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*J. A. McLaughlan*

# NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, MARCH 28, 1829.

NO. 10.

## MISSIONARY INTELLIGENCE.

*Extracts of Letters from the Rev. Mr. Barber, Wesleyan Missionary.*

GIBRALTAR, Oct. 10, 1828.

I cannot neglect the opportunity offered by the packet of writing to you, interested as you must be in our present situation. The newspapers will, no doubt, have informed you that the yellow fever, so fatal here in 1804 and 1813, has again made its appearance; and, in spite of the most vigorous measures to prevent it, has prevailed to a very painful extent. It is probable that report has exaggerated the truth; I shall, therefore, confine myself to a simple statement of facts, for which, indeed, I am in some measure qualified, by the friendship of Dr. Hennen, the Head Physician of the garrison, and the frequency of my visits to his office for the purpose of rendering myself useful, if possible, combined with my activity, at present, in a somewhat official capacity, in the place of the Garrison Chaplain, who is ill of the disorder.

It was in the end of the month of August that alarm was first excited, by the successive illness of several of the members of a very respectable family, in the habit of attendance at our chapel. The servant of that family sickened, and eventually, after removal from the house to another situation at no great distance, she died. The disease was taken, before this event, by two individuals: the one a Mrs. Silcox, who unfortunately concealed her illness till it was too late to remedy it; the other a Mrs. Smith, who, after a very severe illness, was kindly, in the mercy of God, restored to her husband and numerous family. The police and medical regulations of this place are always put especially on the alert in autumn; and these cases, as they were immediately known, became instantaneously the impulse of increased precaution and daily examination. A very few days, however, decided all doubt in the most competent quarters; for, now cases of disease occurring, it became clear that we should have to see the progress, and to contend with the miseries of a very decided and malignant epidemic fever, to which the Medical Gentlemen gave the appellation of "autumnal bilious remittent;" I suppose, because the popular term, "yellow fever," is either not scientific, or of very alarming sound: but of the nature of the disease there exists, I believe, in no quarter capable of forming a just estimate, the shadow of a doubt.

There is also another very important point connected with this disease, which seems equally to have fixed all the Medical Gentlemen in one uniform opinion, with reference to its origin. Many have maintained that yellow fever is not a native of the place, but always imported when found at all. I suppose the history of the fever this year will leave no more doubt remaining; it is most plainly and certainly of native origin; and whoever contemplates the circumstances of the place from actual observation, will be surprised, not that infectious bilious fever should originate here, but rather that any year should pass without its appearance, and unmarked by its awful devastations. What the atmospheric influences may be in originating this calamity, must remain, I suppose, as it always has been, a mystery too deep for investigation, and too uncertain to admit of consistent theory: one thing, however, is certain, that the past has been the coolest summer known here for many years; most assuredly the coolest I have spent here; and to this, the very unusual prevalence of westerly winds, which are always regarded as by far the most healthy for us, has mainly contributed. Another circumstance, singular enough, is, that while there have been each year insulated cases of decided yellow fever, they have been for years confined to the individual sufferers; while in this, the coolest, and, every one thought, the healthiest year of many that have passed over us safely, the cases which, when they commenced, seemed slight, almost immediately became

epidemic: and now it is hidden among the secrets of God, when and where it shall stop.

But my business is not to indulge reflections, but rather to give you a sketch of facts; which, if I should be permitted to live till these calamities are overpast, I may more particularly fill up.

Alarm began to spread about the 4th of September; and on the 5th, an order was issued from the Government, that every individual living in the district infected, should immediately leave home, and encamp on the Neutral Ground, tent equipage being provided for them there. You are aware, I suppose, that the Neutral Ground is that portion of the sand forming the isthmus which joins the Rock to the main land; it is outside the fortification, but may be swept by the garrison guns. The impression produced by this decided and vigorous measure was both strong and painful: some imagined it unnecessary; others exclaimed it was tyrannical; while many, remembering the sufferings of former epidemic years, felt a gloomy terror accompanying the apprehension of witnessing similar scenes of aggravated distress. It would be very difficult to convey any just idea of the scene presented to view. The order, to be of any use, was necessarily urgent: it was hoped, that by clearing away the entire population of the district, all the infected individuals might be put outside the town: but this expectation was speedily baffled. The disease took, for some days, a well-marked course from the very spot in which it commenced; till mingling, at length, with the mass of the population, all effort to trace or restrain it, was in vain. Very soon, nothing was left but to thin the population as much as possible, and bending every effort of medical and police regulation to lessen the mischief, to mitigate an evil, which God would not allow to be extinguished.

Upwards of ten thousand people, it is calculated, have left the garrison; and yet, it is supposed, there are not fewer than three thousand within who have not passed the fever; although nearly two thousand five hundred cases have already occurred, and more than four hundred and fifty have died. It is fearful to figure to one's mind the possible, perhaps probable, rage of the disease among so many, especially as the worst part of the season has yet to be passed. However, I cannot avoid expressing my deep personal conviction, that we owe it to the distinguished zeal and vigilance of the measures authorized by his Excellency the Governor, and urged by the head of the medical department, Dr. Hennen, that we have not the whole town and territory of Gibraltar one great mass of disease and death. When I consider the amount of the population, estimated at nearly thirty thousand, including soldiers; the peculiar malignity of the disease, the subtlety of its infection, and the number of actual cases of sickness, I am surprised that our deaths are not even more numerous than they are; nor is there a day I live but I feel grateful to God, that, by the measures adopted, one-third part, at least, of those who could be food for this unsparing devourer of human life, are placed almost in assured safety; for, on the Neutral Ground and in the Bay, the probability of security is very great.

On the 7th of September, our chapel was opened for the last Sabbath services; but the congregation was so diminished, that we occupied no more than the lower part. We celebrated on that day the two ordinances of Baptism and the Lord's Supper. The child baptized was an infant of Sergeant Gray, of the Royal Artillery. He and his excellent wife were present: they had set their minds upon the day's exercise with peculiar feeling; and we were more than ordinarily happy in the celebration. Our circumstances were very solemn; we apprehended it was the last time the chapel would be open; and every one seemed to feel the uncertainty of ever meeting in it again; though, on looking around we one seemed likely to die. On pouring the water on the face of the infant, I felt myself urged to offer up a prayer for its preservation, and for its parents, with more than common power. These were friends

with whom I was in habits of the greatest intimacy; both were persons of superior mind, and eminent for piety of the most consistent kind. He, for solidity and firmness of principle and conduct, was seldom equalled, perhaps never surpassed: she, for animation, and energy, and zealous effort, has not left her superior behind. But both are gone. They were incessant in their attentions to the neighbours in the next house, who were attacked slightly by the fever; and this, with the very bad situation in which they lived, being in the line of the fever's direction, and of a drain from the side of the hill, from which the disease, it is most probable, arose, prepared them for a heavier stroke. I was with them this fortnight three weeks; we spent some time in conversation, and closed with prayer. They were then both well; and talking, among other things, of what was to be done in case of an attack of disease. The next day, or it at which followed, Mrs. Gray sickened: in four or five days Mr. Gray himself was incapable of holding up any longer. I called that morning to inquire after them, and was told that he was just going to the hospital. He was still the same unmoved but deeply feeling man that, in more happy times, I had always found him. I assisted him to the hospital wagon. He just told me, he felt his circumstances very painful, but was quite satisfied; nothing like a murmur escaped him, though, from his appearance and manners, I felt persuaded his recovery was highly improbable; and I think he felt so himself. Mrs. Gray revived for a day or two, but sunk at last, after leaving behind a most delightful testimony of clear and animated faith, and love, and hope.— "Oh!" said she to a friend, who is himself at this moment down with a severe attack of the disease, "Oh! if this be dying, why, O why, did not the Lord let me go just now? Should I recover after this, no more names or parties for me—none but Christ and his faithful followers!" A few minutes before she expired, she was probably delirious, when she thought she saw a friend, of whose death, two or three days before, she had not been informed.— After pointing, and mentioning his name, she said, "He is beckoning me to come to him. Well," said she addressing him, "just stay a minute, and I'll come with you." And so she did, for she almost instantly expired. This excellent pair are thus removed together, for her husband died the same night at the hospital. They were very dear to me, and I shall feel the loss of them greatly. They were not members of our Society: he was of the Scotch Church, and she an independent of Mr. Parsons's Church, at Leeds; but their decided piety commanded my veneration, while their personal attachment won my heart.

Another invaluable friend we have lost, is Quarter-Master Sergeant Vagg; a member of my Class, and my very intimate friend. The last time we met in Class, several observed the peculiarly happy and holy state of his mind. He, like Mr. and Mrs. Gray, was universally esteemed; even the profligate admired him, and would gladly oblige him. But I cannot say more of him or of others now: my paper is full, and my time is gone; and my heart recoils from the recital of such losses, even though I am strongly reminded of the probability that, ere long, I may cease to have power to deplore them.

All places of public assembly were ordered to be closed on September 9th; and almost all business was immediately suspended. The respectable, I mean the moved, inhabitants, who could, made their escape in every direction which was open, though by this time a cordon was laid down by the Spaniards; and soon after, a proclamation, denouncing the punishment of instant death to any one landing from Gibraltar, was published by the Governor of the province.

Some days ago, a letter was addressed to me from the Governor, requesting the use of the chapel, in this emergency, as an hospital. I immediately called together several of our leading members, and read the Governor's letter; when it was instantly, and without difference of opinion, decided that the chap-

el should be placed, with all cordiality, at the disposal of his Excellency.

