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*C. H. McLaughlin*

# 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 7, 1829.

NO. 7.

## BIOGRAPHY.

### MEMOIR OF THE REV. JAMES MORGAN.

[CONCLUDED.]

As Mr. Morgan was far advanced in years when he resigned the pastoral charge of the Baptist church in Bridgewater, he very properly relinquished all thoughts of serving the church of God again as a regular minister, and spent the remaining part of his life in comparative retirement. His heart, however, was still in the work of the Lord; and, aged and infirm as he was, he preached occasionally wherever Divine Providence opened his way.

It is now more than two years since his usual strength and vigour began very visibly to decline; and for the last year, very rapidly indeed. He was, however, a few months since, after a threatening fit of illness and disorder, during which he enjoyed much of the presence of God and the joys of his salvation, to deliver an affecting exhortation at the Methodist chapel in Bridgewater, which will never be forgotten by many that heard it.

In his declining state, and especially towards the close of life, it is scarcely possible for me to describe his placid resignation to the Divine will; his patience and meekness under severe afflictions, the sweetness of his spirit, and his kindness and thankfulness to all around him. Every passion seemed extinguished but that of love. In the many interviews I had with him during his last illness, I generally found him calm and resigned, and often peaceful and happy. As Christ had been so very precious to him in life, so he was inexpressibly precious to him when drawing near to the confines of the grave.

Amidst all his pains and sufferings, the gracious presence, the sealing influence, and precious promises of Jesus, afforded him sufficient support and encouragement. Even on the brink of eternity, he would frequently exclaim, "Precious Jesus! precious Jesus!" And it was evident to all around him that he spoke with the deepest sensibility of the blessing, and the overflowings of a grateful heart. On the 30th of January, 1817, he sweetly departed this life, in the glorious hope of immortality and eternal blessedness, aged 81 years.

It remains for me to draw a brief outline of his character, both as a minister and a Christian:—

First as a minister. As I had not the happiness of being acquainted with Mr. Morgan in the meridian of his life, I cannot with accuracy speak much from my own knowledge of his ministerial talents. So lately, however, as the last spring, when he was in the 81st year of his age, I heard him preach a sermon which greatly surprised me; and making every allowance for age and infirmities, I conclude, from what I then heard, that his abilities as a preacher, when in the full vigour of his mental powers, must have been very respectable. And I am credibly informed, that this was in reality the case. His natural abilities were sound and good. He had a clear understanding, a penetrating judgment, and a retentive memory. In the character of a minister, he was faithful and laborious. His discourses were addressed to the heart, as well as to the understanding of his hearers; and while he strongly asserted, the honours of free grace, he earnestly contended for the necessity of good works. Mr. Morgan usually spent a month in London, in the early part of his life, and preached at Doctor Stennet's, Mr. Wallis's, Mr. Booth's, and other chapels of the regular Baptists. His gift in prayer was uncommon. Few, I believe, who over attentively heard him engage in that solemn duty, will easily or soon forget with what variety, spirituality, and Divine fervor, he would pour out his soul to God. With what admiration (at some happy seasons especially) have we heard his sacred eloquence at a throne of grace. His prayers evidently flowed from the fulness of his heart, and plainly showed, that the noblest passions of his soul were kindled into a blaze of devotion.

In drawing Mr. Morgan's character as a Christian, I own that it is out of my power to do justice to the

subject. The following I believe, is correct as far as it goes.

He was a man of genuine simplicity, and exemplary piety. His religion was that of the heart; sincere, unaffected, and truly spiritual. By the grace of God, he had cast off the works of darkness, and put on the whole armour of light. All manner of sin was detestable in his sight, and it was as much the sincere desire of his soul to be saved from sin, as to be saved from hell. He was constantly under the influence of love to his adorable Redeemer. The love of Jesus ruled in his heart, and was therefore uppermost in his mouth. He loved to be talking of him, and telling of his salvation all the day long. And all he spoke had a warmth, and life, and power in it, which shewed that it came from his heart. It was impossible to sit any length of time in his company, without catching some of the holy flame.

In short, Mr. Morgan was an excellent Christian. In a deep dependence on the grace which is in Christ Jesus, he practised what he professed, and his piety shone most conspicuously in the purity and rectitude of his moral conduct. In this outline of his Christian character, it might be justly deemed an unpardonable omission, were I not to notice his deep and constant communion with God. Prayer was his element, and he never appeared to enjoy himself more, than when engaged in that duty. It may with propriety be said of him, that he prayed without ceasing. Not satisfied with family devotion, which was never neglected by him, he many times in a day retired to his closet to commune with his Saviour; and was often so blessed in his private devotions, that he frequently came from the Divine presence in an ecstasy of joy, and praise, and love. And yet, notwithstanding all the glorious manifestations of mercy and love with which he was favoured, no man could have a lower opinion of himself. He was poor and vile in his own eyes, and was constantly sensible of the need of Christ's blood to cleanse him every day, and every hour, as the vilest sinner in the world could be.

I shall conclude with a few observations on his liberality and truly catholic spirit.

Although he was a Calvinist in principle, and a decided advocate for adult baptism, which he steadily adhered to, to the latest period of his life, yet he embraced those who differed from him, with respect and affection. He had a heart too large to be confined within the narrow limits of a party. He sincerely loved good men of every denomination, and was ever ready cordially to say, "Grace be with all them that love the Lord Jesus Christ in sincerity." As a proof of this, he contributed handsomely to the erection of a Methodist Chapel in Bridgewater, lodged and boarded one of the itinerant preachers in his own house, free of all expence to the society, permitted our people to hold a prayer-meeting in his dining-room, and constantly attended himself; and regarded all the Methodists, both preachers and people, as brethren in Christ Jesus.

And shall the name of this honorable and useful disciple of Jesus be forgotten? No! no! his memory will be for ever dear to us that knew his worth, and we hope to meet him in that blessed world, where parting shall be no more.

## MISSIONARY INTELLIGENCE.

### SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD,

[CONTINUED.]

In the year 1823 the first serious blow was given, by the death of the Rev W. Johnson and the Rev. Henry Daring, to the prosperity of the Mission among the Liberated Africans. They had been in charge from the year 1816 of the two chief Settlements, Regent and Gloucester, containing nearly 3000 Africans. Whoever will turn to the statements under the head of Sierra Leone in our Surveys from 1817 to 1824 inclusive, and will consider those statements and documents there referred to in the Vo-

lumes immediately preceding each respective Survey, will be satisfied that the Settlements in general, and those especially of Regent and Gloucester, gave evidence of actual prosperity and promise of increasing intelligence and piety, which deeply affected every competent judge who witnessed their condition. The death of the two distinguished Missionaries who had acquired the full confidence and affection of the people of Regent and Gloucester, with the subsequent continual changes from the death of their successors and the Labourers at the Villages of Liberated Africans the necessity of employing incompetent Teachers and frequently the want of all Teachers, the heavy burden of the civil superintendance of the Settlements which exhausted the strength and spirits of the Missionaries, the great difficulty of understanding the Africans and of making themselves intelligible to the objects of their charge, which was continually aggravated by new comers, and added to all this the measure adopted for the sake of economy by General Turner of throwing the Africans prematurely, as we conceive, on their own resources with the injurious effect of causing them to wander from their Teachers in search of employment and subsistence—those things, which form the principal features of the sad history of the years 1824 and 1825, presented the Settlement to the Commissioners, at the beginning of 1816, under circumstances, which however faithfully and candidly they might be stated, yet could not possibly be duly appreciated without constant recurrence to these and other causes of a like nature. The peculiar circumstances of these Villages require, under every advantage of able, beloved, and sufficiently numerous Teachers, the utmost efforts to maintain any measure of progress however slow; for the continual infusion of muddy streams into the waters which such Labourers would be toiling to cleanse, by the constant accession of half-barbarized people who understood not a word of the language of the Teacher nor the Teachers a word of theirs, rendered their toil almost as hopeless as that of the fabled Danaides, were it not that they were sustained and prospered by a higher Power; nor, in truth, could any such effect have been produced as was actually manifested, unless by the energetic influence on rude minds of the all-subduing principles of the Gospel. Let it be remembered but for a moment, how dependent communities even in a Christian Country are on the adequate supply of competent and beloved instructors, and how soon and extensively the sad proofs appear among them of the ignorance and waywardness of the mind under the want of such instructors, and no one who judges rightly in this matter will fail to acknowledge that the wonder, in reference to the Liberated Africans, is, not that they were found so far below the representations which were true of their state a few years before, but that their condition was not actually much worse.

The reader will now be prepared for the melancholy account which the Commissioners give of the want of Instructors at the time of their visit, and will understand the cause of that almost utter absence of oral or written information of which they complain: they state—

Independently of Freetown, but including the Isles de Los and Bananas, the number of Settlements which have at different times been made is fourteen. On the arrival of the Commissioners in the Colony, and during their tour of the villages, six only of these had Superintendants, of whom two were men of colour; two had European Schoolmasters, but not in charge of the villages; and the remaining six were altogether without European or any eligible persons in charge. It was only from the six having Superintendants, that returns could be obtained (according to a form which was given them) explanatory of the state of the Settlement; and much of the information contained in these was afterward ascertained to have been, and could only have been, matter of opinion and conjecture.

In the various changes which had occurred, from the deaths or otherwise, no documents appear to have remained, from which the Superintendants could ascertain the line of conduct pursued by their predecessors, or appreciate its value by the results. A general register is preserved in the office of the Chief Superintendent; but it is nearly impossible to trace the Negroes in the Villages, by their names as registered in Freetown; or consequently to determine by this means the period at which they were located, or otherwise provided for.

The Settlements appear to have been made in the following order—

Leicester, 1809—Regent, 1812—Gloucester, 1816—Kissey, 1817—Leopold, 1817—Charlotte, about 1818—Wilberforce, 1810; re-organized, 1818—Bathurst, 1818—Kent, 1819—York, 1819—Wellington, 1819—Hastings, 1819—Isles de Los, 1819—Banann Isles 1820.

