and on the seventh day he cried, 'Woe to Jerusalem, and to myself!' At that very moment, an enormous stone thrown by the machines of the enemy, dashed him in pieces."

M. Cazotte then made his bow and retired.

Thus far M. de la Harpe: those who recollect the melancholy exit of all the characters above mentioned, during the reign of the Terror in France, must be astonished at the exact fulfilment of this remarkable prediction, so unlikely to be accomplished at the time it was uttered. That M. de la Harpe was capable of imposing falsehood on the world, in the last moments of his life, will, I believe, be suspected by few, and I have never heard the authenticity of the Note called in question.



RULES OF PRUDENCE.

All children should have some instruction given them in the conduct of human life, some necessary rules of prudence, by which they may regulate the management of their own affairs, and their behaviour towards their fellow-creatures. Where all other sorts of knowledge are conferred upon children, if this be wanting, they make but a contemptible figure in the world, and plunge themselves into many inconveniences.

Some of these rules of prudence are of a general nature, and necessary at all times, and upon all occasions; others are more particular, and proper to be used according to various occurrences of life.

If I were to enquire what are the foundations of human prudence, I should rank them under these three heads:

1. A knowledge of ourselves. Here every one should be taught to consider within himself what is his temper and natural inclination; what are my most powerful appetites and my prevailing passions; what are my chief talents and capacities, if I have any at all; what are the temptations and dangers that attend me; what are my circumstances in the world; and what my various relations to mankind round about me; what are my constant, and what my occasional duties; what are the inward or outward advantages that attend me, or the disadvantages under which I labor. A wise and just survey of all these things, and keeping them always in mind, will be of unspeakable use to us in the conduct of life that we may set our chief guard upon our weak side, and where our greatest dangers lie; that we may employ our talents aright, and seize all advantages to improve them for the best purpose, and proceed in the shortest way to piety, usefulness, and peace.

2. The knowledge of mankind is also necessary to acquire prudence. And here young persons should not only be taught what is the general nature and

capacity, the virtues and the vices, and the follies of mankind, but they should be informed also, or at least should be taught to observe more particularly what are the peculiar tempers, appetites, passions, powers, good and evil qualities of the persons with whom they have most to do in the world; that they may learn to behave wisely with regard to others, and thus you may make a proper improvement of all the brighter and darker characters which they observe amongst men, both for their own advantage, and for the benefit of their fellow-creatures. This may have a happy influence to lead them to avoid the vices and follies which have plunged others into mischief, to imitate the virtues of those who have behaved well in life, and to secure themselves from any dangers and miseries, as well as to pity the weaknesses and sorrows of mankind, and afford them a willing and cheerful relief.

3. The knowledge of the things of the world, and the various affairs of human life, must be included as one of the chief foundations of prudence. It would be endless to run over particulars of this kind; but in a special manner young persons should apply themselves to know those things which most nearly concern them, and which have the most immediate relation to their own business and duty, to their own interest and welfare; and it is a valuable part of wisdom to neglect other things, and not to waste our time and spirits in them, when they stand in any competition with our proper and most important work, whether we consider ourselves as men or as Christians.

Solomon tells us, Eccles. iii. 1. 17. and viii. 5, 6. There is both time and judgment for every work, and for every purpose under the heaven; and that a wise man's heart discerneth both time and judgment: that is, he judgeth well concerning what is to be done, and the time when to do it; and therefore the misery of man is great upon him, because he knows not this time and judgment, he doth neither discern what is proper to be done, nor the proper season of doing it. Prudence consists in judging well what is to be said, and what is to be done, on every new occasion; when to lie still, and when to be active; when to keep silence, and when to speak; what to avoid, and what to pursue; how to act in every difficulty; what means to make use of to compass such an end; how to behave in every circumstance of life, and in all companies: how to gain the favour of mankind in order to promote our happiness, and to do the most service to God and the most good to men, according to that station we possess, and those opportunities which we enjoy.

For this purpose there is no book better than the Proverbs of Solomon. Several of the first chapters seem to be written for young men, under the name of Solomon's son; and all the rest of them should be made familiar to youth by their frequent converse with them, and treasuring them up in their head and heart.

THE VOYAGE OF LIFE; AN ALLEGORY.