The Chaplain of the Forces has taken the complaint very severely. Dr. Hennen told me just now, it is most likely by far he will die; he is at present on the verge of the last hope, I have been requested by the Government to officiate in his stead, in the melancholy work of burying the dead. Twice a day, therefore, I have the painful duty of going a mile and a half to the ground. Thence I have just returned, after burying five bodies in one grave, and a civilian separately. The correspondence on these subjects you will one day receive if I live; if not, it is perhaps enough to know, that my conduct has been approved in the highest quarters here: and I hope that, if I drop, this will turn out to the furtherance of the Gospel hereafter. I am, undoubtedly, now so exposed, that nothing but a special Providence indeed can protect my life. I have it now, indeed, in my hand. But when better motives run low, I ask myself, why should I not be exposed, as well as medicinal men and others? And there is nothing in me better than another to make me exempt, by merit, from a death, however sudden and calamitous, into which others, far, far more worthy, more pious, than I, have sunk. I feel, of course, deeply at the possibility that this is the last letter I shall write you; for I have no constitution to stand against a violent attack of fever. But should that be the case, I now leave my deliberate testimony, that I believe salvation by Jesus Christ to be the true and only worthy object of human life, as a whole. I lament and bewail my own personal unfaithfulness, and ministerial insufficiency. I feel most deeply that I have nothing to trust to for eternity, but the love of God, in Christ Jesus our Lord. The atonement of the son of God, the sanctification of the Spirit of Jesus; here is the only ground of hope to your affectionate servant.

I forgot to mention, that my man-servant took the fever and died. I am living at the house of Mr. Barnard, whom I hope, should I die, you will remunerate. They are very dear and kind friends.

Our greatest number of deaths in one day, according to the official medical report, is twenty-nine; but the number has diminished since, so that some slight hope is felt of a turn in the course of the disease; but the east wind has set in, and the heavy rains keep off. Well! it is the will of God!—it is the will of God! Yet He hears and answers prayer. Oh! pray for us, then; for our need of the mercy of God is very great!

GIBRALTAR, October 16, 1828.

Every remaining friend is to us now very dear indeed. What a scene surrounds us! What a scene have I before me on the Neutral Ground! I rejoice more than I can tell you, and am more thankful than I care to describe, that you, by the good providence of God, were led away before this awful calamity burst on this unhappy place. Had your valuable life been spared by the disease, it would have been sacrificed by distress: a mind and heart all sensibility, must either burst now, or change its very nature. But this is no time for any very particular expression of feeling, or description of facts; in some future time you will hear enough—too much from those who may be survivors. As for myself, I know not what reason, and am sure I have no right to be spared: yet God has, in mercy to me, and in answer to the prayers, as I may without vanity believe, of many dear friends here and in England; spared me to see the 16th of October: but no man can now calculate upon a single hour; and deaths are very, very numerous, at three or four days illness. Among the members of our congregation, beside poor Mr. Walsall, we have lost both Mr. and Mrs. Gray. Their infant is spared, and under the guardianship of Captain Cameron. Quartermaster-Sergeant Vagg is likewise gone; Mrs. Vagg and the children are spared. But the list is too painful to run over. You see I have lost some of my most intimate friends in the Society, to whom my warmest affections were linked, for their piety and love. Great God! how terrible is this! A fierce disease, which you can neither see, nor hear, nor touch, springs invisibly upon its victims; and not by ones or twos, but by scores and hundreds, we are putting them into the grave. The number of dead is so great, that to bury them in single graves is impracticable. Trenches are dug, and the coffins (for, thank God, as yet coffins can be had, though

only by the most praiseworthy vigour of the government) are laid side by side, in regular but most afflictive order. Yesterday, for example, I read the funeral service over nineteen bodies in the Protestant ground. More than that number, of course, were likewise interred in the grounds of the Catholics and Jews. This morning I had to discharge the same melancholy duty for ten more; and how many may follow in the afternoon, I cannot guess. You will not think me stretching my respect beyond the bounds of truth, when I say, that I regard it one of the most special mercies of God, amidst the judgments of this awful time, that Dr. Hennen was stationed here before it began, and that his health has been hitherto preserved. To his vigorous and decided measures we owe it, under God, that we have not one universal waste of disease and death. It is generally believed, that the kind or type of the disease is fully as malignant as in 1804; and the only reason why effects so dreadful as of that year have not yet resulted, must be found in the superiority of the measures adopted. Think of the crowded state of the garrison; think of it pouring forth, at L. N. port, at least ten thousand of its inhabitants; of the Neutral Ground, covered with tents and sheds of the most temporary nature; of the thousands out of employ, dependent on the charity of others for daily support; of the sacrifices every body must make; of the numbers who have fled from danger and duty; and of the many—for, thank God, they are not few, who stand manfully, amidst the raging of disease, and the threats of famine, to alleviate the miseries of the rest; among whom, Mr. T. G. Turner, and Mr. Cochrane, who is to-day down with the fever, are pre-eminant. But I must close. Miss Hennen continues in health; she is the life and soul of her invaluable father, to whom this afflicted place is infinitely more indebted than it can ever be possible for the inhabitants to acknowledge, or the world to know, though in his will, and ought to be known I perceive Dr. Hennen has expressed himself strongly about me. There is more of friendship in this than the occasion calls for.\* The Governor has required the use of the Chapel as a hospital; and requested me to act as Chaplain, *ad interim*. The mournful duties of this Station I have had to fulfil for Mr. Hatchman, among others: never have I had duties so melancholy to discharge. The burial ground and the hospitals are spots of intense infection, and I am every moment with my life in my hand. But, "What do ye more than others?" There are very many who deserve infinitely higher praise, if praise at such a moment can be thought of with innocence, than I. With a very, very sinful heart, and a life that looks to me only in the light of something far worse than a blank, I cling myself at the feet of Jesus, and hope for every thing through His atonement alone. Yet that heart feels that it is very affectionately yours.

GIBRALTAR.—It is with deep consciousness of the loss sustained by the surviving Members of our Society here in particular, and by the inhabitants of this garrison in general, that we now record the death of our esteemed Missionary, Mr. Barber.—His indefatigable and unshrinking attention to pastoral duties amid the most appalling scenes of pestilence and mortality, had endeared him to all who knew him, and afforded triumphant proof of the influence of Christian principle; but the fell disease, which had hurried so many of his friends into eternity, seizing on his constitutionally delicate frame, speedily terminated his useful and devoted life, and he rapidly sank into the grave amid the regrets and tears of many of his flock.

Extract of a Letter from Mr. Davis, dated

GIBRALTAR, October 30, 1828.

It falls to me to forward to you the melancholy account of the death of our highly esteemed and much loved Brother and Pastor, Mr. William Barber. He was seized with the existing fever on Tuesday 21st, in attending to the call of a sick soldier, belonging to the 23d regiment, and died on the Sunday following, surrounded by myself and many of his flock; and on Monday morning, at eight o'clock, his remains were attended by as many of the Society as could make it convenient, and interred in our own ground, according to his own request while in health; and

\* Alluding to a Letter from Dr. Hennen to the same friend in England, and on the same sheet with Mr. Barber's.

I performed the last rite over him, while many were in tears: and I would beg leave to add, as I know it will give you pleasure, that as he was highly valued and esteemed in life by all ranks who knew him, so he is deeply regretted in his death.

As soon as the awful visitation through which we are passing shall subside a little, there will be a more minute account of his sickness and death transmitted to you.

#### LETTER FROM SCOTLAND.

The following letter is communicated to the Philadelphian, by the Society of Inquiry on Missions, of the Princeton Theological Seminary, recently received from a similar Society in the Theological Seminary of Paisley, in Scotland.

Relief Divinity Hall, Paisley, October 4th, 1828.

DEAR BRETHREN.—The present address, we are aware may perhaps surprise you. It is presented by the member of an Institution, and of a Society, of the existence of which you are probably ignorant. It is only four years since we enjoyed a separate Theological Seminary, and it is only during the present autumn that as a Society in aid of missions, we have commenced our operations. That we did not sooner enjoy the former, depended upon our principles: as a separate body of dissenters from the Church of Scotland. Differing from the Church only on the ground of her civil establishment, and of the law and practice of patronage, and agreeing with her in those general principles of doctrine and church government contained in her Confession of Faith, the ministers of the Relief Synod, maintaining as they did the principles of free communion, and friendly as they were to the unity of the Church, did not deem it necessary to establish a Divinity Hall different from the halls of the National establishment. A separate Seminary, however, was felt of late to be an essential desideratum in our ecclesiastical constitution. Our students had no common centre of union and association. They wanted that stimulus which resulted from fraternal affection, and mutual intercourse. They had no sufficient opportunities of becoming acquainted with the distinguished principles of that church of which they were members; and the Synod was prevented from bringing into full effect that mode of tuition which they deemed most conducive to their improvement. Swayed by such motives, the Synod, in the year 1824, elected Mr. now Dr. Thompson, of Paisley, professor of Theology, and since that period, we have studied under his able and kind superintendence. We are happy to see these principles for which our ancestors suffered so much, continually gaining more and more popularity in the world. A highly respectable party in our national church have entered into an alliance, to effect if possible, the abolition of patronage. The principles of toleration are now espoused by every enlightened statesman; and in their spirit by every well informed minister of Christ. The principles of Catholic communion, as so ably advocated by Dr. Mason of New-York, and reduced to practice by sever of the American churches, are rapidly extending their influence; and the utility or propriety of national establishments in religion have begun to be questioned by some who were formerly their most tenacious advocates.