It was found difficult to ascertain the precise date when the village of Wilberforce was first settled; but, from the statement of some of the villagers, this appears to have taken place during the administration of Governor Columbine, consequently about the year 1810. It is said to have been re-organized in 1818; but no trace of this re-organization now remains: on the contrary, it presents the appearance of greater neglect and decay than any of the other Mountain Villages, though it is among the first established, and, in soil and situation, at least equal to any of them.

In April 1826, the number of Clergymen residing in the Colony was six, all of the Church Missionary Society; of these, three were foreigners of the Lutheran Church: and three were Englishmen: two of the latter, who were lately from England, had lost their wives; and were themselves attacked with fever almost immediately after their arrival, so that there was only one English Clergyman then officiating.

At the same period, the number of Sectarian Preachers was nine: with thirteen Assistants, called "Exhorters." Of those, one only (the Wesleyan Missionary) was an European: the others were all colonists, principally Maroons and Nova Scotian Settlers. They officiated in twelve Chapels or Preaching Houses, of which four were understood to belong to Wesleyan Methodists; five to Methodists not concerned with the Wesleyan; two to the Baptists; and one to the "followers of Lady Huntingdon."

All these last Teachers belonged to Freetown and its immediate vicinity.

There are some general remarks of the Commissioners on the provision made for Religious Instruction both in Freetown and in the Villages, which we shall notice on another occasion, when we hope to enter more at large into the subject than can be done in the Survey: their general estimate of the State of Education we shall also notice hereafter; as the Appendix, not yet printed, contains documents to which they refer. Under the head, however, of each Settlement of Liberated Africans, we shall quote the chief part of what the Commissioners report thereon, and also of what is stated in reference to each Settlement in the Report of the Missionaries before mentioned, distinguishing each quotation at the end by the respective words "Commissioners," and "Missionaries."

The death of the Governor, Sir Neil Campbell, was stated at pp. 567, 568 of our last Volume: Lieut. Col. Lumley is Acting Governor. Some other changes have taken place. Lieut. Col. Denham, (see p. 8 of the last Volume) on landing assumed the department of General Superintendent of Liberated Negroes, and Manifests, as his predecessor Mr. Ruffell long did, great interest in their improvement. Mr. Ruffell became Colonial Secretary, but has since resigned that office; and has been succeeded therein by Mr. Walter W. Lewis: Mr. Ruffell acts as Chief Justice.

We notice the following passages in reference to the Colony in the last Report of the Bible Society—

From Sierra Leone, the sum of £74 4s. has been received: the Auxiliary in that Colony has distributed, since its last Report, 299 Bibles and 285 Testaments; and it will be among the early duties of the Committee to vote a fresh grant to this interesting people.

#### CHURCH MISSIONARY SOCIETY.

Soon after the arrival of Sir Neil Campbell in the Colony, in August 1826, conceiving that he could place the EDUCATION OF THE LIBERATED CHILDREN on a more economical footing, and yet render it more efficient by forming them to early habits of industry. His Excellency directed, as was stated in the last Survey, that the Boys should not be retained at School beyond the age of 10 or 12 years; but should then be distributed among the Liberated Adults, with a view to their being actively employed: a considerable reduction in the number of scholars took place in consequence.

The system which had been till that time pursued, was, at the close of that year, entirely changed. That system had been as follows—

All the children, those excepted who lived with their parents, were placed under the entire control and care of the Society's Labourers, from the time of their being landed from the slave-ships; and were thus preserved from the contaminating example of their still-heathen countrymen, while opportunity was afforded to the Missionaries of ascertaining the disposition of the children and of making early impressions on their minds: all were taught to pray, to keep the Sabbath Day holy, and to reverence the Name and Word of God; and there can be no doubt but that it is this watchful care over their tender years and the religious instruction communicated in the schools, which have rendered many who have now left them respectable and well-behaved members of society, even where evident proofs of real conversion to God may not yet be afforded.

But, on the First of January 1827, another course was adopted. His Majesty's Government (see p. 69 of the Twenty-fourth Report of the Society) had undertaken to "provide, in each of the Country Parishes, for the education of its inhabitants, & for their civil superintendance, under the authority and direction of the Clergyman." The Governor apprized the Missionaries, that from the day above mentioned, he should, in pursuance of this agreement, release them from the charge of Education, and should employ therein only persons of colour.

In connection with the new system for the schools, fresh regulations were adopted in reference to future arrivals of Liberated Adults: instead of receiving rations as others had done, they were to be provided with needful clothing, and to be paid each 3d. per day; the women for three months and the men for six, when all were to be thrown on their own resources. The persons to be placed in charge of the Villages were to be named Managers; and were to have where requisite, Sub-managers to assist them. Hotels were to be established in Wellington, Hastings and Waterloo, in order to ensure accommodation at fixed charges.

With reference to the Children the following Regulations were announced:—

All children under 15 years of age, and who until after that age shall be considered incapable of providing for themselves, are to be given out to Old Settlers; who shall receive for them an allowance (for food and clothing) of 3d. each per day; to be paid weekly by the Manager, in advance. Two days in the week, they are to work for the Managers, and four days for those who have the charge of them. After they have obtained the age of 15, they will be released from the superintendance of their adopted parents, a lot of land will be given them, and they will be expected to provide for themselves.

The Hours of Instruction for those above 15 years of age, on week days, are to be from eleven till twelve o'clock, and from one till three in the afternoon: considering their age, it is useless to appropriate to them a greater number of hours, as they are composed, either of persons who arrive at an early age and only require to keep up the recollection of their instruction at School, or of those who have arrived at a much later period of life and to whom it can be of very little use: with either class compulsion is of no avail.

For those under 15 years of age, the Hours of Instruction are to be, on week days, from nine o'clock in the morning until twelve, and from one till three in the afternoon.

[TO BE CONTINUED.]

#### EPISCOPAL MISSION TO GREECE.

We learn that the Rev. J. J. ROBERTSON, having been appointed by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church,

as an Agent to visit Greece, with the hope of opening a Mission there under the auspices of that Society, sailed from this place on Wednesday morning, in the brig Toncos, for Smyrna. Mr. R. will land at Malta.

We rejoice that the Episcopal Church in this country is at length doing something for Foreign Missions. They have had a Domestic and Foreign Missionary Society for several years; but Mr. Robertson is the first Missionary who has in their service gone to Foreign parts. The Episcopal Church in England has done nobly for the Foreign Missionary cause; and we hope the reasons, which may have heretofore prevented that Church in this country from sending Foreign Missionaries, may no longer exist; but that she will henceforth take her place among other denominations in the great work of evangelizing the heathen.

To those who know the character and qualifications of the Agent, who is now on his way to Greece, his appointment must have afforded the highest gratification. He is peculiarly fitted for the undertaking, and has a strong predilection for the work in which he is engaged.

Mr. R. graduated at Columbia College in the city of New York in 1816, and pursued his theological studies under the venerable Bishop Griswold. His health rendering it necessary for him to travel, he spent two years chiefly on the continent of Europe and in Popish countries, having but one great object directly in view,—the restoration of his health,—but acquiring, at the same time, almost imperceptibly, a familiar acquaintance with the modern languages of Europe, and imbibing a lively interest in the spiritual welfare of those benighted though beautiful lands, which fit him, pre-eminently for his present work. After returning to this country, he was admitted to holy orders, and ministered for a while in Virginia; but the state of his health compelled him for a time to suspend his ministerial labours, and he was appointed Professor of Languages in the University of Vermont. But from this source of usefulness, he was obliged to retire, owing to the severity of the climate. His low state of health, and his long cherished desire of devoting himself to some mission in the Mediterranean, very nearly led to his acceptance of an appointment to that quarter from the Ladies' Jews Society of Boston. Unforeseen obstacles, however, led to the failure of this favourite object; and he has since been engaged in a classical school in Baltimore. The mildness of the climate and his exemption from pulpit labors have entirely restored his health; and an opening has now presented itself for the accomplishment of the desire of his heart.

Mr. R. has all along been acquiring such familiarity with languages generally, with the ancient Greek and the modern languages of Europe in particular; he has been so severely disciplined in the school of affliction, and been so often constrained to consecrate himself in heart and intention to the missionary enterprise, that his meekness and fitness, in every way, for the work before him, has almost appeared to be the very purpose and design of the trying changes of his eventful lot.

In many points of view this mission appears invested with very special interest. It is undertaken in behalf of an injured and oppressed people, in whose favour the sympathies of our country have been deeply enlisted. And it appears at a period highly eventful and propitious, in the history of their emancipation and improvement." We can only add, we wish Mr. R. God speed, and hope his success will be equal to his desires.

#### ESTABLISHED CHURCH OF SCOTLAND.

LETTER OF THE GENERAL ASSEMBLY ON THE DUTY OF PROPAGATING THE GOSPEL.

[Concluded.]

Motives and Encouragements.

We have said nearly all that we can believe to be necessary. For, in taking leave of the subject, and of you, we feel that there are Motives and Encouragements, arising out of the work itself to which we exhort you, that will have a more powerful effect on your minds than any words or arguments which can be employed. It seems impossible, that, in this case, we should not have one common feeling; for it is a feeling which has its origin in the law of our nature. Having our own Hope in Christ and His Salvation, it would be altogether unnatural that we should not

have a desire to communicate this blessed hope to those, who, with ourselves, have One Common Father—whom God hath created. Is it possible, that we can rely on the merits of Christ as a Saviour, for the exercise of that mercy and grace, by which alone we can be delivered from everlasting misery and made partakers of everlasting happiness, without our earnest desire to also know the Way of Salvation through Him to others who partake of our common nature? Or is it possible, that this benevolent desire should not be promoted and strengthened by the precious hope of advancing, at the same time, the honour of Him who redeemed us? Is it possible, that the promise of the Spirit of all grace to strengthen and prosper us in every righteous undertaking; and the more special promise imparted to us by our Heavenly Master, in reference to this most blessed work; that He will be with us always even unto the end of the world, should not effectually encourage us in such labour of love? Or is it possible, that the assurance, which is given us, of the ultimate and universal prevalence of the Redeemer's Kingdom, should not establish our minds in the use of all wise and righteous means for hastening that happy time when the knowledge of the Lord shall cover the earth?

In the full confidence, Brethren, that, in this case, the expression of your hearts is in unison with ours, we commend you to Him that is able to do for you exceedingly abundantly above all you ask or think.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1827.