'Life,' says Seneca, 'is a voyage, in the progress of which we are perpetually changing our scenes: we first leave childhood behind us, then youth, then the years of ripened manhood, then the better or more pleasing part of old age.'—The perusal of this passage having excited in me a train of reflections on the state of man, the incessant fluctuation of his wishes, the gradual change of his disposition to all external objects, and the thoughtlessness with which he floats along the stream of time, I sunk into a slumber amidst my meditations, and, on a sudden, found my ears filled with the tumult of labor, the shouts of alacrity, the shrieks of alarm, the whistle of winds, and the dash of waters.

My astonishment for a time repressed my curiosity; but soon recovering myself so far as to inquire whether we were going, and what was the cause of such clamour and confusion; I was told that we were launching out into the ocean of Life; that we had already passed the straits of Infancy, in which multitudes had perished, some by the weakness and fragility of their vessels, and more by the folly, perverseness, or negligence of those who undertook to steer them; and that we were now on the main sea, abandoned to the winds and billows, without any other means of security than the care of the pilot, whom it was always in our power to choose, among great numbers that offered their direction and assistance.

I then looked round with anxious eagerness; and, first turning my eyes behind me, saw a stream flowing through flowery islands, which every one that sailed along seemed to behold with pleasure; but no sooner touched, than the current, which, though not noisy or turbulent, was yet irresistible, bore him away. Beyond these islands, all was darkness; nor could any of the passengers describe the shore at which he first embarked.

Before me, and on either side, was an expanse of waters violently agitated, and covered with so thick a mist, that the most perspicacious eyes could see but a little way. It appeared to be full of rocks and whirlpools, for many sunk unexpectedly while they were courting the gale with full sails, and insulting those whom they had left behind. So numerous, indeed, were the dangers, and so thick the darkness, that no caution could confer security. Yet there were many, who, by false intelligence, betrayed their followers into whirlpools, or by violence pushed those whom they found in their way against the rocks.

The current was invariable and insurmountable; but though it was impossible to sail against it, or to return to the place that was once passed, yet it was not so violent as to allow no opportunities for dexterity or courage, since, though none could retreat back from danger, yet they might often avoid it by an oblique direction.

It was, however, not very common to steer with much care or prudence, for, by some universal infatuation, every man appeared to think himself safe, though he saw his consorts every moment sinking round him; and no sooner had the waves closed over them, than their fate and their misconduct were forgotten; the voyage was pursued with the same jocund confidence; every man congratulating himself on the soundness of his vessel, and believed himself able to stem the whirlpool in which his friend was swallowed, or glide over the rocks on which he was dashed; nor was it often observed that the sight of a wreck made any man change his course; if he turned aside for a moment, he soon forgot the rudder, and left himself again to the disposal of chance.

This negligence did not proceed from indifference or from weariness of their present condition; for not one of those who thus rushed upon destruction failed, when he was sinking, to call loudly upon his associates for that help which could not now be given him: and many spent their last moments in cautioning others against the folly by which they were intercepted in the midst of their course. Their benevolence was sometimes praised, but their admonitions were unregarded.

The vessels in which we had embarked, being confessedly unequal to the turbulence of the stream of life, were visibly impaired in the course of the voyage, so that every passenger was certain, how long soever he might, by favorable accidents, or by incessant vigilance, be preserved, he must sink at last.

This necessity of perishing might have been expected to sadden the gay, and intimidate the daring, at least to keep the melancholy and timorous, in perpetual torments, and hinder them from any enjoyment of the varieties and gratifications which nature offered them as the solace of their labors; yet in effect none seemed less to expect destruction than those to whom it was most dreadful; they all had the art of concealing their danger from themselves; and those who knew their inability to bear the sight of the terrors that embarrassed their way, took care never to look forward, but found some amusement of the present moment, and generally entertained themselves by playing with Hope, who was the constant associate of the Voyage of Life.

Yet all that Hope ventured to promise, even to those whom she favored most, was, not that they should escape, but that they should sink last: and with this promise every one was satisfied, though he laughed at the rest for seeming to believe it. Hope, indeed, apparently mocked the credulity of her companions; for, in proportion as their vessels grew leaky, she redoubled her assurances of safety; and none were more busy in making provisions for a long voyage, than they whom all but themselves saw likely to perish soon by irreparable decay.