With regard to the Relief Church in Scotland, the Synod has under her inspection eighty-five congregations, most respectable in point of numbers. There are thirteen probationers; and ere this reaches you, eight more will in all likelihood be added to the number. Her students amount to thirty. Her ministers are not destitute of piety and talent, and we think that of late years these qualities are on the increase. Our people are composed neither of the highest nor very lowest class in society; and though we lament to say that our communion is far from purity, yet we rejoice to think that there are many whose intelligence, piety, and correct morals, would do honour to any society. As students for the ministry, we wish to have four things constantly in view: viz. the diffusion of truth, the conversion of sinners, the improvement and comforts of the saints, and the glory of our blessed Trinity. These things we wish to keep in view, and for their accomplishment we wish to study.

We are not insensible to the paramount importance of faith and prayer; of labour and perseverance. But if we may venture to suggest any thing additional to these essential requisites, we would suggest

the religious intercourse of kindred minds. By this means, languishing piety is revived, and decaying zeal excited into flame. And so momentous are those principles, that we would not consider ourselves to have written to you in vain, if by means of this correspondence, we may inhale a larger portion of holy zeal and ardent devotion. We have heard of the delightful events which are taking place in your happy land; of revivals of religion, almost every where experienced; and of the examples of ministerial fidelity and success, which in many places present themselves. We cannot contemplate these things with indifference. We hail with joy the news of your visitation from above; and congratulate you as our dear Christian brethren on the signal display of Almighty power and grace with which you have been favoured by such revivals. But we are not forgetful of the blessings which we enjoy in our own beloved country. She has been, and we hope, still is one of the favorites of Heaven. The ministers of religion, are, we think, increasing in zeal, and evangelical sentiment. A numerous portion of our countrymen are decidedly religious, and by their preponderating influence give a healthful feeling to the morality of our country.

Our Societies for benevolent and religious purposes are numerous, and gain a laudable degree of support. Our Sabbath evening schools are numerous, and in general well attended. Institutions are established among us for encouraging social prayer among the young, and we are happy to say, that in our town, juvenile prayer meetings are by no means unfrequent. There are several city missions, who employ agents to perambulate the dwellings of the poor and profligate, and to invite their attention to their eternal interests. There are several city missions of this description in London, in Edinburgh, in Glasgow, and in Paisley. The Glasgow city mission has been maintained for more than two years. It employed ten agents during the last year, and at present employs nearly twenty. The discoveries made by these missionaries, of ignorance and irreligion, are truly lamentable, and furnish a powerful stimulus to increased exertion.

We have several Societies for the instruction and improvement of our Celtic countrymen. Education is making progress in the romantic glens, and in the rude and rocky islands of the North.

There exists in this town one of these societies. Its object is to promote the preaching of the gospel. It employs eight agents, most of them occasional, who have itinerated in an extent of country containing 416,000 inhabitants. They have done much good, and awakened the attention of their hearers to the gospel. At first their message was slighted, but now it is eagerly listened to. In one Island, (the Lewis) the gospel too has a powerful influence. The Sabbath has been restored to its formerly decayed honours, the tone of morality raised, and it is believed, many sinners converted. But in no part of the world do the principles of the gospel reign with more uncontrolled sway than in your happy country. It is there that we behold religion and the church unmanacled by the shackles of secular power, and uninjured by the influence of priestly domination. We consider ourselves more closely allied to the Presbyterian church in America than to any other. And we feel satisfied, that though between us the Atlantic roars, and the wide chasm of distance extends a person's separation, yet you will extend to us, as we extend to you, the arm of fraternal affection, and welcome us as your humble brethren in Christ.

W. DUNNIE, Secretary.

**DEATH OF MR. TYERMAN.**—The cause of missions has met with a severe loss in the death of the Rev. Daniel Tyerman, an agent of the London Missionary Society, who has been employed for several years in visiting the missions of that Society. He died at Madagascar, on his return to England from the South Sea Islands, China and Hindostan. The results of his labours are preserved in a journal forwarded to the Society, and partly published. But the Society and the general cause of missions lament, in his death, the loss of one more devoted servant and martyr in their service.

The death of the King of Madagascar, Radama, is contained in the same intelligence. A man who has distinguished his reign, by his efforts to advance his kingdom in civilization—by his friendship to

missionaries and their views. He is said to have sent two of his sons to England to be educated.

Religious Intelligencer.

Extract from a Letter from Mr. McKenny, dated Caltura, April 21st, 1827.

On Sunday, the 11th ult. we witnessed an exceedingly interesting scene in our Chapel here, during the English service. Wallegedde Piedassi Terrannase, the learned High Priest of the Buddhist temple of Wissidigamma, in the Roygam Korle, took his seat in his robes, in front of the pulpit, with the intention of publicly renouncing idolatry, of making a profession of his belief in Christianity, and of laying aside his priestly vestments. The Chapel was well filled, and the virandas crowded with natives, whom curiosity had brought together. The collector and family, and assistant collector, the head modeliar of the district, and Petrus Panditti Sekera, (the first Buddhist priest converted in the island, and now a government native preacher of this district,) were present, and felt a lively interest in the service; indeed I ought to mention, that the collector, C. E. Layard, Esq. came from Colombo on purpose to be present on this occasion. Brother Roberts preached a very appropriate sermon, and immediately after, the priest stood up, and facing the people, read an address in Singhalese, drawn up by himself; and immediately after, Mr. Poulter, our Assistant Brother, read a correct translation of the priest's paper, from which the following are selections:—

"My dear friends,—It is now fifteen years since I was constituted a priest of Budhu. For four years I held the office of Sumenters, or assistant: after which I was elevated to that of Upasampade, by which I was invested with all the honours and powers of the priesthood. During this long period I was diligently employed in reading the sacred books of the religion in which I had been educated, in order to my being well informed on the subjects on which they treat, and to my obtaining the salvation of my soul. In addition to my own researches I had the counsel and instructions of several learned priests: but from all I have read and heard I can derive no comfort to my soul,—the statements of the books in general being of a kind which I could not believe, because I could not reconcile them with reason.

"While suffering under these distracting circumstances, I thought of speaking to a friend of mine, named Don Pav de Alwis Wikkramasinha Gunesekou Appohany, schoolmaster of the Wesleyan Mission School in Wissidigamma, who I understood had some knowledge of the Christian religion; and while conversing with him on the subject of both religions in friendly but free debate for many days, I was at last fully convinced in myself that there must be a Creator of the world, a Saviour, and forgiveness of sin; and came to the conclusion, that there was no salvation for my soul in any other religion that is professed in these countries but the Christian. With this persuasion I went to the house of the Rev. J. McKenny, in Caltura, and got a tract, containing the history of the creation of the world, &c. which I carefully read; and after it a book called the Gospels. I was truly convinced that these writings were not of men, because wicked men would not write the good things which are therein contained, and good men, if written by themselves, would not have said that they were of God: from which I am led to believe that they are the holy Scriptures.

"It is also very evident to me, from many considerations, that the visible world could never have come into existence of itself, and that the God of heaven is the author of it, and not any other being.

"To what I have already stated I wish to add, that I have a hope of pardon for all the sins I have committed during the time of my ignorance, from the Almighty God the Father, through the Saviour Jesus Christ; and that I shall get to heaven and enjoy all happiness there through the same Lord.

"It is only a few weeks since I took my leave of my temple for ever; and since then, still wearing my robes, I have resided with Mr. Poulter, the Assistant Missionary, with whom I have daily united in Christian worship; and I now come openly, in the presence of this Congregation, and declare all these things. I lay aside my robes, and as an humble learner of the right way, take my place among you; and the prayer of my heart to the God Omnipotent is, that as I rejoice in embracing this faith, that all other heathens also may be brought to this knowledge through this Saviour."

The priest then retired, and in a short time returned to the Chapel and took his seat, dressed as a respectable Singhalese man. Brother Roberts then closed the service with a short address to this new convert, and to the Singhalese people present; and such was the effect produced, that, long as I have been in the country, I have seen nothing to exceed this service.

The Terrannase is of the highest caste, and well learned; he is about thirty years of age, and a little above the middle size. He is now employed as the Singhalese teacher of our Caltura School, which appointment is an excellent test of his humility; and I am glad to see that he enters properly into his Work, without any reference to his former priestly honours.

After he had left his temple, and placed himself under our protection against the insults of the enraged Buddhists, his sincerity and decision were put to a severe test. In the first place he was waited on by a deputation of priests, with the aged high priest at their head, who had been his former master and instructor, and for whom he has always had a great esteem. They made use of every inducement and argument they could possibly think of, to prevail upon him to return to his temple, but all was in vain! He assured them that he had from conviction taken the step he had taken, and that he was immovably fixed in his resolution to persevere. When importunity could not prevail, his old acquaintance endeavoured to frighten him into a compliance with their wishes, and intimated that if he persevered in his determination of leaving them they would take his life. But all these things had only the effects of showing him more clearly the unsoundness of the system he had abandoned. Some of the people of this village said, that if they had him in their power they would kill him by scraping him in pieces with their nails! But why do the heathens so furiously rage and the people imagine a vain thing? for the glorious Gospel of God our Saviour must and will prevail.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—It is stated in the last report of the society, that in Great Britain alone, there are auxiliaries, branches, and associations, to the amount of 2,103. To the praise of that fair portion of our species, whose "clothing is strength and honour, and who shall rejoice in time to come," 609 of these associations are conducted by ladies. In the colonies and dependencies 87 are flourishing, and 591 of these benevolent and sacred confederacies are connected with the Hibernian Bible Society. Fifty three prime societies around which are revolving numerous auxiliaries, are found in the principal cities of Europe. The printing of the Turkish Bible has been completed, and it is hoped that the glimmer of the crescent will soon disappear in the superior splendours of the cross. Several societies have been formed in Asia, and have received the most friendly assistance from the common parent. The society has expended, in the course of 24 years, no less than six millions seven hundred and sixteen thousand six hundred and twelve dollars.

## DIVINITY.

BY J. EDMONSON.