STATE OF THE FUNDS.

| Receipts  |  | £              | s.       | d.       |
|---|--|----------------|----------|----------|
| United Kingdom  |  | 38,023         | 3        | 9        |
| France  |  | 10             | 14       | 9        |
| Gibraltar   |  | 55             | 6        | 0        |
| West Africa   |  | 19             | 15       | 0        |
| South Africa  |  | 206            | 10       | 7        |
| Malta   |  | 23             | 7        | 9        |
| Madras  |  | 389            | 15       | 3        |
| Ceylon  |  | 95             | 6        | 6        |
| Australasia   |  | 415            | 14       | 8        |
| West Indies   |  | 1361           | 8        | 11       |
| British America   |  | 902            | 1        | 4        |
| For Chapel in Barbadoes   |  | 702            | 3        | 8        |
| Legacies  |  | 495            | 1        | 10       |
| Dividends   |  | 387            | 17       | 6        |
| A Friend, on Annuity  |  | 100            | 0        | 0        |
| <b>Total</b>  |  | <b>£43,235</b> | <b>7</b> | <b>5</b> |
| Payments.   |  | £              | s.       | d.       |
| Missions—   |  |                |          |          |
| Irish   |  | 2373           | 14       | 4        |
| Continental   |  | 447            | 3        | 10       |
| Gibraltar   |  | 334            | 14       | 9        |
| West Africa   |  | 846            | 4        | 11       |
| South Africa  |  | 3418           | 10       | 0        |
| Mediterranean   |  | 868            | 0        | 9        |
| South-India   |  | 285            | 0        | 0        |
| Ceylon  |  | 727            | 2        | 9        |
| Australasia   |  | 4523           | 9        | 11       |
| Polynesia   |  | 1032           | 11       | 0        |
| West-Indies   |  | 12,844         | 6        | 1        |
| British America   |  | 3884           | 16       | 9        |
| Labrador  |  | 93             | 10       | 0        |
| Advances to be received   |  | 732            | 4        | 6        |
| Widows and Children   |  | 294            | 0        | 0        |
| For Returned Missionaries   |  | 516            | 9        | 4        |
| Publications  |  | 2403           | 14       | 10       |
| Salaries, Interest, House Expenses, Postage, Carriage, Annuities, and Incidentals |  | 2580           | 13       | 3        |
| <b>Total</b>  |  | <b>£47,087</b> | <b>9</b> | <b>6</b> |

Urgent Plea for Increased Funds.

The amount received falls below that of the last year. This deficiency the Committee lament: and they would press upon the Collectors and Official Characters and Friends, respectively, the necessity of actively renewed and zealous exertions to increase the funds of the Society during the ensuing year; not only to meet the present exigency, but also to enable the Committee to embrace those widely-extending fields of Missionary Occupation, so astonishingly opening before them, and offering such peculiar and irresistible claims upon them as Chris-

tians and us Englishmen. Noble examples of effort and contribution, both at home and abroad, have, of late, been offered by other Societies, to meet the depreciated state of their different funds and to enlarge their spheres of action; and their exertions have been crowned with the most distinguished success: these examples, the Committee have confidence, will be cheerfully followed. They feel it, however, to be their duty to impress on the friends of the Society in every place, that the present Missions cannot be maintained in full and efficient activity, nor new openings embraced, to which the attention of the Committee has been most pressing, and affectionately called, unless renewed exertions are made in all the Auxiliary and Branch Societies.

The Committee have not, in the course of the year, so greatly increased the number of Missionaries as in former years, or engaged in many new enterprises: they felt that, greatly as the liberality of their friends had increased, the enlargement of the work abroad had raised the expenditure quite up to the level of the receipts—a circumstance which will render it impracticable greatly to extend our enterprises, by planting the Gospel of our Saviour in new places, however desirable the experiment and favourable the opening; except as the Foreign Stations become more able to meet their own expenses, and the Funds at Home, by the blessing of God, experience a considerable increase.

Missionaries sent out in 1827.

To New Zealand: Mr. and Mrs. Cross.—Van Diemen's Land: Mr. and Mrs. Scholfield.—West-Indies: Mr. John Wood, Mr. and Mrs. Vigin, Mr. Lofthouse, Mr. and Mrs. Pugh, Mr. and Mrs. Brownell, Mr. and Mrs. Rule, Mr. and Mrs. Hornbrook, Mr. T. Johnston, and Mr. St. Denis Bauduy.—British America: Mr. W. Smith, Mr. W. Webb, Mr. W. Smithson, Mr. Michael Pickles, and Mr. John Tomkins.

Missionaries employed by the Society.

Ireland, 22—Sweden, 1—France, 5—Gibraltar, 2—West Africa, 3—South Africa, 12—Mediterranean, 3—South India, 6—Ceylon, 21—Australasia, 11—Polynesia, 2—West Indies, 55—British America, 47. Total 190.

Members of the Society at Mission Stations.

France, 114—Stockholm, 7—Gibraltar, 50—Gambia, 43—Sierra Leone, 94—South Africa, 361—Malta, 38—Zante, 8—Madras, 130—Negapatam, 38—Bangalore and Seringapatam, 63—Ceylon, 452—New South Wales, 121—Van Diemen's Land, 36—Tongaahoo, 5—West-Indies, 28,424—British America, 4846. Total 34,892.

Increase of Scholars.

The returns of the numbers of children in the Mission Schools are not complete: but the number actually reported amounts to from 16 or 17,000, being several thousands more than were given in the Reports of the last year, and affording the most pleasing proof of the prosperity of the Schools, in general, and of the rapid advancement of youthful instruction.

Encouragement from Success.

Such is the general outline of the character, state, and prospects of the different Missions connected with the Society. They occupy upward of 100 Principal Stations, in different parts of the world; on which, usually, a considerable number of other places are dependent, and receive more or less of the attention of the Missionaries and of the subordinate Labourers who act under their direction. Their general prosperity calls for the special acknowledgments of the friends of the Society, by whose liberality they have been supported, and in whose prayers they have been offered to God, the Author of all good. The labourer abroad has not spent his strength for nought; nor have zeal and charity glowed in vain at home.

Happily the blessing of God, shed abundantly upon the labours of all the Missionary Societies, without distinction, and upon the preaching of Christ by His servants of every name, has refuted all the predictions of failure, which formerly were resorted to in order to chill their exertions. In unity of spirit and in the bond of peace, without contention and without rivalry, joining in one another's triumphs, and sympathizing in one another's difficulties, the Messengers of the Churches have spread themselves over an immense space: and cultivated in every

variety of climates, the long-neglected minds of men in almost every state of society, and under every profession of false religion; and, in every place, God has caused them to triumph by Christ, and to manifest the favour of His adorable name; a saviour, too, of life unto life, to Jew and Greek, Barbarian and Scythian, bond and free. Thus, in our day has it been even demonstrated, that the conversion of all nations to the obedience of faith is not only possible, but even certain, provided the Church of Christ distrusts not the spiritual weapons of her warfare, and constantly recognises His hand in this work, whose work in so exclusive a sense it is.

Tribute to the Memory of the late Joseph Butterworth, Esq. M. P.

The Committee feel that they do but express the sentiments of the whole Society, while they record their grateful testimony to the excellent character and public usefulness of their departed and venerated friend. To the Cause of Missions, and to the concerns of this institution, he especially devoted himself. His counsel, his influence, and his exertions, were all consecrated to its service: it was identified with his joys and hopes; and he surrendered, without regret, the engagements of public life, in the anticipation of having a larger portion of time to devote to its extension & success. That purpose He, who determines the ways of men, did not permit him to live to execute; but, by that affecting expression of his interest in objects connected with the salvation of men, he at once showed the deep and solemn regard which he maintained for things of eternal moment, and left to us an edifying instance of perseverance in these benevolent cares to the end of life. The Committee, who laboured with him in the regular management of these Missions, can never forget the warmth of his zeal and the prudence of his counsels. Knowing that the work was of God, and that it had His glory and the accomplishment of His designs for its objects, and deeply affected with the vice and wretchedness of man in every part of the world, he was the first to lead to new and hopeful enterprises of Missionary Zeal, and the last to doubt whether the effort would be crowned by the blessing of God or be supported by the liberality of His people. The loss of such a man while life seemed still to promise years of usefulness, is a subject of sincere regret; but his example lives—his example of faith in God; of love to the family of Christ, however distinguished by names and forms; and of charitable exertion in the holy cause of extending the Kingdom of Christ, and of filling the world with its truth and saving influence. Happy are the living who thus connect themselves with interests which know no limit but eternity: and happy are the dead, the fruit of whose prayers, and liberality, and efforts, is following them to the pure world, where the extended plans of Heaven in the redemption of our race are clearly known, where they are adoringly contemplated, and in which they all terminate.

(To be Continued.)

Extract of a letter from A. P. dated Hamilton, N. Y. January 3, 1829:—"I ever hail with joy the arrival of your weekly visiter. Its heart-cheering intelligence of the victories of the cross, particularly in the missionary enterprises, often constrains me to say with tears of joy, WHAT HATH GOD wrought! Not a piece is published, especially in relation to this subject, one would think, but what must move the coldest heart with heavenly emotions. A few years since we read but little else than the collection and expenditures of money, the departure of missionaries, the establishment of schools, &c.; but now we read with gladdened hearts and overflowing eyes, of the songs and shouts of the redeemed, the voices of victory from the wilderness! O this is ravishing, transporting, inexpressibly delightful! Whatever else, therefore, you may suppress, never let me be deprived of this heart-reviving intelligence. Give us all you get. Your missionaries need not fear of exciting disgust by the repetition of such news." We hope some of our Missionaries will take the hint, and be more frequent in their communications. They know not how much good they do by letting us hear of every intimation of the reforming effects of their ministrations, especially among the natives of our wilderness.—Chr. Ad.

MISCELLANY.

OF THE SOLAR ECLIPSE IN 1724.

Dr. STOKELY, by whom the following account was written, and afterwards sent to his friend, Dr. Edmund Halley, remarks thus concerning it:—"According to my promise, I send you what I observed of the solar eclipse, and proposed to myself only to watch the appearances that nature would present to the naked eye upon so remarkable an occasion, and

which generally are overlooked, or but grossly regarded.