In the midst of the current of Life, was the gulph of INTemperance, a dreadful whirlpool, interspersed with rocks, of which the pointed crags were concealed under water, and the tops covered with

herbage, on which Ease spread couches of repose; and with shades, where Pleasure warbled the song of invitation. Within the sight of these rocks, all who sailed on the ocean of Life must necessarily pass. Reason indeed was always at hand to steer the passengers through a narrow outlet, by which they might escape: but very few could, by her entreaties or remonstrances, be induced to put the rudder into her hand, without stipulating that she should approach so near the rocks of Pleasure, that they might solace themselves with a short enjoyment of that delicious region, after which they always determined to pursue their course without any other deviation.

Reason was too often prevailed upon so far by these promises, as to venture her charge within the eddy of the gulph of Intemperance, where, indeed, the circumvolution was weak, but yet interrupted the course of the vessel, and drew it, by insensible rotations, towards the centre. She then repented her temerity, and with all her force endeavoured to retreat; but the draught of the gulph was generally too strong to be overcome; and the passenger, having danced in circles with a pleasing and giddy velocity, was at last overwhelmed and lost. Those few whom Reason was able to extricate, generally suffered so many shocks upon the points which shot out from the rocks of Pleasure, that they were unable to continue their course with the same strength and facility as before, but floated along timorously and feebly, endangered by every breeze, and shattered by every ruffle of the water, till they sunk, by slow degrees, after long struggles, and innumerable expedients, always repining at their own folly, and warning others against the first approach of the gulph of Intemperance.

There were artists who professed to repair the breaches and stop the leaks of the vessels which had been shattered on the rocks of Pleasure. Many appeared to have great confidence in their skill, and some, indeed, were preserved by it from sinking, who had received only a single blow; but I remarked, that few vessels lasted long which had been much repaired, nor was it found that the artists themselves continued afloat longer than those who had least of their assistance.

The only advantage which, in the Voyage of Life, the cautious had above the negligent, was, that they sunk later, and more suddenly; for they passed forward till they had sometimes seen all those in whose company they issued from the straits of Infancy, perish in the way, and at last were overtaken by a cross breeze, without the toil of resistance, or the anguish of expectation. But such as had often fallen against the rocks of Pleasure, commonly subsided by sensible degrees, contended long with the encroaching waters, and harassed themselves by labors that scarce Hope herself could flatter with success.

As I was looking upon the various fate of the multitude about me, I was suddenly alarmed with an admonition from some unknown power, 'Gaze not idly upon others when thou thyself art sinking. Whence is this thoughtless tranquility, when thou and they are equally endangered?' I looked, and seeing the gulph of Intemperance before me, started and awaked.

RAMBLER.

A REMARKABLE INSTANCE OF HONOUR AND GENEROSITY.

A poor man, who was door keeper to a house in Milan, found a purse which contained two hundred crowns. The man who had lost it, informed by a public advertisement, came to the house, and giving sufficient proof that the purse belonged to him, the door-keeper restored it. Full of joy and gratitude, the owner offered his benefactor twenty crowns, which he absolutely refused. Ten were then proposed, and afterwards five; but the door-keeper still continued inexorable; the man threw his purse upon the ground, and, in an angry tone, cried, "I have lost nothing, nothing at all, if you thus refuse to accept of my gratuity." The door-keeper then consented to receive five crowns, which he immediately distributed amongst the poor.

MARRIAGE.—The custom of wearing wedding-rings originated with the Romans, who uniformly placed it on the fourth finger of the left hand of the bride, at their nuptial ceremonies, because they believed that a nerve reached from thence to the heart.

POETRY.

PARAPHRASE OF PSALM CXLVIII.

PART I.

Come, Hallelujah! Let the lyres
Employ'd by heav'n's harmonious choirs,
Begin the God-adoring strains,
Delighted, on empyreal plains.
Lead on, ye sacred sons of light;
Bid echo heav'n's transcendent height;
Thrones, angels, cherubs, seraphs, raise
The song of universal praise.

Sun! Soul of Nature! like thy God,
Emitting light and life abroad,
Proclaim his brighter beams divine,
Far as thy fulgent glories shine!
And thou, with softer smile serene,
Enam'ring the nocturnal scene,
While gliding thro' the dark profound,
Make known his excellence around.

Prolong, ye glittering Stars, the lay,
Melodious, thro' the Milky-way;
He, on your vital beams absorbs,
Or pours sweet influence in your orbs:
While the wide heav'ns, whose azure vault
Extends beyond the length of thought,
Thro' all their circling worlds declare
How great his pow'r and glory are.