Prov. xv. 7.—The lips of the wise dispense knowledge.

To do good, in every possible way, is the constant practice of pious men. In this they imitate the sovereign Ruler of the universe, whose goodness flows in copious and perpetual streams, to all the children of men; so that the earth is full of the goodness of the Lord. Ps. xxxiii. 5. There are various ways of doing good: one of the most important is that of dispersing knowledge, whereby a rational foundation is laid, both for the discharge of necessary duties, and the enjoyment of high and valuable privileges. Knowledge, in the estimation of Solomon, and of all wise men, is more valuable than silver, gold, or rubies. Receive my instruction, says he, and not silver: and knowledge rather than choice-gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. Prov. viii. 10, 11. In the blessed work of dispersing knowledge, a wise man may find constant employment; and he may reasonably hope for considerable success. Surrounded with those who need instruction, whatever way he turns, he may communicate useful information. Happy is the man who is thus employed! His conversation

to each man in his wisdom, and his lips are a choice treasure. *There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel.* Prov. xx. 15.

In this discourse we shall consider two things: first, the character of a wise man; and, secondly, the dispersion of knowledge by his lips.

### 1. The Character of a wise Man.

Wisdom implies a happy union of knowledge and prudence. Without knowledge man is like a brute, and without prudence he is like a devil; but when these are combined, and planted in his heart, he may be accounted truly wise. There is, indeed, a worldly wisdom, and a worldly prudence, which stand opposed to divine wisdom; but we refer, in this discourse, to the wisdom and prudence which accompany the fear of the Lord. Solomon says, *The wisdom of the prudent is to understand his way; by which he evidently means, that a wise and prudent man endeavours to know the way of duty, that he may walk so as to please God.*

Knowledge, in many respects, is essentially necessary to promote our happiness. It directs us what to do in all the varying circumstances of life; furnishes us with the best of motives in every thing which we undertake; and directs our actions to the best of ends. While it keeps us out of the way of danger, it cheers our hearts with prospects of future good. An ignorant man, like one who is blind, or conducted by a guide who cannot see, blunders on till he falls into the ditch. His path is gloomy and dangerous, and he is perplexed with distressing doubts and uncertainties; but a well-informed man sees his way clearly, rejoices in the light of day, and enjoys safety and confidence.

At the same time we must allow, that there is a kind of knowledge which may be hurtful. The tree of knowledge, in the garden of Eden, produced deadly fruit; and when a man prefers that to the tree of life, his danger is imminent. The knowledge which enables a man to take his fill of unsanctified pleasure, which teaches him the wicked art of defrauding his neighbours, or which puffs him up with vanity and pride, is exceedingly hurtful. There are many who know how to cheat and defraud, who never knew the way to heaven; but their knowledge, like the craft and cunning of demons, is so far from the nature of wisdom, that it may be called, with the greatest propriety, *extreme folly.*

We may further observe, that there is a kind of knowledge which, in many respects, is both useful and ornamental; but which, nevertheless, has no connexion with true wisdom. Such is the knowledge of languages, arts, and sciences. This makes an accomplished scholar; but it does not renew the heart in righteousness. But when this knowledge is properly applied, by a truly wise man, it proves an unspeakable blessing; otherwise, it is of no more value than *sounding brass, or a tinkling cymbal.* 1 Cor. xiii. 1. The worst of men may possess it very extensively; and the best of men may be without it.

That knowledge which leads to true wisdom, and which is inseparably connected with it, is a knowledge of divine things. It includes a knowledge of God, of ourselves, and of Jesus Christ. A wise man knows his fallen state by nature, and the plan of salvation by grace. He understands the various duties which he owes both to God and men, and is fully acquainted with the blessed hopes of a future life. This knowledge is of vast importance; its value cannot be estimated; its effects reach beyond the bounds of time. Some, who are wilfully ignorant of these things, pretend to calculate the distances, magnitudes, and motions of the heavenly bodies; to explore the profound secrets of earth and water; fire and air; and to form the deepest plans of human policy, for the regulation and government of empires: but, alas for them, they are utterly devoid of that *wisdom which cometh from above!* They profess every kind of knowledge, except that which most deeply concerns them, as probationers for an awful eternity.

But even a knowledge of divine things, without prudence to apply it to its proper ends, falls far short of true wisdom. It is the prudent application of knowledge, in the conduct of life, that completes the character of a wise man. He sees things as they are, and improves them to the best of purposes. This remark includes every branch of religious knowledge, as will appear by the following brief

observations: he knows there is a God, whose perfections are absolute, who created and governs the world, and who will finally judge the human race; and, under the influence of this knowledge, he honours, loves, and obeys this great Being, from one day to another. When he knows himself as a fallen, weak, wretched and miserable sinner, prudence leads him to repentance, reformation, and faith in the all-sufficient Saviour, the Lord Jesus Christ. Knowing the divine commands, prudence directs him to obey them with cheerful and steady perseverance. He knows there is a dreadful Hell, where sinners suffer the *vengeance of eternal fire*, and a blessed heaven, whose glory and perfection crown the followers of the Lamb; and as a prudent Man, he flees from the one and pursues the other.

Had we the knowledge of Angels, without prudence to apply it, we might justly be denominated fools and madmen. In that case no excuse could be made for our *folly*. An ignorant man is an object of pity, and some errors into which he falls, may be excused; but, *to him that knoweth to do good, and doeth it not, to him it is sin.* James iv. 17. We may safely affirm that knowledge, however extensive, is of no use at all, unless it be put into practice. Why do our youths learn particular trades and callings, but that they may follow them, and, by honest industry, gain a comfortable livelihood? And why do we study religion, but that we may obey its precepts, and enjoy its privileges?

Hence practical religion, proceeding from enlightened principles, and a renewed heart, is frequently set forth, by the inspired writers, as *true wisdom*. Thus, he who heareth and doeth the sayings of Jesus, is compared to a wise man who builds his house upon a rock. Mat. vii. 24. And, because a burning lamp is a beautiful emblem of a holy life—those are accounted *wise virgins*, who provide a stock of oil to keep their lamps burning, till the coming of the bridegroom. Mat. xxv. 4. With the same view the Apostle Paul, in the following passage, represents circumspect walking, or correct practical religion, as a characteristic of a wise man. *See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil.* Eph. v. 15, 16.

A wise man, diffident of his own intellectual powers, pays great attention to the counsel of age and experience.

Hence it is said, *the way of a fool is right in his own eyes; but he that hearkeneth to counsel is wise.* Prov. xii. 15. Folly puffs a man up with pride; but *with the lowly is wisdom.* Prov. xi. 2. A fool hardly sinner plunges into sin without any dread of the consequences; but *a wise man feareth and departeth from evil.* Prov. xiv. 16. Wisdom is a beautiful ornament to conversation, for, *The heart of the wise teacheth his mouth, and addeth learning to his lips.* It has been affirmed that knowledge is power, and we affirm that wisdom is strength, for *a wise man is strong: yea a man of knowledge increaseth in strength.* Prov. xxiv. 5.

Come, my dear friends, let us be *wise unto salvation*. We are rich in speculative knowledge; let us diligently seek that which is experimental and practical. Having light, let us *walk as children of the light*. This will be our happiness through life, our safety in death, and our glory in eternity! O let us build upon the rock! may our lamps burn brightly, and may we walk both in the sight of God and men, with cautious circumspection! We should carefully improve in all useful knowledge; but while we do so, let us be more attentive than we ever have been to practical religion. Then we shall be *burning and shining lights* in our day and generation; and it will appear, at the end of our days, that we have not lived in vain. We conclude this part of our subject in the pious prayer of the Psalmist, *So teach us to number our days, that we may apply our hearts unto wisdom.* Ps. xc. 10.

[TO BE CONTINUED.]

### CONVERSATION OF THE REV. CÉSAR MALAN WITH SOME CHRISTIAN FRIENDS.

Oh my dear friends, let us all be sincere in all we do before God. Be simple in heart, this I would repeat again and again, be simple—you are not simple enough. Pray the Lord that He would make you *as little ones*, humble, teachable and single-hearted,

you have much knowledge, much orthodoxy among you, but too little love, too little love to Christ, you keep Him at too great a distance from you, therefore you cannot enjoy that sweet communion with Him which *is* His love to God and one another.—Oh remember or He is a present Saviour not confined to Heaven as we are too prone to imagine, but He is very near to all his people, even at their right hand to supply all their wants. Strive therefore to realize his presence, pour out your soul to Him in continual prayer, and feed upon Him in your hearts by faith and love, you are too much engaged with the externals of religion, thinking and talking about outward things. Time is too precious to be spent in this way, besides, these cannot refresh and fill the soul; therefore I would have you more taken up with heart-work and with the essence of religion, namely, the Love of Christ: and say friends let this spirit be first cherished in the closet, if you would have it shine in your lives and conversations. Be much in patient waiting upon the Lord and just receive as He is willing to give—some of you are too ambitious, too anxious, too impatient to be as far advanced as others are who have received more grace than yourselves, and this retards the work in your own souls. To illustrate this, the Church of God is like a chamber, in which different situations are appointed for those who enter into it, some are placed by their Heavenly Father at the door of the apartment, others are invited further in, while others are seated by Him at the upper end of the Chamber. Now, yours is not to be wishing for the place of others in opposition to your Father's will, but patiently to keep your station till He is pleased to invite you to advance.