"I chose for my situation Haradon Hill, near Ambsbury, and full east from Stouzhonge Avenue.—Before me lay the vast plain on which that celebrated work stands, this being the highest hills hereabouts, and nearest the middle of the shadow. About 20 miles west of me lay Clay Hill, which rises pretty high above the horizon, and being near the central line of darkness, afforded sufficient notice of its approach.

"Having two men in company looking through smoked glasses, (though the day was cloudy, yet we had some gleams of sunshine,) we soon perceived that the eclipse was begun, when by my watch I found it half an hour past 5 P. M.\* and accordingly from thence the progress of it was visible, and, very often, to the naked eye, the thin clouds doing the office of glasses. From the time of the sun's body being half covered, there was a very conspicuous circular iris round the sun, with perfect colours.

"On all sides we beheld the shepherds hurrying their flocks into fold, the darkness coming on; for they expected nothing less than a total eclipse for an hour and a quarter.—When the sun looked very sharp, like a new moon, the sky was pretty clear in that spot; but soon after, a thicker cloud covered it, at which time the iris vanished. Clay Hill, before mentioned, grew very dark, together with the horizon on both sides, (that is, to the north and south,) and looked blue. In a few seconds, Salisbury Steeple, (six miles off, southward,) became very black, Clay Hill quite lost, and a most gloomy night, with full career, came upon us. At this instant we lost sight of the sun, whose place among the clouds was hitherto sufficiently distinguishable, but now not the least trace of it to be found, no more than if really absent. Then I saw by my watch, with some difficulty, and only by help of some light from the northern quarter, that it was 6 hours 35 minutes. Just before this the whole compass of the heavens and the earth looked of a lurid complexion, properly speaking, for it was black and blue: there was likewise in the heavens, among the clouds, much green interspersed. The whole appearance was very dreadful, and as symptoms of sickening nature.

"Now I perceived us involved in total darkness and palpable. Though it came quick, yet I was so intent that I could perceive its steps, and feel it, as it were, drop on us like a great dark mantle; and the horses that we held in our hands were very sensible of it, and crowded close to us, starting with great surprize. As much as I could see of the men's faces that stood by me, they had a horrible aspect. At this instant I looked around me, not without exclamation of admiration, and could discern colours in the heavens; but the earth had lost its blue, and was wholly black. For some time, among the clouds, there were visible streaks of rays, tending to the sun, as their centre; but immediately after, the whole appearance of the earth and sky was entirely black. Of all things I ever saw in my life, or can by imagination fancy, it was a sight the most tremendous.

"All the change I could perceive during the totality, was, that the horizon, by degrees, drew into two parts, light and dark; the northern hemisphere growing still longer, lighter, and broader; and the two opposite dark parts uniting into one, and swallowing up the southern enlightened part.

"At length, upon the first lucid point appearing in the heavens, where the sun was, I could distinguish very plainly a rim of light running alongside of us a good while together, or sweeping by our elbow from west to east. Just then, having good reason to suppose the totality ended with us, I looked on my watch, and found it to full three minutes and a half more. Now the hill tops changed their black into blue again: immediately we heard the larks chirping and singing very briskly for joy of the restored luminary, after all things had been hushed into a most profound and universal silence.

"The heavens and the earth now appeared like morning before sunrise, of a greenish cast; but rather more blue interspersed; and the earth, so far as the verge of the hill reached, was of a dark green, or russet colour.

"After about the middle of the totality, and so after the emersion of the sun, we saw Venus very plainly; but no other star.

"The cloudiness of the day added much to the solemnity of the sight, and which incomparably exceeded, in my apprehension, that of 1715,† which I saw very perfectly from the top of Boston steeple, in Lunconshire, where the air was very clear."

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#### REMARKS ON THE SURFACE OF THE GLOBE.

Where ends this mighty building? Where begin  
The suburbs of creation? Where the wall  
Whose battlements look o'er into the vale  
Of non-existence, nothing's strange abode?  
Say, at what point of space Jehovah stopp'd  
His slacken'd line, and laid his balance by;  
Weigh'd worlds, and measur'd Infinites, no more!

YOUNG.

The more we examine the several apartments of our great abode, the more we shall be charmed with the wisdom, and fearfully impressed with the existence of Him who ordereth the nicest economy to combine with the most boundless profusion, and have ample reason to say with the royal Psalmist, "The works of the Lord are great, sought out of all those that have pleasure in them." In many instances, we are charmed with the works of art, and the skill of man. But art is dim-sighted in her plans, and defective even in her most elaborate essays, when compared with nature, or nature's sublime Author. He is, indeed, a designer and a workman that needs not be ashamed. His eye strikes out ten thousand elegant models, and his touch executes all with inimitable perfection. Yonder the hills, like a grand amphitheatre, arise pompous and magnificent; some clad with mantling vines, some crowned with towering cedars, some ragged and mis-shapen rocks, whose lofty summits aspire beyond the eye of man, or yawn with terrific subterraneous dens. At a great distance the mountains lift their frozen brows, or penetrate the clouds with their tremendous peaks. The vineyards swell into a profusion of clusters; some tinged with the deepest purple; and delicately clouded with the most beautiful azure. The vine requires a strong reflection of the sun-beams, and a very large proportion of warmth. How commodiously do the hills and mountains minister to the purpose! May we not call these vast declivities the garden-walls of nature? which far more effectually than the most costly glasses, or most artful green-houses, concentrate the solar heat, and complete the maturity of the grape.

"Thy parent hand, thy forming skill,

Firm fix'd this universal chain:

Else empty, barren darkness still

Had held his unmolesated reign.

What's'er in earth, or sea, or sky,

Or shuns, or meets, the wandering thought.

Escapes, or strikes the searching eye,

By THEE was to perfection brought!"

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#### ACCOUNT OF PERUVIAN BARK.

"Not a tree,  
A plant, a leaf, a blossom, but contains  
A folio volume. We may read and read,  
And read again, and still find something new—  
Something to please, and something to instruct."

"It is not certain how the qualities and use of this remarkable bark came first to be known, but it is the common opinion, that, before the arrival of the Spaniards, it was used by the Indians in the cure of intermitting fevers and agues, which are frequent in the damp parts of Peru. According to Spanish accounts, however, the virtues of the Peruvian bark were discovered in the following manner:—

"The tree which produces this noble specific grows in the inland parts of Peru, on the mountains of Loxa. It is also called *Quinquina Cinchona*, i. e. fever wood. It is a pretty tall tree, and has a trunk rather thicker than a man's thigh, tapering from the root upwards, and free from branches till near the top. The bark is of a blackish colour on the outside, and sometimes mixed with white spots, from whence commonly grows a kind of moss, which the Spaniards call *barbas*.

"Near the town of Loxa," says a sensible writer, "was a lake surrounded with Cinchona trees, which,

† The total eclipse of 1715 happen'd on the 3d May, at 9 P. M. before which there had not been a total eclipse of the sun visible in Britain since that of July, 1684, and none before that for many years. It is worthy of adding, by way of a curious remark, that on the 14th of September, A. D. 1186, all the planets then known were in conjunction in Libra, the only circumstance of this kind on record.

being blown down, or accidentally thrown into the lake, communicated a bitter taste to the water, so that the inhabitants, who used to drink it, could no longer use it; but a certain Indian, who had a violent fever upon him, and consequently an insense thirst, finding no other water, was forced to drink of this, by which he was perfectly cured. He related this circumstance to some of his neighbours, and several persons afflicted with fevers made the same experiment with the same success. Upon this they set themselves to discover what had given this febrifuge quality to the water of the lake; and found, in the first place, that a great number of trees had fallen into it; and secondly, that, as in a course of years, these trees being rotted in the water, it lost its bitter taste, and at the same time its virtue, they thence concluded that its quality was owing to the trees. They then infused all the parts of these trees in water, and found that their whole efficacy resided in the bark.

"This medicine, however, remained a secret to the Spaniards till the year 1640, when it was discovered by a soldier, who, by its means had the good fortune to cure the Vice-Queen of Peru of an intermitting fever, which had baffled the skill of her physicians. From this time, the Spaniards began to use it with wonderful success; and in the year 1649, father de Sugo, a Jesuit, then Procurator-General of his order, and afterwards Cardinal, brought it to Rome, upon which the society of Jesuits soon raised its reputation in Europe, and got a great deal of money in a short time, selling it for more than its weight in gold, and never parting with it but in powder, in order to disguise it better. At this juncture the physicians were divided with respect to the Peruvian bark, some looking on it as a Divine medicine, whilst others believed it dangerous, and even fatal in many cases; but its reputation suffered only through ignorance in the manner of preparing and prescribing it. For, about the year 1679, Mr. Talbot an English physician, brought it into vogue by the great number of cures he wrought about the court and city of Paris, with the powder prepared after his manner; the secret whereof was afterwards made public by the munificence of Louis IV. who rewarded Talbot for the communication with five thousand crowns. The reputation, indeed, which this medicine has universally obtained, has been chiefly owing to the judicious and successful experiments made by our English physicians."

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HEBER SOCIETY.—An Association with this name, in respectful remembrance of the late Bishop Heber, has lately been formed among the Students of the General Theological Seminary of the Protestant Episcopal Church of the United States. Its objects are—to obtain intelligence on the general state of Christianity throughout the world—to obtain facts relating to the history of the church—and to gain correct views on the philosophy of Missions.

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INTEMPERANCE is best combatted in its causes though best exhibited in its effects. Show me a people, simple in their modes of life, intelligent and industrious; a people who have minds and hearts which can be occupied and interested in rational and virtuous employments, a people untainted with bacchanalian poetry and licentious literature, unfettered with fashion, unmaddened with a spirit of hazardous speculation and gaming, a people who can feel, without the help of a tragedy; and be cheerful without a comedy, a jamb, or a boorish wake, and I will show you a people not easily drowned in the flowing bowl.