Aerial Seas, at God's command,
Your humid bosoms ye expand;
He braids your fleecy skirts with gold,
Or wraps you up in sable fold;
O, when the parching Earth complains,
Dissolves you into genial rains,
The luscious drops profusely show'rs,
And quickens all her drooping pow'rs.

He spoke, and Non-existence heard
Jehovah's all-creating word;
Uprung the Universe sublime,
And gave his natal hour to Time.
Dependent, still the golden chain,
Jehovah's mighty hands sustain;
Still causes own, and own effects,
'Tis God who governs and directs.

PART II.

Thou Earth, responding to the sky,
In re-percussive sounds reply:
Let Ocean from his caverns roar,
And clap his hands, and God adore:
The ocean's mighty vase he fills,
With flowing rivers, tankling rills,
And digs the grottoes of the deep,
Where Whales on coral couches sleep.

Him praise, whose hand your fury binds,
Or pow'r impels, ye fires, ye winds,
Who bear thro' heav'n, at his command,
The scourges of a guilty land:
Your volleys pour of rattling hail,
And give the thunder's dreadful peal,
And fling your arrowy fires afar,
Th' Almighty's magazine of war.

Ye Mountains, that sublimely rise,
Alliance claiming with the skies,
Pre-eminent his honours own,
Who fills the high celestial throne;
Whilst little hills are scattered round,
With sylvan splendours gaily crown'd,
Which own his hand by whom they are,
The cedar and the fruit-tree fair.

Announce, ye beasts of savage brood,
That scour the plain, that haunt the wood,
Announce the parent Pow'r on high,
Who answers your instinctive cry;
While ye, by man inur'd to toil,
Domestic sharers of his smile,
Revere the Sov'reign Lord of all,
Who stores the mead, and fills the stall.

Tho' meaner be your humble birth,
Reptiles, that lowly creep the earth,
His Parent-hand regards ye too,
Allots the teeming ground to you.
His praise, inhabitants of air,
In sweetest symphony declare;
He dips your plumes in orient dyes,
And all your daily wants supplies.

PART III.

While thus, thro' Nature's ample round,
The praises of Jehovah sound,
"Distinguish'd link in Being's chain,"
Shall Man the votive hymn refrain?
Arise ye Kings! awake the song!
The vocal carol pour along;
And all the subject People sing
Th' Almighty, universal King.

Ye Judges, God's viceregents here,
The delegated rod who bear,
Let justice your tribunals guard,
And give, like him, the due award:
And potent Princes, good as great,
Display his character complete,
Benignly change the tyrant's chains,
For heav'n-born Mercy's silken reins.

Let all mankind of ev'ry place,
Of every age, admire his grace;
Let Youth, with active pow'rs alert,
Shout to the Lord with all their heart;
And those matur'd by grace and age,
While passing off the mortal stage,
The theme with hisping infants swell;
His love in trembling accents tell.

O, be his hallowed name ador'd,
Creation's Fount! Creation's Lord!
To him let pealing anthems rise,
To Him, the Great! the Good! the Wise!
Lo! the wide universe displays
His glory's ever-beaming rays,
Reflected from this Ball terrene,
And shining in th' ethereal scene!

But milder, from his Mercy's Throne,
Reflected by th' incarnate Son,
Descend the beauteous beams of grace,
Effulgent, on his Israel's race:
He looks, mid circumvolving spheres,
Complacent, on his ransom'd Heirs;
More dear than all his works beside,
Blest Souls for whom the SAVIOUR died.

COMMUNICATION.

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

SIR,—I have been anxiously expecting to see an account of a very interesting meeting of the Wesleyan Ministers at their Annual District, which was held this year in St. Stephens in the County of Charlotte. But as no such account has yet appeared, I avail myself of this opportunity of giving a short description of it, as far as my recollection will serve; and if it meet your approbation, by inserting it in your useful Journal, it will perhaps be gratifying to those who feel at all interested in the spread and success of the Gospel of our Common Saviour.

The Congregations which attended the week evening services, were large and attentive, and it is to be hoped they were profited, by the sacred and solemn truths delivered.