To a doubting Christian who said, she only hoped to be saved, he said, do you not believe that you shall? God offers his Son freely for salvation, it is to sinners He is freely offered, you allow yourself to be a sinner unable to save yourself; therefore *this Saviour is offered to you*, and by believing this your salvation is secured. Now after this, if you only hope to be saved, that is, have any doubts with regard to your salvation, you dishonour God in the highest degree, you doubt his word, which expressly says, "He that believeth the Son hath eternal life," and thus as the Apostle says, you make God a liar, because you believeth not the record which God gave of His Son. This unbelief you must avoid as the greatest of all sins, it dishonours God, and tends directly to destroy the peace of your own soul. There can be no abiding peace, till we can, each for himself, call the Saviour *mine* for all his salvation.

The Christian should be filled with peace and joy. Study my dear friends to cultivate a calm and cheerful state of mind in every situation, avoid every thing that tends to dissipate this frame of spirit. Oh! be peaceful, be quiet, do not talk too much at one time, even on divine things, this exhausts the soul, for being poor creatures in ourselves, we are soon emptied, and need often to be refreshed at a Throne of Grace, we can only give, you know, what we get, therefore we should be always receiving, that we may be able to give. This is a great fault in all of us, we pray too seldom. Prayer is the very element in which the believer should at all times breathe and live, therefore he should be full of prayer.

### LITERATURE.

#### OF THE AIR AND ATMOSPHERE.

[CONCLUDED.]

Various attempts have been made to ascertain the height to which the atmosphere is extended all round the earth. These commenced soon after it was discovered, by means of the Toricellian tube, that air is endued with weight and pressure. And had not the air an elastic power, but were it every where of the same density, from the surface of the earth to the extreme limit of the atmosphere, like water, which is equally dense at all depths, it would be a very easy matter to determine its height from its density, and the column of mercury it would counterbalance in the barometer tube: for it having been observed, that the weight of the atmosphere is equivalent to a column of thirty inches, or 21.2 feet of quicksilver, and the density of the former to that of the latter, as 1 to 11040; therefore the height of the uniform atmosphere would be 11040 times 21.2 feet, that is, 27600 feet, or little more than 51.4 miles. But the air, by its elastic quality, expands and contracts: and it being found, by repeated experiments in most nations or Europe, that the spa-

cos it occupies, when compressed by different weights, are reciprocally proportional to those weights themselves; or that the more the air is pressed, so much the less space it takes up; it follows, that the air in the upper regions of the atmosphere must grow continually more and more rare, as it ascends higher: and, indeed that, according to that law, it must necessarily be extended to an indefinite height. At the height of 31.2 miles, the density of the atmosphere is nearly 2 times rarer than it is at the surface of the earth; at the height of seven miles, 4 times rarer, and so on, according to the following table.

Height in miles.	Number of times rarer.
3½	2
7	4
14	16
21	64
28	256
35	1024
42	4096
49	16384
56	65536
63	262144
70	1043576

By pursuing these calculations, it might be easily shown that a cubic inch of the air we breathe would be so much rarified at the height of 500 miles, that it would fill a sphere equal in diameter to the orbit of Saturn. Hence we may perceive how very soon the air becomes so extremely rare and light, as to be utterly imperceptible to all experience; and that hence, if all the planets have such atmospheres as our earth, they will, at the distances of the planets from one another, be so extremely attenuated, as to give no sensible resistance to the planets in their motion round the sun for many, perhaps hundreds or thousands of ages to come. Even at the height of about fifty miles, it is so rare as to have no sensible effect on the rays of light.

Mr. Boyle, in his physico-mechanical experiments concerning the air, declares it probable, that the atmosphere may be several miles high: which is easy to be admitted, when we consider, what he proves in another part of the same treatise, viz. that the air here about the surface of the earth, when the pressure is taken from it, dilates into 10,000, and even at last into 13,679 times its space; and this altogether by its own expansive force, without the help of fire. In fact, it appears, that the air we breathe is compressed by its own weight into at least the 13,679th part of the space it would possess in *vacuo*. But if the same air be condensed by art, the space it would take up when most dilated, to that it possesses when condensed, will be according to the same author's experiments, as 550,000 to 1.

Our direct experiments, however, not reaching to any great heights into the regions of the atmosphere, and not knowing how far it may be expanded, we are incapable of determining to what height the atmosphere is actually extended.

**Beneficial Effects of the Cultivation of TASTE.**

The cultivation of Taste is further recommended by the happy effects which it naturally tends to produce on human life. The most busy man, in the most active sphere, cannot be always occupied by business. Men of serious professions cannot always be on the stretch of serious thought. Neither can the most gay and flourishing situations of fortune afford any man the power of filling all his hours with pleasure. Life must always languish in the hands of the idle. It will frequently languish even in the hands of the busy, if they have not some employment subsidiary to that which forms their main pursuit.—How then shall these vacant spaces, those unemployed intervals, which, more or less, occur in the life of every one, be filled up? How can we contrive to dispose of them in any way that shall be more agreeable in itself, or more consonant to the dignity of the human mind, than in the entertainments of taste, and the study of polite literature? He who is so happy as to have acquired a relish for these, has always at hand an innocent and irreproachable amusement for his leisure hours, to save him from the danger of many a pernicious passion. He is not in hazard of being a burden to himself. He is not obliged to fly to low company, or to court the riot of loose pleasures, in order to cure the tediousness of existence. Providence seems plainly to have pointed out this useful purpose, to which the pleasures of taste may

be applied, by interposing them in a middle station between the pleasures of sense and those of intellect. We were not designed to grovel always among objects so low as the former; nor are we capable of dwelling constantly in so high a region as the latter. The pleasures of taste refresh the mind after the toils of the intellect, and the labours of abstract study; & they gradually raise it above the attachments of sense, and prepare it for the enjoyments of virtue.

So consonant is this to experience, that in the education of youth, no object has in every age appeared more important to wise men than to tincture them early with a relish for the entertainments of taste.—The transition is commonly made with ease from these to the discharge of the higher and more important duties of life. Good hopes may be entertained of those whose minds have this liberal and elegant turn. It is favourable to many virtues. Whereas to be entirely devoid of relish for eloquence, poetry, or any of the fine arts, is justly construed to be an unpromising symptom of youth; and raises suspicions of their being prone to low gratifications, or destined to drudge in the more vulgar and illiberal pursuits of life.—Blair.



**Improvement of TASTE connected with Improvement in VIRTUE.**

There are indeed few good dispositions of any kind with which the improvement of taste is not more or less connected. A cultivated taste increases sensibility to all the tender and humane passions, by giving them frequent exercise; while it tends to weaken the more violent and fierce emotions.

The polished arts have humaniz'd mankind,  
Soften'd the rude, and calm'd the boisterous mind.

The elevated sentiments and high examples which poetry, eloquence, and history are often bringing under our view, naturally tend to nourish in our minds public spirit, the love of glory, contempt of external fortune, and the admiration of what is truly illustrious and great.

I will not go so far as to say that the improvement of taste and of virtue is the same, or that they may always be expected to co-exist in an equal degree. More powerful correctives than taste can apply, are necessary for reforming the corrupt propensities which too frequently prevail among mankind. Elegant speculations are sometimes found to float on the surface of the mind, while bad passions possess the regions of the heart. At the same time this cannot but be admitted, that the exercise of taste is, in its native tendency, moral and purifying. From reading the most admired productions of genius, whether in poetry or prose, almost every one rises with some good impression left on his mind; and though these may not always be durable, they are at least to be ranked among the means of disposing the heart to virtue. One thing is certain, and I shall hereafter have occasion to illustrate it more fully, that, without possessing the virtuous affections in a strong degree, no man can attain eminence in the sublime parts of eloquence. He must feel what a good man feels, if he expects greatly to move or to interest mankind. They are the ardent sentiments of honour, virtue, magnanimity, and public spirit, that only can kindle that fire of genius, and call up into the mind those high ideas which attract the admiration of ages;—and if this spirit be necessary to produce the most distinguished efforts of eloquence, it must be necessary also to our relishing them with proper taste and feeling.—Blair.

**BIOGRAPHY.**

**RICHARD BAXTER.**

This eminently pious man was called to pass through a life of toil, and sorrow, and persecution, to the mansion of eternal rest. In very early life he appears to have been under the influence of religious impressions. His father said with tears of joy to a friend, "My son Richard, I hope, was sanctified from the womb: for when he was but a child, if he heard other children using profane words, he would always reprove them." As he grew up in life, he entered on the christian ministry, and when he became a preacher, was wont to say,

"I preach as if I ne'er should preach again,  
And as a dying man to dying men."

The principal sphere of his labours was at Kidderminster, where his ministrations were crowned with

remarkable success, till, after a few active years, he was driven by persecution from the field of his exertions. This great and good man, however, as long as he was able, continued to preach. Worn out with trouble, fatigue, and disease, when he last officiated in public, he almost died in the pulpit. Confined at length to his bed, and feeling the approach of death, his last hours were spent in preparing others and himself to appear before God. To his friends who visited him he said, "You came hither to learn to die; I can assure you that your whole life, be it ever so long, is little enough to prepare for death.—Have a care of this vain, deceitful world, and the lust of the flesh; be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort." Never was a penitent sinner more humble in debasing himself; never was a sincere believer more calm and comfortable. He acknowledged himself to be the vilest dunghill-worm (his usual expression) that ever went to heaven. He admired the divine condescension to us often saying, "Lord what is man? What am I, a vile worm, to the great God?" Many times he prayed, "God be merciful to me a sinner!" and blessed God that this was left upon record in the gospel, as an effectual prayer. He said God may justly condemn me for the best duty I ever did; and all my hopes are from the free mercy of God in Christ,—"which he often prayed for. After a slumber, he waked and said, "I shall rest from my labour." A minister then present, observed, "And your works follow you;" to whom he replied, "No works; I will leave out works, if God will grant me the other." When a friend was comforting him with the remembrance of the good many had received by his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen?" His resigned submission to the will of God, in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself, saying, "It is not fit for me to prescribe: when thou wilt, what thou wilt, and how thou wilt." Being in great anguish, he said, "O how unsearchable are his ways, and his paths past finding out! the riches of his providence we cannot fathom!" and to his friends, "Do not think the worse of religion for what you see me suffer." Being often asked how it was with his inward man, he replied, "I bless God I have a well-grounded assurance of my eternal happiness, and great peace and comfort within," but it was his trouble that he could not triumphantly express it, by reason of extreme pain. He said, "Flesh must perish, and we must feel the perishing of it," and though his judgement submitted, yet sense would still make him groan. His mind was greatly comforted with the apostle's description of heaven, Heb. vii. 22. This scripture, he said, deserved a thousand thoughts. He gave excellent advice to some young ministers who visited him, and earnestly prayed to God to bless their labours, and make them the instruments of winning souls to Christ. To a particular friend who visited him the day before he died, he said, "I have pain; there is no arguing against sense; but I have peace, I have peace!"—His friend said, "You are now approaching your long-desired home;" he answered, "I believe, I believe!" He expressed great willingness to die, and during his sickness, when the question was asked how he did, his reply was, "Almost well!" His joy was most remarkable, when in his own apprehension death was nearest.—He fell asleep in Jesus, Dec. 8th, 1691.