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A lady of feeble habits, who has been subject to heavy colds, for a long course of years, has, agreeably to the recommendation of a physician, for the two last years adopted a custom of *uniformly* bathing her face, neck and arms profusely in cold water every morning; and it is a fact which many be relied on, that since the adoption of this antidote, she has not experienced any cold whatever! The benefit of this process has, in her instance, been so salutary and grateful to her feelings, that she cannot withhold an admonition to her fair sisters, to do likewise; and will venture to predict from her own experience, that they will uniformly be conscious of a healthful glow, by stimulated circulation and invigorated spirits. But to produce substantial effects, the application must be thorough, and repeated every morning—indisposition not excepted.

He who professes to believe in Christ, yet lives a worldly or wicked life, is carried away with a delusion.

\* This eclipse happened on the 22d of May, when the sun sets at London 56 minutes past seven.

[From the London Courier.]

## THE BOOK OF JASHER.

SIR.—Having seen in your paper of the 8th instant, a paragraph extracted from the Bristol Gazette, announcing that an important and interesting discovery in biblical literature has been recently obtained, which will excite the attention of the Christian and the man of letters, viz: the Book of Jasher, mentioned in Joshua, chap. 10, and 2d Samuel, chap. 1, and that it was procured at an immense expence by Alcurin, the most eminent man of his time, from the City of Gazan, in Persia. I beg leave to inform you, for the satisfaction of those biblical students who may read your paper, whether Jews or Christians, that I am in possession of the book of Jasher in the Hebrew language, which I did not procure at an immense expence, but accident threw it in my way in meeting with an Israelite from Barbary who presented me with it, without knowing its value, and I am now translating it into English, and it will be published shortly, with the Hebrew on one side and the English on the other, with notes critical and historical—and what is rather extraordinary, I was this day busily engaged in translation, when a glance at your paper riveted my attention to this singular and unexpected paragraph, as I had made many previous enquiries concerning it to my literary friends and they had never heard of its existence. The Book, it seems, has been preserved by the Jews in the East, and some few copies were printed in Poland twenty years ago.

It is written in that plain and beautiful style that will sufficiently satisfy its great antiquity, and which is the chief cause of my publishing it, with the Hebrew text attached to it, and however much I venerate the sacred Scripture, and however infinite I consider the distance between this Book and the inspired Volume which we possess, I am still bold to declare that its language is equally beautiful, and throughout one hundred and sixty pages it keeps up the same chaste, elegant, and historical style as that much admired part of Scripture—the history of Joseph. It commences with the creation of man, containing very copious accounts of Jewish records, not at all mentioned in Scripture, and reaches as far as Joshua. The two places in Scripture wherein the Book of Jasher is mentioned, are beautifully cleared up throughout this Book, particularly that 2d Samuel, chap. 1, v. xviii. "Also, he bade them teach the children of Judah the use of the bow, behold it is written in the Book of Jasher." It also elucidates many other parts of Scripture, and will set right some of the most perplexing parts of chronology.

But I do not suppose that it has come down to us as pure as the sacred volumes—and I have not the least doubt that some few parts of it are of a later date than the body of the book, but even those comparatively modern parts bespeak an antiquity of upwards of two thousand years. I have already translated one half of the Book, having been encouraged to the task by some Christian friends, who possess a fervent zeal for the House of Israel, and an attachment to Hebrew literature. When I return to Liverpool, which will be shortly, I shall issue forth the prospectus of the work, and it will be published by subscription. I should therefore be glad to hear something more about the copy that Alcurin obtained, and whether it be in the Persian or Hebrew language.

Respectfully yours,

M. SAMUEL,

Of 104, St. James' Street, Liverpool.  
Lelso, November 14, 1828.

THE BOOK OF JASHER.—It appears by a notice in the London Courier, that the Book of Jasher mentioned in the 10th chapter of Joshua, and in the first chapter of the 2d of Samuel, has recently been procured at an immense expence from the city of Gazan, in Persia. The copy procured does not appear to be the only one now in England. Mr. M. Samuel, of London, is in possession of Jasher in Hebrew, which was presented to him by an Israelite from Barbary. He is now translating it and intends shortly to publish it in Hebrew and English. It is said to be written in a style sufficiently testifying its great antiquity and its language is equally beautiful with the sacred Scriptures. Throughout one hundred and sixty pages it is said to keep up "the same chaste, elegant and historical style as that much admired part of the scripture, the history of Joseph"—Commencing with the creation of Man, it contains copious accounts of Jewish records not mentioned in the Scriptures and reaches as far down as Joshua.

WEBSTER'S DICTIONARY.—The New York Journal of Commerce says, the edition of this great work was 2000 copies for this country, and 600 copies intended for Europe. The patronage has been so great on this side of the Atlantic, that nearly all the 2500 copies are taken up, and none remain for the English market. 2500 copies at \$20, the subscription price, amount to 50,000 dollars.

To the publishers of the Christian Advocate and Journal.

GENTLEMEN.—In a late visit to Halifax in Nova Scotia, curiosity prompted me to go into a Sunday school, where the children were assembling on the morning of the sabbath. I introduced myself to the superintendent who was in waiting, whose name I afterwards learned is Mr. J. HAEVIE, as a stranger, and

from the state of New York. He received me with the politeness of a gentleman, and showed me to a seat, where I supposed I was to remain stationary. I observed, however, the greatest decorum and order as children and teachers entered the school; and at the proper time the superintendent opened the service by praising God for mercies that are past, and by invoking, in a solemn and impressive manner, the presence and assistance of his divine aid upon their future lives, and especially upon the services of that day.—The solemnity which pervaded the whole school in the manner in which all united, the harmonious voice and dignified appearance of the superintendent during this time, all struck me as indeed the service of God, and certainly exceeds any I have yet seen in our state.—After the teachers had commenced with their classes, I was kindly shown through the school by the superintendent, who appears to be a man of intelligence and deep piety. I heard a number of the classes read, some of which would do credit in any school or place. I was much pleased to see the attention of some teachers devoted to coloured children. The services of all I understood to be rendered gratuitously; but those instructing the poor, illiterate blacks will not be forgotten by their heavenly Father:

This school is in the Methodist chapel at Halifax. I am a Presbyterian, and not accustomed to writing, or I might, perhaps, give you a description of it more worthy of your paper.

EFFECTS PRODUCED BY READING THE NEW TESTAMENT.

"My word shall not return unto me void."

A poor student at the University of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was however prevailed upon to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read it alone as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages he could scarcely refrain from exclaiming, Ah, that Jesus were my Saviour!—Having completed the reading, he was astonished at himself, and exceedingly perplexed that, in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but on the contrary much that was great, sublime, heavenly and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions he had read, and which had left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night; and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all Jews, in all ages. Again, however, he was unable to discover any thing that was absurd, or which bore the stamp of falsehood, but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament a third time with the following resolution; If I discover nothing the third time why Jesus and his apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will forever detest the Christian religion." During the third reading of the history of Jesus, his doctrines and promises, he could not refrain from tears, his soul was affected in a manner which no pen can describe. Now he was quite overcome, the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire known to a

Christian Minister. The student returned from his journey, and brought the borrowed money with interest to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded.—What do you demand for it? asked the Jew. A rix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred louis d'ors. Take that, said he; gladly will I pay more if you desire it. And if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him what change of mind had been wrought in him by reading the New Testament; upbraided him with setting so little value on that precious book, and said, "never will I part with this book, and you will oblige me by accepting of the money." From that time he became a sincere Christian.

DIGNITY AND FIRMNESS OF A JUDGE.—Henry V afterwards King of England was exceedingly debauched in his morals, in the early part of youth; his companions were the worst young noblemen he could pick up. He proceeded to such outrages upon Common Sense and Virtue as to commence highwayman, and rob the collectors of his father's taxes. The servants of such a Prince were not very famous for virtue. One of them proceeded to such a pitch of impudence as openly to violate the laws of the country. For these crimes he was brought before the Lord Chief Justice of the King's Bench, and, the crimes being proved upon him, he was upon the point of being committed to prison. The Prince was informed of it, and, like an absurd and outrageous madman, rushed into court, and demanded the prisoner, at which all persons present were astonished; but the Chief Justice, who at that time was Sir William Gascoigne, exhorted the Prince to submit to the ancient laws of the kingdom, or, if he would have his servant exempted from the rigour of the law, that he should obtain, if he could, the gracious pardon of the King, his father, which would be no derogation to law or justice.

The Prince, no way appeased with this answer, but rather inflamed, endeavoured, himself, by force, to take away the prisoner. The Judge, considering the perilous example that might from thence ensue, with a bold spirit commanded the Prince, upon his allegiance, to leave the prisoner, and to depart the place: at this command the Prince, all in a fury, came up to the seat of judgement; the people, thinking that he would have killed the Judge, or at least done him some harm; but the Judge sat still, declaring the Majesty of the King's Place of Judgement, and, with an assured bold countenance, said thus to the Prince; "Sir, remember yourself; I keep here the place of the King, your sovereign Lord and Father, to whom, as such, you owe double allegiance; and, therefore, in his name, I charge you to desist from your disobedience and unlawful attempt, and from henceforth give good example to those which hereafter shall be your own subjects; and now, for your contempt and disobedience, go you to the prison of the King's Bench, to which I commit you, until the pleasure of the King your father be fully known." The Prince, amazed with the words and gravity of that worshipful Judge, laying down his sword, and doing reverence, departed, and went to the King's Bench, as he was commanded. When the King heard of this grand action, he blessed God that had given him such a Judge, who feared not to execute justice; and also such a son, who could patiently suffer and show his obedience to the laws of his country.

The king of Siam, who had never seen or heard of such a thing as frost, when told by the Dutch Ambassador, that in his country, water would sometimes, in cold weather, be so hard that men might walk on it, replied, "Hitherto I have believed the strange things you have told me, because I looked upon you as an honest man, but now I am sure you are a liar."

So it is with many farmers of the OLD STAMP.—They will not believe in any improvement, and spurn at every attempt towards it.

MENTAL ENJOYMENTS.—By reading we enjoy the company of the dead, by conversation that of the living, and by contemplation we may be happy in ourselves.