The Ministers arrived in St. Stephen, on the 14th May, and were kindly received by the inhabitants of that place. On Sunday, Missionary Sermons were preached by the Rev. S. Busby, and the Rev. J. B. Strong; and on Monday following a Missionary Branch Society was organized for the St. Stephen Circuit, after which the third Anniversary of the Auxiliary Society, for the New-Brunswick District was held:—G. S. HILL, Esq. was unanimously called to the Chair, and several appropriate and impressive addresses were delivered. These addresses appeared to excite much interest, and called forth the affectionate sympathy of the very large and respectable assembly then present in behalf of the unenlightened millions of their fellow men. The amount of the Collections made after the several services, was upwards of £24, which sum far exceeded the expectation of the friends.

The business of the District was attended to in much harmony, and a solemn sense of the presence of God, and the great work in which they are engaged, rested upon the Ministers—and also emotions of gratitude to the Great Head of the Church for the visible success that had accompanied their labours during the last year. The increase of regular members after filling up the vacancies occasioned by death, removals, &c. is 299, making a total of 1221, now under the pastoral care of the

Wesleyan Ministers in the New-Brunswick District. After the business of the District had been brought to a close, the Preachers took their departure to the following places, as the sphere of their labours for the year ensuing, viz:

St. John.—J. B. Strong, and Michael Pickles.
Fredericton and Sheffield.—Wm. Smithson, and Arthur M'Nutt.

St. Stephen and St. David.—Richard Williams, and Duncan M'Coll, supernumerary.

Westmoreland.—Sam. Mason Busby.

Pettitcodiac.—Joseph F. Bent.

Annapolis and Digby.—Albert Dobrissay.

Sussex Vale.—William Murray.

As this was the first District Meeting, ever held at St. Stephen, it naturally excited much interest, in the town and the adjacent country, the Preachers were highly pleased and grateful, for the very kind and affectionate manner in which they were received, and especially for the favorable appearance of religious influence, that pervaded the assemblies; and the people were equally gratified, by the exhibition of talent, and by the christian zeal, manifested in the faithful addresses of the Preachers; and on their separation, they mutually "commended each other to God, and to the word of his grace, which is able to build them up and give to them an inheritance among them, which are sanctified by faith which is in Christ Jesus."

Yours, &c.

A SUBSCRIBER.

LOCAL.

OPENING OF A NEW CHAPEL.

On Sunday last agreeably to notice, the new WESLEYAN CHAPEL lately erected in the Parish of Portland, was opened for public worship. The morning Service commenced at 11 o'clock, and the Rev. Mr. Williams, Chairman of the District, delivered an appropriate Discourse from Isa. 60 chapter 10th verse, "And I will glorify the House of my glory."

In the afternoon at 3 o'clock the Rev. Michael Pickles preached from Haggai 2d chap. 19th verse, "From this day I will bless you."

And in the evening at 6 o'clock, the Rev. Mr. Strong from 1st Cor. 2d chap. 2d verse. "For I determined not to know any thing among you, save Jesus Christ and him crucified."

The House was well filled on each of these occasions, the Congregations were deeply attentive, and the sum of £9 7—was collected to aid in defraying the expense of erecting the Building. The Chapel stands in an eligible situation on the corner of Portland and Chapel Streets, it is commodious, 50 by 35 feet, and is finished in a plain but neat style, and will be both an ornament to the surrounding neighbourhood, and an accommodation to the increasing population. The lot upon which it stands, and which is sufficiently large to contain a dwelling-house and other conveniences for the officiating Minister, was liberally given to the Wesleyan Society by Charles Simon's, Esq. The District Meeting held at St. Stephen, appointed two Preachers, the Rev. Messrs. Strong and Pickles, to the St. John Circuit, that the Chapel in Portland might be regularly supplied.

LADIES BIBLE ASSOCIATION.

The members of the LADIES BIBLE ASSOCIATION are notified that the annual meeting will be held at the House of Mr. John Ferguson, on Tuesday next, the 16th inst. at 11 o'clock in the forenoon. The Committee and others interested in the Cause, are respectfully requested to attend.

Collect for Trinity Sunday.

ALMIGHTY and everlasting God, who hast given unto us thy servants' grace, by the confession of a true Faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us steadfast in this Faith, and evermore defend us from all adversities; who livest and reignest one God world without end.—AMEN.

DIED,

At Bath, on the 16th April, SUSAN, wife of Capt. H. W. SCOTT, R. N. and daughter of the late LAWRENCE HARTSMONK, Esq. of Halifax, (N. S.)