**BISHOP BUTTER.**

When his lordship lay on his dying bed, he called for his chaplain, and said, "Though I have endeavoured to avoid sin, and to please God, to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die." "My lord," said the chaplain, "You have forgotten that Jesus Christ is a saviour." "True," was the answer;—"but how shall I know that he is a Saviour for me?" "My lord, it is written, 'Him that cometh to me, I will in no wise cast out.'" "True," said the bishop "and I am surprised that, though I have read that Scripture a thousand times over, I never felt its virtue till this moment; and now I die happy."

## SACRED GEOGRAPHY.

## APOCALYPTIC CHURCHES.

Mr. Hartley, an English Missionary, visited in March and April last, the cities in which were located the seven churches in Asia Minor, to whom the revelator unrolled the awful transcript of the words of God. It is pleasing that these very churches are still in remembrance, and that the traveller is able to recognise the ruins, at least, of apostolic churches. We have extracted a small part of Mr. Hartley's journal.—*Zion's Herald*.

**Ephesus.**—It was with feelings of no common interest, that my eye caught, from a distance, the aqueduct of the castle; and, with still greater delight, that I afterwards proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Aiasaluck: but the principal ruins of that celebrated city, are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan Town, which flourished for a time after the destruction of the other, and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

No ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the Church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture; and, in the interior, are some stupendous columns, which there is no reason to doubt, once graced the celebrated temple of Diana.

I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins that are strewn on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller—"It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk, and the shrill owl, named from its note 'cucuvaia,' are flitting around the ruins, the scene awakens the deepest sensations of melancholy." I was also much struck to observe how the stork appears at present to claim possession of these ancient edifices: you see this bird perching in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. As for the stork, the ruins of Ephesus are her house. There is a great peculiarity in the note of this bird: it reminds the hearer of the sound of a watchman's rattle.

**Laodicea.**—The city of Laodicea was seated on a hill of moderate height, but of considerable extent.—Its ruins attest that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the maxims of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality in Laodicea. We know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in those splendid structures: that solid and serious felicity which the Gospel imparts, would soon be expelled, amidst such tumultuous assemblies; and with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion.—Though circumstances are somewhat different in modern theatres, it is generally to be apprehended that the results are not dissimilar: how many a youth who awak-

ened the best hopes, has been utterly ruined by these entertainments!

**Philadelphia.**—As we drew near this place, April 23d, I read with much interest the Epistle (Rev. iii. 7—13) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus.—The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who kept the word of our Lord's patience is gone by: and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire; there is still a numerous Christian population; they occupy 300 houses: divine service is performed every Sunday in five churches, and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the word of our Lord's patience!—it is conveyed in sounds unintelligible to those who hear: when the very epitaph to their own church is read, they understand it not!

**Sardis, April 26.**—This morning I have visited Sardis—once the splendid capital of Lydia, the famous residence of Cræsus, the resort of Persian monarchs, and one of the most ancient and magnificent cities in the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the virgin, the theatre, and the building styled the palace of Cræsus; but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice which are still remaining; they are silent but impressive witnesses of the power and splendour of antiquity.

## SABBATH SCHOOLS.

From the Christian Advocate and Journal.

## IMPORTANCE OF SABBATH SCHOOLS.

"Do you belong to the Sunday school?" said I to one of a group of boys, whom I found playing on the sabbath: his abashed countenance immediately seemed to say, "Sir, I know it is wicked; for now I remember what my teacher said about this day—how I should keep it holy." But although he did not say just this, he told me he was a Sunday scholar: and all his playmates, who were gathered around, seemed to be quite ashamed, and soon departed to go home. In traversing the streets to and from church on the sabbath, I have thought I could select all the boys who had been connected with these Institutions, from among all others, by the difference of deportment they manifest towards those who speak to them on the subject of the Sabbath. Finding some at play on the platform of a corner store, in the upper part of the city, I thought I would try my accustomed question; and on enquiring if they attended the school, "No," vociferated a boy with the greatest effrontery; showing that he considered himself above being taught; while I could not but reflect, how much better manners he might have learned at Sunday school. My motto also, like Franklin's whistle, serves me many times to show why young men and boys are not better. When I see a young man loitering about the church door, after service has commenced, I say to myself, —he has never been to sabbath school.

When I see young men, or boys, spending money for nuts and other things, and then taking them to the house of God, I say at once—they did not learn this at sabbath school.

When I see young persons assembling in the beautiful summer afternoons, for the purpose of playing ball, &c., forgetful that the eye of God is upon them, and that for all these things he will bring them into

judgement, my heart involuntarily sighs over them, and I exclaim—Oh, that they would attend the sabbath school.

When I have seen them in winter, with skates in their hands, passing out of the city to find amusement on the ice on this day, instead of going to church, my heart has whispered—poor foolish youths, to seek pleasure at the awful risk of the displeasure of Heaven—how much happier would they be at sabbath school!

I once met a group of boys, who were intending to go out of town for the purpose of bathing; and when spoken to, "Why," says one, "we have to work all the week, and have no other time for recreation."—Ah! thought I, it is dangerous to steal God's time!—This excuse never originated in sabbath school.

I once visited the state prison of Connecticut.—I crept down through the aperture blasted out of the solid rock by the miners.—I saw the abode where the victims of vice reposed on a straw pallet, surrounded by a wall of rock. The sun was on the meridian, but his rays wandered not into this place of silence, and the flickering lamp of our guide only made the place seem more solitary: but when I emerged from the dreary vault, and was conducted to the prisoners' forging room, my mind received an impression I shall never forget—the rattling of the chains, the glowing of the fire, and the despair on their countenances, with the black walls of the room, pictured out a view of that place where "hope can never come" I have since seen other prisons and prisoners, and oft when my mind has returned to visit the abode of these miserable objects, my startled imagination has demanded of them, "How came you here?" while the clanking chain answered, "We respected not the Lord's day; that crime produced others, till justice overtook us, made us a warning to sabbath breakers, and a lesson to you to be diligent, very diligent, in the cause you have espoused, while you adduce us as a proof of the importance of sabbath schools."

[TO BE CONTINUED.]

## MISCELLANY.

## ADDRESS TO YOUNG PERSONS.

You boast of having received a liberal education, and perhaps can tell the names of things in Latin, Greek, or French: but you must not stop here. From the knowledge of names you must proceed to the knowledge of things. A horse (says a lady, who has written excellently for young persons), without this, will be but a horse to you, though you can tell me the appellation in every tongue past or present.

Among all the manufactures and arts, invented by man for the convenience and benefit of society, what know you of any of them besides their names? With the various natural objects which present themselves hourly for our use and inspection, what acquaintance have you, except that of their form and common appearance? Know you the curious process by which the wool of sheep is wrought up into a firm texture for our clothing? Or how, and by what operations the slender tissue of a worm can be converted into silks, so rich and beautiful? How flax and cotton, the production of the earth, can receive forms so pliant, and be fabricated into vests so useful and ornamental? How, by the loom, materials can be made to assume the resemblance of figures so just, so various, and beautiful?

Do you conceive how a mass of sand, and salt, or black flint stone, can be converted into a beautiful transparent body, such as glass, and be made to minister so excellently to our use and enjoyment? Or how the rough iron ore is wrested from the bowels of the earth, and made to flow like a liquid, and again, hardened like an adamant; how, from its high polish, it is made to emulate the mirror? and wrought up into instruments equally various and useful?

Upon what principle, or whence can a small portion of charcoal, sulphur, and salt-petre, derive a power to shake mountains, rend rocks, or despatch ponderous instruments of instant death to hundreds, or thousands?

Know you any thing about the parts of your own body, the brain, the heart, or the nerves? To what wise purposes each is appropriated, and how exactly all perform their functions? Have you ever observ-

ed the nice connection of the human frame, and "how fearfully and wonderfully we are made!"

Man lives in a state of Society, but the very existence of society implies laws, order, subordination, precedence; will you participate in the benefits of such society, without a desiring of knowing some thing of that system, from which you derive domestic, social, and relative enjoyment? From the different quarters of the globe, we are supplied with innumerable productions and fruits: Can you partake of them without the least curiosity to inquire whence they came, or how they are produced, prepared, and preserved?

Man left to himself, and unassisted by his fellow man, is the most helpless of all animals. A hundred hands have been employed on the clothes you now wear. A thousand inventions of your predecessors are assisting to your present comforts. If you inquire not into those things, wherein do you excel the low or works of creation? The tree, the shrub, or the stone, which while arrayed in the varied beauties of nature, remain totally insensible of the sources from which they derive their nourishment.