## OBITUARY.

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

Mrs. Bishop was a native of Marlborough, Mass., and was born in June, 1798. Her family name was Edwards. She was early deprived of both her parents; her father having died before she was two years old, and her mother when she was about fourteen. Left an orphan at this early age, she became dependant for support upon her own exertions. At this trying period, she found faithful friends who counselled and protected her. Of their kindness she was deeply sensible, and repaid it with gratitude and warm affection. While attending school at Bradford, she became decidedly pious, and was ever exemplary in the performance of all religious duties.— She was deeply interested in the cause of missions; and though she felt her incompetency to engage personally in a work of such magnitude as missionary labours among the heathen, yet when that seemed to become her duty, she could cheerfully yield up herself to the service. Her marriage with Mr. Bishop, and embarkation at New Haven, Conn., for the Sandwich Islands, took place in November, 1822, and she arrived at the latter place in April, 1823.— From 1824 till her decease, she resided at Kairua.

Mrs. B. was possessed of a very cheerful and amiable disposition, and strong powers of mind. She also possessed a great desire for intellectual improvement, and carefully availed herself of every opportunity of acquiring knowledge. She was uncommonly persevering in surmounting difficulties, which stood in her path. She seems to have been eminently qualified for her labours among the heathen, and secured the confidence and affection of all her brethren and sisters in the same field. That she was much beloved by the people of the Islands, appears from their assiduous attention during her sickness. She was peculiarly successful in teaching the females, and gaining their affections. Mrs. Bishop was taken ill in August, 1827, and immediately became unable to perform the ordinary labours of her family. She seemed at first to suffer from no particular disease, but from a general debility, which occasioned slight pains in different parts of her system. As her illness increased, various remedies were resorted to, without giving any permanent relief. She removed into the mountains to enjoy the cooler and purer air; but the desired effect not being produced, she accompanied Mr. Bishop to Honoruru, on the island of Oahu, to try the effect of a voyage, and with the hope also, of finding at that island some foreign physician, whose advice she might avail herself of. For a time she was somewhat benefitted by the voyage, and Dr. Ford, of the English whale ship Elizabeth, and the surgeon of a Russian discovery ship, which were then in port, paid the kindest attention to her case, until they perceived that their prescriptions produced little or no good effect. They pronounced her disease to be an obstinate dyspepsy. After spending about three months at Honoruru, she returned to Kairua. In the mean time, her debility had greatly increased, and her pains had become exceedingly severe. The irritation of her nervous system had become such, that the slightest noise would agitate and distress her. The voyage to Kairua exhausted her still more; and after her arrival there, she wasted away rapidly. While at Honoruru, besides the medical aid of the two physicians mentioned above, she shared in the sympathy and care of the mission families at that place; and while at Kairua she received from Mrs. Thurston the kindest attention. The native females at both places, and especially at the latter, where she finished her course, were constantly solicitous to testify their esteem and affection. Mr. B. remarks on this point—

"The Christian females in this place were not backward in their attentions at this hour of trial.— With the tenderest sympathy for the sufferings of their beloved teacher, they vied with each other, who should be foremost in waiting upon her and administering to her comfort. Two in rotation, came each morning, and sat by her bedside through the day, fanned her, bathed her aching head in water, and chafed her cold limbs with their hands: thus affording the clearest evidence, that her labours with them had not been in vain. After I had become nearly exhausted with watchings and anxiety, they continued their visits through the night, alternately administering to her wants."

"All hope of Mrs. B.'s recovery had flown. Her strength was exhausted, but her pains were not mitigated. She bore them, however, through her decline, with exemplary patience, and resignation to the divine will. She continued to grow feebler, until the 21<sup>st</sup> of February, 1828, when she ceased from her labours and sufferings on earth, to enter into that rest which remains for the people of God. A communication from her husband contains a statement of her feelings in view of approaching death, and affords ample evidence of her humility, the high standard by which she estimated the Christian character, and her confidence in the salvation of the Gospel.

From the first of her sickness, Mrs. Bishop became impressed with the belief, that she had not long to live, and often expressed to me the necessity of settling her house in order for the event of death. At that time I considered it as the effect of melancholy, brought on by anxiety and a declining state of health. While residing at Kairua, with the family of Mr. Bingham, she one day walked out to a solitary spot, where she supposed no human foot-step would often tread, and selected the place as one where she could wish to repose after her decease.

She was constantly impressed with a sense of her unfaithfulness, and the little good she had accomplished during the few years of her missionary life, and often prayed that she might be spared in order to make amends for past neglect. As I may have occasion frequently to advert to the low estimation in which she held her services in the cause, and the opinion, which she entertained at times, that her neglect of the heathen had even been a reproach, I would take this occasion to bear my testimony, in accordance with my brethren, that her active mind when not occupied in necessary domestic concerns, was ever employed in doing something for the spiritual or temporal good of the people around her.— She was daily in the habit of receiving the females into her house, to instruct them in reading, writing, and domestic arts. And the reason why she could not fully appreciate this, during her last illness, was doubtless owing to the melancholy state of her mind, springing out of her disorder. She was never, when in health, prone to think highly of her religious attainments; but possessing the highest charity for others, she would often propose them to herself, as models for imitation. She never could feel, when she had done for the heathen what was in her power, that she had so done her duty, as to merit the approbation of her Master. In health, her spirits were usually buoyant and cheerful; but in regard to her religious duties, she was ever humble, and seldom appealed to them, as an evidence of her piety. She often used to lament that she could find no secluded spot in or about the house, where she could retire at stated seasons for secret devotion; and gave that as a reason why she had no more religious enjoyment. But in her late sickness, the thought that she had not always been punctual in the secret duties of the closet, gave her the deepest sorrow.— Often she would in the most solemn manner charge me, as I valued my peace of conscience, and desired to avoid the pangs of remorse on a dying bed, to be ever punctual in secret devotions. She desired me also to tell it to others, when she was gone, that they too might learn from her to avoid what she then suffered. It may be proper to remark here, that in the duties of the closet, her conscience was ever tender; and in my opinion, she did always endeavour to be punctual in this respect; but it is probable that the duty was sometimes omitted by her, owing to the interruptions to which she was subjected, every hour in the day, by the intrusion of natives into a house, where there is no upper chamber, or inner door, unless a curtain may be so called.

(To be continued.)

## LITERATURE.

## WORKS OF NATURE.

It is the glorious privilege of man, while other animals are confined within the limits which instinct has prescribed, to carry his observations beyond his own immediate wants, and to contemplate the universe at large. He extends his enquiries to all the objects which surround him, exercises his judgment, and informs his understanding, by ascertaining their nature, properties, and uses. In the various branches of the mathematics, in the abstract speculations

of metaphysics, or in searching the records of history, he is solely intent on the operations of his own mind, or the actions of himself and his fellow-creatures; but in the study of nature, he examines every object presented to his senses, and takes a general survey of the wide and interesting prospects of the creation. The earth he treads, the ocean he crosses, the air he breathes, the starry heavens on which he gazes, the winds and vapours he explores, all present to his abundant materials for his researches. And, when thus employed, he is engaged in a manner peculiarly suitable to his faculties, since he alone is capable of knowledge, he alone is distinguished by the power of admiration, and exalted by the faculty of reason. The terraqueous globe presents a most glorious and sublime prospect, equally worthy of the capacity of man to contemplate, and beautiful to his eye to behold. And the treasures of nature, which this prospect comprehends, are so rich and inexhaustible, that they may furnish employment for his greatest diligence, stimulated by the most ardent curiosity, and assisted by the most favourable opportunities. At the same time that she solicits him to follow her, not only into her open walks, but likewise to explore her secret recesses, she fails not to reward him with the purest gratifications of the mind, because at every step he takes, new instances of beauty, variety, and perfection, are unfolded to his view. The study of the works of nature is in itself capable of affording the most refined pleasures, and the most edifying instruction. All the objects with which we are surrounded, the smallest as well as the greatest, teach us some useful lesson. All of them speak a language directed to man, and to man alone. Their evident tendency to some determined end, marks the designs of a great Creator. The volume of creation contains the objects of arts, science, and philosophy, and is open to the inspection of all the inhabitants of the globe. Nature speaks by her works an universal language, the rudiments of which are peculiarly adapted to the inclination and capacity of the young, whose curiosity may be gratified and excited by turns; but more profound and extensive enquiries are suitable to the contemplations of persons of every age; and no subject can be more worthy of their attentive observation.

Whoever opens his eyes, and surveys the creation with the least attention, must perceive a beautiful variety of objects that present themselves to view, and seem to demand his notice. In summer, meadows enamelled with numberless plants and flowers, affording rich pasturage for cattle; fields waving with different kinds of grain for the use of man; woods, forests, plains, and mountains, differently adorned; and ponds, lakes, or winding rivers, varying the charming scene. In winter, the forests naked, nature as it were suspending her productive power; the air severe and piercing, the earth frozen, the waters rendered hard, and capable of bearing men, cattle and carriages; the falling of the fleecy snow; and all the circumstances attending this cold rigorous season; every particular deserves our consideration, and commands inquiry. Look we out at night, when darkness covers and conceals the beauties of our earthly globe, we shall find this temporary loss made up to us by those numberless and glorious stars that glitter in the magnificent canopy hanging over us; and if the moon arises, her mild and friendly rays enlighten the silent scene, and give a fainter day.—In short, whatever the season of the year, whether cheerful spring, warm summer, rich autumn, or cold winter; whatever the hour of the day or night, things worthy of our most serious notice are at hand; things which to know may truly be called learning, and in the study of which an intelligent being may always employ his leisure hours with pleasure. But some kind of method is necessary, to lead the mind at first into a proper train of inquiry. We will therefore proceed step by step, first explaining some of the most common appearances of nature, such as air, water, wind, rain, thunder, &c. then descending into the bowels of the earth, we will give you some knowledge of metals and minerals, such as gold, silver, iron, lead, with many other phenomena, &c.; then wandering over its surface, we will take a view of the vegetable world, and all its beauties, and from thence we will proceed to the animal creation, and survey the insects, birds, fishes, and beasts, and lastly, raise our thoughts, and close the whole with some particular inquiries into the nature and powers of man.

SACRED GEOGRAPHY.  
VALLEYS.