Every object around you becomes a subject for the exercise of your talents. You are prompted to inquiries from motives of real interest, from a natural curiosity, and from the desire which you feel of possessing information and accomplishments equal to your rank in life, and that may give you a welcome reception in those circles in which you move. But knowledge is desirable even for its own sake.

By knowledge, man stands pre-eminently distinguished amidst the creation. Knowledge is justly said to be "the solace and delight of the human mind; it is its present dignity, and its expectant consummation." With BRUTES, all the beautiful varieties of nature, and all the works and ingenuity of art, are seen without intelligence, or sense of excellence or beauty. EVEN MAN, rude and uninformed, gazes on them, ignorant of their natures, while, by a knowledge little more than instinct, he appropriates a few of them to his wants and occasions.—But of the whole creation, *only man, cultivated and refined*, can view them with the eye of reason, investigate their properties and uses; and derive from them, in a more pure and exalted sense, an intellectual and social enjoyment.

#### GEN. XV. 9.—PIGEONS NUMEROUS IN THE EAST.

Norden informs us, that the number of Pigeon-houses in Upper Egypt is so great, that each habitation terminates at the top by a pigeon-house, for three-fourths of the way from the first Cataract to Cairo; and Le Bruyn says they are numerous also in Lower Egypt. Maundrell says that he found pigeons plentiful in some parts of Syria, and there is reason to suppose that the Jews also encouraged them in Judea. Where art intervenes not, they build in those hollow places nature provides for them.—The words of the Psalmist, *see as a bird to your mountain*, may refer to the doves flying thither when frightened by the sportsman.

Pigeons, as they grow old, lose their agreeable flavour and tenderness: hence, because the sacrifices of God were to be of the best, these birds were to be offered when they were young. There is not the same restraint as to the turtle-doves: they are birds of passage, and are always good when they appear in those countries. In Egypt, indeed, they kept a number of tame turtle-doves; and they might be kept in many other places for pleasure and profit.—According to Baran de Tott, the Turkish Government allows a certain premium in their favour. Dr. Chandler says, that departing from Magnesia he was surprised upon entering the town of Guzel-Nissar, to see innumerable tame turtle-dove sitting on the branches of the trees, and upon the walls and roofs of the houses, cooing incessantly.

**GOOD ADVICE TO YOUNG MEN.**—Young men, permit an old man to ask you, how do you spend your long winter evenings? Many of you, to be sure, are mechanics and apprentices, and confined to your shops of course; but many, very many of you labour abroad and end your labours with the daylight. How do you pass your evenings? These evenings afford you much time to improve your minds. In them you can acquire much useful knowledge from books. Lose not this opportunity. You are growing old. You will need all the knowledge you can acquire. You have been taught at school. You

are considered as having a good common education. What then? how little, after all, do you know! Do you never intend to have a better knowledge of geography—of history? Have you no wish to be better acquainted with the history of your own country? What do you know of its discovery—its settlement—its early history—its revolutionary struggle—its subsequent history—its government—its present state? It is melancholy and mortifying to reflect, how extremely ignorant most of our young men are on these points. Beside, what is your acquaintance with moral and religious books? Does not your Bible deserve a more frequent perusal? We would not confine you to it, but we would have you familiarly acquainted with it, both as we regard your interest, your comfort, and your respectability here and your welfare hereafter. One word more, young friends: if you want amusement for your evenings, in a way that will be far worse than useless, you can have it by reading novels.

**HARMONY IN FAMILIES.**—Impartiality tends greatly to promote harmony in families. Hence the necessity of parents not manifesting any partiality to one or more of their children. In the favoured child, it lays the foundation for pride and self-importance, and in the neglected one, it raises indignation, if not hatred; whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrow and evils it produces.

Harmony in a family will be greatly interrupted, should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan, otherwise, one or the other of them, and perhaps both, will lose the esteem of their children; obedience to each is not to be expected, or the probability is, that bad habits, and incoherent principles, will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease another. No ought one to be praised at the expense of another. No envious comparison must be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, and not be prevented from interceding.

**COMPILATION USEFUL.**—Particles of science are often very widely scattered. Writers of extensive comprehension have incidental remarks upon topics very remote from the principal subject, which are often more valuable than formal treatises, and which yet are not known, because they are not promised in the title. He that collects these under proper heads, is very laudably employed; for, though he exerts no great abilities in the work, he facilitates the progress of others, and, by making that easy of attainment which is already written, may give some mind, more vigorous or more adventurous than his own, leisure for new thoughts and original designs.

**IMPORTANCE OF EXAMPLE.**—A clergyman was pleading against the use of intoxicating liquors. He told how it counteracted the influence of divine truth—banishing religious thought from the mind, and religious feeling from the heart. He told how the tipler sometimes visits the house of God, and is there made to feel the sword of the spirit—how he retires awakened, convicted, and unhappy—and how the bottle soon reconciles him to himself and lulls his conscience to sleep, so that, in a few hours he is a more hardened and heedless sinner than before. There was one among the audience, who found in this sketch an exact history of his own life. He had often been convicted, but his convictions had as often left him in a few hours after he had returned home. This view of his conduct startled him: he abjured the bottle, and ere long became a Christian.

How many souls have gone down to death as this one seemed likely to do, no man can tell. Multitudes, however, it is to be feared, contend with this weapon, against the truth and spirit of God. Shall those who know and love the truth, continue by their example to encourage such a course? Shall they stand by, consenting apparently that these men should thus go down to the grave? Shall they not rather by an open and decided refusal to have any thing to do with ardent spirits, enter their solemn protest against it? *If I eat make my brother to offend, I will eat no flesh*

*while the world standeth, lest I make my brother to offend.* By what sort of logic can any one who acknowledges that the apostle to the Gentiles was right in this, justify himself in the use of ardent spirits? While the subject is exciting so much attention, the example of every Christian has its influence, for good, or for evil; and how, but by refusing to drink, can any one be sure that no near relative, no familiar friend, no neighbour or acquaintance, is encouraged by his example to do that which shall lead to death!

**AFRICA.**—At the desire of the King of Benin, a school of mutual instruction is about to be established in the capital of that African kingdom, by M. Epinat, a young Frenchman, who has lately devoted himself with generous enthusiasm, to the abolition of the Slave Trade, and the civilization of Africa.

He who judges impartially, must pronounce freely and fairly, being no way swayed either by his own inclination, or temptation from without; not biased by any previous affection or dislike, not drawn by favours, not daunted by fear, not bribed by profit, not charmed by flattery, not dazzled by specious appearance, not gulced by crafty insinuations or by fine speech.

**HUMILITY.**—I was always exceedingly pleased with that saying of Chrysostom, "The foundation of our philosophy is humility;" and yet more pleased with that of Augustine, "As, says he, the rhetorician being asked, what was the first thing in the rules of eloquence, he answered *pronunciation*; what was the second *pronunciation*; what was the third, still he answered, *pronunciation*; So if you shall ask me concerning the precepts of the christian religion, I would answer, firstly, secondly, and thirdly, and forever, *humility*."

PROVERBS not only present but sometimes are expressed in elegant metaphor. I was struck with an oriental one of this sort, which I met with in some book of travels: "With time and patience the leaf of the mulberry-tree becomes satin."

**LITERARY SHOEMAKERS.**—The fraternity of shoemakers have, unquestionably, given rise to some characters of great worth and genius. The late Mr. Holcroft, the author of many excellent dramatic pieces, was originally a shoemaker; the late Dr. Gifford, the learned translator of Juvenal, and many years editor of the Quarterly Review, was also originally a shoemaker; Dr. Carey, Professor of Sanscrit and Bengulee in the College of Fort William, Calcutta, was in early life a shoemaker; the late Mr. R. Bloomfield, author of the "Farmer's Boy," and other poems, was many years a shoemaker; and Mr. John Struthers, author of the "Poor Man's Sabbath," and many excellent productions in prose and verse, exercised till very lately the "art and calling" of a shoemaker.

**"LAUREL OIL A CURE FOR THE RHEUMATIC FEVER.**—Whilst these colonies, from Barbados to Jamaica, are suffering from the prevailing epidemic of a species of inflammatory rheumatism, which has spread its pestilential influence among all classes, the writer of this article, who has been almost instantaneously relieved, and who, an hour ago, was writhing under the most acute chronic pains, hastens, although in bed, to give the earliest information to this suffering community of a remedy which effected his cure in fifteen minutes after its application. He became conscious of the approach of the disease by the usual symptoms characterizing it—those of aches and pains of the whole body, which increased during the night in an agonizing degree, although he had used a general warm bath and taken diaphoretics; the skin on the extremities, presenting unsightly red blotches, and the joints in so much pain as to render him scarcely able to move. In this situation he desired to be brought him some Laurel Oil,\* with which he lubricated the trunk and extremities, using in all about one ounce. It scarcely had been applied ere the acute pain became in a measure blunted.—A glow next came on, and in fifteen minutes the pain only existed in idea, leaving the frame in a state of lassitude and nervous debility to succeed its ravages.

\*A species of oil resembling that of *spike*, which is said to be procured from cells containing it, in a native state, in the body of a kind of Laurel tree, found in the interior of Demerara or the wilds of Oronoko."



## POETRY.

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

DEAR SIR.—If the enclosed articles, selected from a London periodical meet your approbation, by giving them to the Public you will confer a favour on Yours, &c.  
Fredericton, March 23d, 1829. L. M.

"HIS NAME SHALL BE CALLED JESUS."

O' JESUS to me is the loveliest name,  
Like music it falls on my ear.  
In health or in sickness, in ease or in pain,  
Th' heaven this music to hear.