Of the valleys of Palestine, mentioned in the sacred writings, the following are the principal;

1. The Valley of Hinnom, or, as it is sometimes called, the Valley of the Son of Hinnom, lies at the foot of Mount Sion, and is memorable on account of the inhuman and barbarous, as well as idolatrous worship offered to Moloch; parents making their children to "pass through the fire," as sacrifices to that idol. (See 2 Kings, xxiii. 10, 2 Chron. xxviii. 3.) To drown the lamentable shrieks of the children thus immolated, it was usual to have musical instruments playing the while; whence the particular spot where the sacrifices were burned, was called Tophet. From the same circumstances Gehinnom, which in Hebrew is the Valley of Hinnom, and from which the Greek word Gehenna is derived, is used in Scripture to denote hell, or hell fire. To render this valley truly detestable, the bodies of persons executed for flagitious crimes, and of animals that died of disease, were cast into it; and that the pestilential exhalations which filled the air might not endanger the surrounding country, fires were almost constantly kept burning there. On the south side of this valley, near where it meets with the valley of Jehosaphat, is shown the spot of ground, formerly called the Potter's Field, but afterwards Aceldama, or the field of blood.

2. The Valley of Jehosaphat, also called the Valley of Kedron, lies between the foot of Mount Moriah as a continuation or Sion on the west, where the temple of Solomon once stood, and on which the eastern front of the city walls now lead along, and the foot of the Mount of Olives on the east. Through this valley runs the brook Kedron; except during the winter, its channel is generally dry, but when swollen by torrents, it flows with great impetuosity. In the valley of Jehosaphat, says Mr. Maundrell, the first thing you are carried to is the well of Nehemiah; so called because reputed to be the place from which that restorer of Israel recovered the fire of the altar, after the Babylonish captivity. A little farther in the valley, on the left, is a tree supposed to mark out the place where the evangelical prophet was sawn asunder. Independently of the celebrity of this valley as the scene of other important and interesting events, the prophet Joel has chosen it for the place of a pleading between God and the enemies of the Jews. (Joel iii. 1, 2.) Those spiritualizing Jews, Christians, and Mohammedans, who wrest this passage, like a thousand others of the Scriptures, from the literal to a mystical sense, insist on its applying to the resurrection of the dead on the last great day. From this belief, the modern Jews, whose fathers are thought by the most learned to have no idea of the resurrection, have their bones deposited in the valley of Jehosaphat. From the same hope, the Mohammedans have left a stone jutting out of the eastern wall of Jerusalem, for the accommodation of their prophet, who, they insist, is to sit on it here, and call the whole world from below to judgment. And a late traveller, journeying with the staff of a Christian pilgrim, after summoning up all the images of desolation which the place presents, but without once thinking of the contemptible size of the theatre for so grand a display, says, "One might say that the trumpet of judgment had already sounded, and that the dead were about to rise in the valley of Jehosaphat." Here are a great number of grave-stones, with inscriptions in Hebrew characters. Among the rest are two noble antiquities, reputed to be the Tomb of Zacharias and the Pillar of Absalom. The tomb of the prophet is a square mass of rock, hewn down into form, and isolated from the quarry out of which it is cut, by a passage of twelve or fifteen feet wide on three of its sides; the fourth or western front, being open towards the valley and to Mount Moriah, the foot of which is only a few yards distant. This square mass is eight paces in length on each side, and about twenty feet high in the front, and ten, at the back, the hill on which it stands having a steep ascent. The architecture is after the Egyptian manner. The tomb, if such it be presents no appearance of an entrance into it, and its sides are covered with names inscribed in Hebrew characters, evidently of recent execution. The Pillar of Absalom presents a strange mixture of style and ornament. Its base nearly resembles in the size, form, and decoration, the Tomb of Zacharias; except

that it is sculptured with the ropes and tangles of the abric order. This base is surmounted by a sharp conical dome, of the form used in our modern parades, having large mouldings to embellish the summit round its base, and on the summit something like an imitation of flame. It is probable that this monument really occupies the place of that mentioned to have been set up by him whose name it bears. (2 Sam. xviii. 18.) Josephus fixes its distance at two furlongs from Jerusalem, and says it was named "Absalom's Hand." Close by the Tomb of Zacharias, on the north, is a cavern called the Grotto of the Disciples, from an idea that they came frequently hither to be taught by their divine Master; by others it is called the Tomb of Jehosaphat, and is supposed to give its name to the valley below.

3. The Vale of Siddim is the spot upon which stood the five cities of the plain—Sodom, Gomorrah, Admah, Zeboim, and Bela, which were destroyed by fire from heaven on account of the impiety of the inhabitants. It appears evident from the description given by the inspired writer of this valley, as well as from the circumstance of Lot's choosing it for the pasture of his cattle, that it was a delightful and fruitful spot. (Gen. xiii. 10, 11.) This fruitful vale was, after the destruction of the cities, turned into the Salt Sea. (Gen. xiv. 3.)

4. The Vale of Rephaim, or the Giant's Valley, is celebrated as the theatre of David's victories over the Philistines. It was situated on the confines of the territories allotted to the tribes of Judah and Benjamin. Mr. Buckingham says, "Like all the country about Jerusalem, it is stony, and scantily furnished with patches of light red soil;" although it appears to have been formerly distinguished for its abundant harvests. (Isa. xvii. 5.)

5. The Valley of Mamre, is celebrated in sacred history for Abraham's entertaining there three angels under an oak. (Gen. xviii.) It was situated about two miles from Hebron, southward; and was a fertile and pleasant valley, as may be inferred from Abraham's making choice of it to sojourn in.

6. The Valley of Elah, or the Terebinthine vale, was situated south-west of Canaan, and about three miles from Bethlehem, on the road of Jaffa, or Joppa. This valley is renowned as the field of victory of the youthful David over the uncircumcised champion of the Philistines, who had "defied the armies of the living God." (1 Sam. xvii. 2-54.) "Nothing has ever occurred," says Dr. Clarke, "to alter the appearance of the country. The very brook, whence David chose him 'five smooth stones,' has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem; all of whom must pass it in their way. The ruins of goodly edifices attest the religious veneration entertained in later periods for the hallowed spot; but even these are now become so insignificant that they are scarcely discernable; and nothing can be said to interrupt the native dignity of this memorable scene."

YOUTH'S DEPARTMENT.

COPY OF A LETTER TO A BROTHER.

Waterford, October, 1828.

DEAR BROTHER:—Deprived as I am of the privilege of communicating with you orally, I am thankful there is a mode still left, namely, writing; and as, according to the time of life, you are about to go forth an adventurer into a fascinating but illusive world, and that, too, without experience to guide you, I feel it my duty to make a tender of my advice to you.

I do not know that I need say any thing to you respecting the sacred duties you owe to your parents while they live, except it be to continue to show them the most profound respect. Believing, also, that you are, in common with the rest of us, impressed with the importance of cultivating kindly, tender, and affectionate feelings towards your brothers and sisters, I will add nothing on that subject. But as you have principles yet to form, which must be the basis and measure both of your happiness and usefulness, I wish just to throw a few thoughts in your way which may assist you. And,

First, While you are anxious to excel in that which is good and honourable, remember that God alone can give success to your enterprises. Therefore do nothing against his word. Whatever temptations may assail you, avoid; sedulously avoid; "presumptuous sin" and "secret faulting." Impress your

mind deeply with that awful thought, "Thou God, scoot me." Never trifle with religion, nor ever mock the weakest of God's people: they are the apple of his eye. Think it no disgrace, but rather an honour to you, to reverence and respect the Bible and religion in all companies.

Secondly, Be just. Pay the most exact and scrupulous regard to the rights of all others on all occasions. Let every trust reposed in you be preserved sacred and inviolate. Remember the gain of injustice is a canker to human happiness. Connected with justice is the love and practice of,

Thirdly, Truth. Truth, as it is an attribute of the Deity, so it is both the defence and ornament of man. Without it there is neither safety, honor, nor happiness among men. To violate the truth, therefore, is to throw down the sanctuary of innocence, to wage war with ourselves, with our fellow-beings, and with our God! Believe me, in but adherence to truth we can never be too scrupulous. Put away, therefore, that silly, that dangerous notion, that to tell a lie in jest is no harm.

Fourthly, "Thou shalt not take the name of the Lord thy God in vain." This you have been taught from your infancy. The low, ill bred dirty practice of swearing is degrading to the lowest class of human beings. How abominable, how shocking to hear a person, either young or old, venting his spleen, or displaying his wit, by blaspheming the eternal name! His tongue is set on fire of hell, and his breath, like the pestilence, poisons the very air he breathes! So, also, for very good reasons, a well bred, sensible man should avoid and detest all low, vulgar, and obscene words and actions. Not only should these be avoided in company, but at home, and in private, for that to which we accustom ourselves in private will not be easily laid aside in company and before the world.

Fifthly, Learn to restrain and govern your passions, for whatever advantages a man may enjoy, he can be neither good, nor wise, nor happy, while he is a slave to his passions. Especially should he guard against pride and anger. If a man "think more highly of himself than he ought to think," he will be mortified to find that others who claim less are preferred before him, and that few can perceive the merit of which he thinks himself possessed. Nay he will find many who think it no wrong to mortify a proud man. To profess more than one really knows, or to exhibit on every occasion all he does know, is alike disgusting to the sensible and the well bred. Therefore never be afraid that modesty will render you obscure. Be not soon angry. "The passionate man puts it in the power of the most worthless wretch to become his tormentor." Thus he not only suffers the wrong, but, with his own consent, the punishment also. The old adage should never be forgotten, namely—

"At every trifle scorn to take offence;  
That always shows great pride or little sense;  
Good nature and good sense should always join;  
To err is human; to forgive divine."

Sixthly, Forget not the claims of old age. If you can contribute a mite to the happiness of age by listening respectfully to their counsels, or by performing for them a kind office, or by respectful behaviour towards them, regard it as a privilege to do so:—it will afford you satisfaction ever after. But on no occasion willfully afflict the feelings of an aged person.

Seventhly, Be courteous to strangers. Never sport with the feelings of a stranger. Remember Jesus says, "I was a stranger." Perhaps the stranger has a home, and friends as kind as thine; if not, he needs thy pity, not thy scorn.

Eighthly, cultivate a tender, sympathetic feeling towards thy suffering fellow creatures. No doubt you will meet with many pitiable objects: never refuse to hear the tale of sorrow. Never refuse your sympathies and your aid. The individual who can look upon the afflictions, and hear the groans of the sufferer, and not feel, may wear the form, but is destitute of the spirit of a man. O may you never be cursed with insensibility.

Finally, Would you be happy, would you be honorable? Then "fear God and keep his commandments." Read carefully the word of God; read it regularly, by course. You will find much in the book of Proverbs to assist you in forming your character on a solid basis. May God grant you wisdom, happiness, and life eternal. Your affectionate brother, H. S. D.



## POETRY.

## APOLOGY.

'Twere well says one sage erudite, profound,  
Terribly arch'd and aquiline his nose,  
And overbuilt with most impending brows,  
'Twere well could you permit the world to live  
As the world pleases. What's the world to you?  
Much. I was born of woman, and draw milk  
As sweet as charity from human breasts.  
I think, articulate, I laugh and weep,  
And exercise all functions of a man.  
How then should I, and any man that lives,  
Be strangers to each other? pierce my vein,  
Take of the crimson stream meandering there.  
And catechise it well. Apply thy glass,  
Search it, and prove now if it be not blood,  
Congenial with thine own. And if it be,  
What edge of subtlety canst thou suppose  
Keen enough, wise and skillful as thou art,  
To cut the link of brotherhood, by which  
One common maker bound me to the kind.  
True, I am no proficient, I confess,  
In arts like yours. I cannot call the swift  
And perilous lightnings from the angry clouds,  
And bid them hide themselves in th' earth beneath;  
I cannot analyze the air, nor catch  
The parallax of yonder luminous point,  
That seems half quenched in the immense abyss;  
Such powers I boast not—neither can I rest  
A silent witness of the headlong rage,  
Or heedless folly by which thousands die,  
Bone of my bone, and kindred souls to mine.—*Cooper.*

## THE WELCOME EVENING.

*Verses Written by a Clergyman, and copied by a friend  
from a very old Magazine.*

Let those who know no other bliss  
Than this poor dying life can give,  
Sigh when they think how short it is,  
And how precariously we live.

But thou, my soul, hast joys in store,  
May'st say at every setting sun,  
Courage, my heart! come, one day more  
Of a vain vexing life is gone.

Had! ye sweet evening shades, all hail,  
Drive these intruding cares away;  
Hide with your kind relieving veil  
The sick'ning vanities of day.

Wrapt in these gentle shades I rest,  
Hid from the world, the world from me,  
But oh! none knows how I am blest,  
In this divine obscurity.

'Tis thro' groves of bliss I seem to stray,  
And in the thickest gloom of night,  
I shine in everlasting day,  
And blaze with intellectual light.

While half the world dream, start, and sleep,  
And half cheat, fight, curse, rave, and groan;  
Then I my silent jubils keep,  
And hold my festival alone.

Till morning's melancholy dawn  
Lets in confusion and the day,  
And noise and tumult hurry on,  
And chase sweet Salem's peace away.

How doleful all the world seems then,  
How dismal what we then call day:  
The earth seems one vast howling den,  
And men like ravenous beasts of prey.

Oh! what is all that men call light,  
Life, music, pomp, delight, and mirth,  
But roving dreams, and hideous night,  
Howling and spectres, hell and death.

When will the eternal morning dawn,  
Let in salvation and true day;  
Restore sweet Salem's joys again,  
And chase this hurrying time away.

## VARIETY.

**RELIGION OPENS THE HEART.**—The Rev. Mark Wilkes is, I believe, still alive. He was and still is well known in London. He is an eminent divine, a pious and most worthy man, and a considerable wit

withal. God has placed him in very easy circumstances, and has also given him a warm and charitable heart. No deserving poor man ever went away sorrowfully from Mark Wilkes' door. One day a poor man belonging to his church, who had something of Mark Wilkes' manner as to the matter of wit, and who certainly was a very worthy and pious man, came to his door, and told his minister, that "his poor wife had just been confined, and that she had brought him another fine child. But then so it is," added he, "God has not given us, this day, a morsel of food in the house." "Ah!" said Wilkes affecting great indifference, "John, I have always understood that when God sends a child into this world, he also sends bread with it." "Most true, your reverence," cried John. "God's goodness always does so; but, then, he has sent the child to me, and the bread to you.—and therefore it is, that I have come for some of it." "Come in, John," cried Mark Wilkes, as a tear coursed down his cheek, "come in and take as much as you want."

**DRESS.**—He who has no other way to distinguish himself than by the fashion and materials of his dress, is a despicable creature; and unites the silliness of the goose with the pride of the peacock.

**LONGEVITY.**—There is at present residing at St. Colbort, (Canada) a woman of the name of Courtois, of the extraordinary age of 112 years. She possesses all her faculties, and is very conversable. Her daughter is the great-grandmother of a child four years old.

Bishop Jewel was equally remarkable for his learning, piety and moderation. A popish dean used to say of him, In thy faith thou art a heretic; but in thy life thou art an angel. "The work of the Holy Spirit is to soften the hardness of men's hearts, when by the wholesome preaching of the gospel, or some other means, he is received into their breasts: to enlighten their minds, and bring them to the knowledge of God, into every way of truth, to newness of life, and hope of everlasting salvation."

Voices, visions, sudden impulses, and unaccountable impressions, are the work or rather wildfire of an overheated imagination. Divine grace works by the word, first convincing of sin, and then filling the soul with joy and peace in believing.

"I WILL SEE WHAT OTHERS DO FIRST."—So said a professor, not long since, when requested to aid in supporting an important and pious institution. And so a vast many others. They do not give a denial, but only wish to know how much others will do, and then they imagine that they shall know better how they ought to do. In fact, I believe it is often an excuse for doing nothing, unless the object should happen to be popular, and they should be thought covetous or illiberal. It seems that such persons judge of the importance of an object by its popularity; and if others to whom they look for an example should not patronize an object, it might go down, be it ever so important, for all that they will do. It seems as though they very much wish for an example, but seem to forget that it is their duty to set one. But whose example do they intend to imitate? Is it the example of those who give liberally, or of the covetous, who give little or nothing? Do they not, in fact, want an example of this kind to keep them in countenance? Do they not want the name of "liberal" upon the easiest and cheapest terms?

A due sense of the divine presence is the most effectual check to evil designs and evil actions. Linnæus, the celebrated Swedish naturalist, had these words on his lecture room door, "Let your life be innocent, God observes you."

## LOCAL.

We learn, with much pleasure, by accounts from Fredericton, that a Meeting of such of its inhabitants as are attached from principle to the creed of the Established Church of Scotland, took place a few days ago for the purpose of entering into arrangements for the establishment of a Church of that persuasion.—Mr. Smith filled the Chair.

A Committee was appointed to carry the Resolutions of the Meeting into effect.—Mr. Thomas E.

Robertson, was chosen Treasurer, and Mr. James Taylor, Junior, Secretary.—*Courier.*

**ALMS HOUSE BURNED.**—On Monday evening about 8 o'clock, the inhabitants of this City were alarmed with the cry of fire, which was found to be in the room of the keeper of the Alms House. The flames soon spread to the roof and other parts of the building, and in a short time, with the exception of the walls which are made of bricks, and which are still standing, the whole was demolished. A part of the furniture, provisions and bedding belonging to the house was saved; but we regret to say, that all the furniture, clothes, books, and papers of Mr. Betts, the keeper, were entirely consumed. The fire we understand originated in a bed room, and Mr. and Mrs. Betts were from home at the house of a friend, when it commenced. The servant girl was about putting one of the younger children to bed, and when she was in the act of taking the child's night clothes from the bed, the candle came in contact with the bed-curtains, which immediately took fire. The girl in her fright, ran immediately out, to give an alarm, and in the mean time the flames made rapid progress. The inmates of the house, were lodged for the night, in the house of correction, and in other places near by; and happily no lives were lost, nor accident happened to any person.

**THE Friends in general of the New-Brunswick AUXILIARY BIBLE SOCIETY, are respectfully requested to take notice, that a Meeting of the Society will take place at the Masonic-Hall on MONDAY the 9th instant, at half-past 6 o'clock.**

The Members of the FEMALE ASSOCIATION are respectfully requested to attend.

March 7.

## MARRIED.

On the 24th ult. by the Rev. Dr. Buris, Mr. JOHN LAWRENCE, to Mrs. ELIZABETH GIBB, both of this City.

## DIED.

On the 26th ult. in the 78th year of her age, Mrs. ELEANOR LEIGHTON, widow of the late Mr. John Leighton.

On the 28th ult. in the 22d year of her age, Miss ELIZABETH JAMES, lately from Jamaica.

At Dorchester, (N. B.) on the 14th ult. in the 62d year of her age, SARAH, wife of John Chapman, Esq.

Yesterday, Mr. WILLIAM FRASER, Blacksmith.

## AGENTS FOR THIS PAPER.

|                     |                      |
|---------------------|----------------------|
| Fredericton,        | Mr. WILLIAM TILL.    |
| Shoffield,          | Dr. J. W. BARKER.    |
| Chatham, Miramichi, | Mr. ROBERT MORROW.   |
| Newcastle, ditto,   | Mr. EDWARD BAKER.    |
| Sussex Vale,        | Rev. M. PICKLES.     |
| Sackville,          | Rev. S. BUSBY.       |
| Moncton,            | WILLIAM WILKES, Esq. |
| Shopody,            | Mr. GEORGE ROBERTS.  |
| St. Andrews,        | Mr. G. RUGGLES.      |
| St. Stephen,        | GEO. S. HILL, Esq.   |
| Magauquadvic,       | Mr. THOMAS GARD.     |

## NOVA-SCOTIA.

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| Halifax,     | Rev. Mr. CROSCOMBE.    |
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| Newport,     | Rev. R. H. CRANE.      |
| Bridge Town, | Mr. A. HENDERSON.      |
| Granville,   | Rev. A. DESBRISAY.     |
| Yarmouth,    | Mr. JOHN MURRAY.       |
| Barrington,  | W. SARGENT, Esquire.   |

**TERMS.**—The New-Brunswick Religious and Literary Journal, will be published Weekly, at the City Gazette Office, in Quarto form, on a Royal sheet, at 15s. per annum, exclusive of Postage. One half payable in advance, the other half in six months.—All arrears must be paid before any subscription can be discontinued, except at the discretion of the Publisher.

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