When traced o'er my soul are th' furrows of grief,  
And sorely I'm urged to complain,  
This name like a balm gives me instant relief,  
By its sound I'm made happy again.

When indolent nature would lull me to rest,  
And make me in danger secure;  
This name with fresh ardour enkindles my breast,  
And I rise and go forth as before.

When Satan (arch fiend) would endeavour to blight  
The bloom of my happyest hours,  
This name puts the enemy quickly to flight,  
And his mightiest effort o'er-powers.

When clouds which in unison gather and roll,  
And sun, moon and stars disappear,  
There's a light in this name that illumines my soul,  
And chases away every fear.

And O' when disease on my vitals shall feed,  
And perish my fast-fading bloom;  
This name shall delightfully pillow my head,  
And cheer me with prospects of home.

I let death with his cold icy hand, then, arrive,  
I let nature leave forth her last sigh;  
This name (the true cordial) shall sweetly revive,  
And wait my glad soul to the sky.

And, O' to be there in the sunshine of bliss,  
This life-giving name to adore;  
'Tis more than weak language can ever express,  
Even angels acknowledge 'tis more.

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## ON FRIENDSHIP.

When life's prospect is darkening and dreary around,  
Nor sweet Hope, calm assuager of sorrow, is found;  
When the sharp thorn of anguish sinks deep in the heart;  
And we struggle and strive to escape from the smart;  
Then the soft voice of Friendship our pains will beguile,  
It will dry up our tears, and 'twill draw forth a smile.

When bright, cloud unobscured, our prospects appear,  
And felicity's sun glows them year after year;  
When business, pleasure, delight fill the breast,  
And Contentment, regner of pleasures, our guest;  
Then the soft voice of Friendship adds zest to the whole,  
Makes our prospect still brighter, and calmer our soul.

## LOCAL.

## ADDRESSES TO THE LIEUTENANT-GOVERNOR

On Thursday last, His Excellency the Lieutenant-Governor arrived in this City from Fredericton, on his way to Halifax. As was naturally to have been expected, the anticipation of His Excellency's departure from this Province, perhaps never to return, excited a deep interest in all classes of the people; and all appeared anxious to embrace the last opportunity which might offer, to testify their high respect and veneration for his private character, and their cordial approbation of his Administration of the Government. On Saturday His Worship the Mayor, His Honor the Recorder, and the other Members of the Corporation, presented an affectionate and respectful Address, and also the FREEDOM of the City to His Excellency. Addresses were also presented, severally, on behalf of the Clergy, the Magistrates, and the principal inhabitants of the City, and County of Saint John; on behalf of the Clergy of the Established Church,—the Chamber of Commerce,—and the Saint Andrews Society, the whole of which, with His Excellency's replies thereto, we have copied into this day's paper. These Addresses and Answers were delivered in the Hall of Justice in the New Court House, which was prepared for the occasion. The crowd of persons who attended upon the occasion was immense, and consisted of Ladies, and Citizens of all classes, and Military Gentlemen. The whole of the scene was solemn and imposing. To those Gentlemen who had been in habits of personal intimacy with His Excellency, and who in consequence of that intercourse had the best opportunity of knowing and duly appreciating his private virtues, and who now were about to be separated, and perhaps for ever, from a person whom they so highly esteemed, it could not fail to be a most trying occasion. But the parting scene was affecting to all, and perhaps to no one present, more affecting than to His Excellency.—City Gazette, March 25.

PRAYER AT GIBRALTAR.—The letters from the late Rev. Mr. BARBER, Wesleyan Missionary, copied from the Missionary Notices into our present number, contain the most particular account we have seen of the desolating ravages of the dreadful epidemic fever, or plague, which during last autumn raged in the Garrison, and amongst the inhabitants of Gibraltar. It was indeed a most awful visitation, sweeping away indiscriminately and with resistless stroke, the brave, the wise, the lovely and the good, into apparently untimely graves. In consequence of the vast numbers which fell victims to that fatal disorder, and especially of the sickness and decease of the Chaplain of the Garrison, Mr. Barber's duty became more arduous and unremitting; and he was constantly employed either in visiting the sick or in burying the dead. And although he was mercifully preserved through a great part of it at trying dispensation, to minister as an angel of mercy to his dying fellow-men, and to perform for them the last sad offices: yet it pleased the infinitely Wise God, in whose hands are the life and the ways of all men, that he, also should fall a victim.

By the connexion to which he belonged, the personal piety and ministerial qualifications of Mr. Barber, are spoken of in high terms. His career, though short, was distinctly and strongly marked with characters of usefulness; and excepting the particular circumstances of the case, he died, as we suppose every faithful Minister would wish to die,—diligently occupied in the field of labour, and in the exercise of a strong and unshaken confidence in the alone merits and atonement of the Redeemer.

We are happy to add, that the latest accounts from Gibraltar, state the fever to have subsided, and health and confidence to be restored; and the 16th day of January was observed as a day of Thanksgiving for this great mercy.

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In August last, Mr. WHITEHOUSE and Mr. ORTON—Wesleyan Missionaries, duly accredited, were by order of two Magistrates, S. W. ROSE and R. H. Z. HEMSON, committed to the Common Gaol of St. Ann, in the Island of Jamaica. The charge alleged against them was, that they had been teaching and preaching without license. They were kept ten or twelve days in that most filthy and abominable place, in consequence of which Mr. Orton became sick, and was so reduced as to make it very difficult finally to remove him. Under these circumstances they applied for a Writ of Habeas Corpus: in virtue of which they were taken to Kingston, and brought before His Honor the Chief Justice, for examination. The result of the examination is thus stated by Mr. Orton:—

"The case was explicitly laid before His Honour; after which, the Gentleman whose services as a legal adviser it had been deemed indispensable to obtain, rose, and moved for our discharge, on the ground of illegal and false imprisonment. His Honour, the Chief Justice, did not hesitate a moment, but said that, having given the case due attention, it was not his province to make laws, but to be regulated by them, on which ground he should immediately grant a full and unconditional discharge of the Gentlemen. The only inference of course from such an acquittal in the face of all that had preceded, is, that our treatment had been, on the part of the Magistrates, illegal, arbitrary, and cruel. I cannot forbear here to state, in respectful gratitude to His Honour, that our business met from him the most prompt and kind attention."

Mr. Orton thus notices, the conduct of the Deputy-Marshal, and the Head-Constable of St. Ann's, towards them upon the occasion.

"On Saturday about noon, our messenger, with letters from Kingston, arrived, containing writs of Habeas Corpus, requiring that we should be conducted to Kingston Jail, to appear, on Friday next, before the Chief Justice."

"The Deputy-Marshal might have detained us in St. Ann's Common Jail a day or two longer; but, viewing the circumstances of the case, he most humanely allowed us to remove immediately from this miserable place, as prisoners of honour, until we could be forwarded to Kingston. I therefore, though with some difficulty, arose, and, after repeated efforts, and the assistance of Mrs. Orton, who had arrived from Montego-Bay, dressed myself, and was supported through the Jail-yard by my fellow-prisoner, Mr. Whitehouse, who was himself also much indisposed, to a chaise which had been provided for me; and was conducted to the house of the Rev. Mr. Bromley, of the General Baptist Society, whose kindness, to us has been great and unremitting during our confinement. I could not but consider my-

self as providentially removed from a situation, which, in all probability, would have soon brought me to the grave.

I am sorry to report here the unfeeling conduct of any individual. I would not wish to deal in animadversions, but I consider it my duty, under the circumstances, to state facts as they connect themselves with this painful affair.—The Head Constable was in the Jail-yard, and saw me supported from the prison, yet, such was the inhumanity he displayed, notwithstanding my afflicted state, that he went immediately to the neighbouring Magistrate to complain, and to question the legality of the Marshal's conduct, in having thus far relieved us from our misery.

The Magistrate in consequence, repaired to the Marshal, and demanding to know why he had thus acted, giving cautions as to our being permitted to preach, or in any way to officiate as Ministers. The Marshal replied that he had thus acted on his own responsibility, and had perfect confidence in us, that we would transgress no rules of propriety whilst under his charge upon honour. He then called on us, and in the most urbane and gentlemanly manner intimated the propriety of our not attempting to preach whilst thus circumstanced, and our reply was, that we would not so ungraciously abuse the kindness he had shown us.

The most recent accounts from Jamaica, state that Sir JOHN KEANE, the Lieutenant-Governor, had with characteristic firmness, pursued the most vigorous measures, in support of religious toleration; and had dismissed from His Majesty's Commission of the Peace, the two Magistrates who had illegally committed the Missionaries to prison.

We understand that the ANNUAL DISTRICT MEETING of the Wesleyan Missionaries, for the New-Brunswick District, will be held on the 14th May next, at St. Stephen, in the County of Charlotte, instead of being at Sackville, in the County of Westmorland, as was formerly intended.

## MARRIED.

At Murfreesborough, N. C. on the 8th inst. Mr. WILLIAM HARRISON, of Shelburne, N. B., to JULIA, fourth daughter of the late David Merritt, Esq. of this City.

On the 17th inst. at St. Andrews, by the Rev. Jerome ALLEY, ROBERT RANKIN, Esq. of this City, to ANN, eldest daughter of the late JOHN STRANG, Esq. of the former place.

On the 17th inst. by the Rev. Dr. Burns, Mr. WILLIAM THOMPSON, to MISS MARGARET O'NEIL.

On Monday evening, by the same, Mr. JAMES LAWTON, to MISS SARAH RUYSTIN.

## DIED.

At Grenada, on the 25th December last, in the 30th year of his age, Mr. WILLIAM THOMPSON, Book Maker, of this City; he has left a wife and one child to lament their loss.

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