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T. W. McLaughlan 1/13

# NEW-BRUNSWICK

## RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SENT JOHN, SATURDAY, DECEMBER 23, 1829.

NO. 49.

### BIOGRAPHY.

#### HON ROBERT BOYLE.

Born at Lismore, in Ireland, Jan. 25, A. D. 1627.

But some to higher hopes  
Were destin'd; some within a fair mould  
Were wrought, and temper'd with a purer flame,  
To these the Sure Omnipotent unfolds  
The world's harmonious volume, there is read  
The transcript of himself.

#### AKENSIDE.

Pythagoras was the first who devised the name of Philosophy. He thought no man was wise but God only; and that learned men ought to be considered as lovers of wisdom, as the term referred to implies, rather than really wise. The subject of this memoir was truly eminent in that art or science which leads men to contemplate the nature, causes, and effects; of the material works of God.

He was the seventh son, and the fourteenth child of Richard, Earl of Cork. Two misfortunes happened to him in his childhood: the first was the loss of his mother, and the second, an incurable habit of stuttering, which he acquired by mocking some of other children. At Eaton school, where he was educated, he soon discovered a strength of intellect which promised future greatness. He also evidenced a disposition to improve it to the utmost; and three years after he was sent to Eaton, he accompanied his brother Francis in his travels, being then only in the eleventh year of his age.

They settled some time at Geneva, where among other studies, the young Philosopher applied diligently to the mathematics, of which he had before acquired the rudiments. After a stay of near two years at Geneva, they visited Italy, where the student youth enjoyed himself; & regarded with particular attention the recent discoveries made by the noted astronomer Galileo. Here they resided some considerable time; but their circumstances being straitened, for the want of proper remittances, and their father's affairs being greatly embarrassed, through the rebellion in Ireland, they, after experiencing many difficulties, returned to England in the summer of 1644, and found that their father was dead. To his son Robert, the father had bequeathed the manor of Stalbridge, where chiefly the Philosopher afterwards resided: but when in London, he lived with his sister, the Lady Ranelagh, who, it is said, had a genius and temper similar to his own. He now devoted himself wholly to philosophical pursuits, and made frequent excursions to Oxford, where a philosophical society was held, which afterwards became the famous Royal Society, of which he was one of the earliest members.

For the sake of enjoying the company of his learned friends, Dr. John Wilkins, Dr. John Wallis, Dr. Seth Ward, Dr. Thomas Willis, Mr. Christopher Wren, Dr. Gaddard, and Dr. Ralph Bathurst, he for a season bade adieu to his favourite residence, and fixed his abode at Oxford. Here he applied principally to experimental philosophy, and contrived a more perfect air pump than that which had been recently invented.

But natural philosophy was not the only subject which engaged his attention when at Oxford. He cultivated an acquaintance with the learned Languages, and devoted so much time to the study of theology and sacred criticism, that at the Restoration, he was pressed to enter into orders, with a view of raising him to the episcopacy, a rank which few men would have more adorned. He was solicited to enter on this important office by Lord Clarendon, one of the ministers of Charles the second, who also treated him with particular kindness. Boyle considered the proposal with due attention. He reflected, that, in his present situation of life, whatever he wrote with respect to religion would have greater weight, as coming from a layman; for he well knew that the irreligious fortified themselves against all that the clergy could offer, by supposing, and saying, that it was their trade, and that they were abjectly remunerated. He considered likewise, that

in point of fortune and character, he needed no accession; and, indeed, his desire for these was always very limited. But Bishop Burnet, to whom Boyle had communicated many particulars of his life, tells us that what had the greatest weight in determining this judgment was, "the not feeling within himself any motion or tendency of mind, which he could safely esteem a call from the Holy Spirit; and so not venturing to take holy orders, lest he should be found to have lied unto it."

The fame of this eminent man was so great, and his labours so incessant, that, the papers of the Royal Society were greatly enlarged, and abundantly enriched, by the communications of his experiments; and as he was one of the first institutors, so he was the principal support and ornament of that valuable establishment. He also exerted himself in other departments, particularly in advancing works of charity,\* and schemes of moral and commercial improvements. He was a Director of the East India Company, and the principal instrument in procuring their charter; for which he only required, as an acknowledgment, that they would sanction measures tending to propagate Christianity in their settlements.

To promote this desirable end, he had printed at Oxford five hundred copies of the Gospels and Acts of the Apostles in the Malabar tongue. He gave a great reward to the person who translated into Arabic Grotius's incomparable book, on the truth of the Christian religion; and had a whole edition printed at his own expence, which he took care to have spread in all the countries where that language is understood. Indeed the great object of his philosophical and other pursuits was to aid the cause of religion, and to discountenance atheism and infidelity. His intimate friend, Bishop Burnet, makes the following observations on this point:—"It appeared to those who conversed with him on his inquiries into nature, that his main design was to raise in himself and others more exalted sentiments of the greatness and glory, the wisdom and goodness of God.† This purpose was so deeply impressed on his mind, that he concludes the article of his Will, which relates to the Royal Society, in these words:—"I wish them a happy success in their attempts to discover the true nature of the works of God; and I pray that they, and all other searchers into physical truths, may cordially refer their attainments to the glory of the great Author of nature, and to the comfort of mankind."

The genius of this truly Christian Philosopher appeared to be equal to almost any attempt within the limits of possibility. The Royal Society thus estimated his ability, and in 1673, designed him the honour of being their President, which, however, he modestly declined. In the same year he published an extraordinary tract, entitled, "An Historical Account of a Degradation of Gold, made by the Antichrist." And about 1681, he engaged in promoting the propagation of the gospel among the Indians of North America.‡

His character being known, and his excellence acknowledged, his conversation was greatly prized, and his company much sought, by numbers of different ranks in society. His presence was in such request, that, in 1680, he was obliged to have recourse to an advertisement, to prevent the intrusion of visitors. By this scheme he gained time to per-

\* His charities were so extensive, that, it is said, they amounted to more than a thousand pounds sterling every year.

† He had so profound a veneration for the Deity, that the very name of God was never mentioned by him without the prefix and I will stay in his discourse, in which St. Peter said, "he was so exact, that he did not remember to have observed him euse to fall in it."

‡ In and of this attempt, he gave £3000 during his life; he contributed largely also to the impressions both of the Welsh Bible, and of the Irish Bible, for the use of the Highlands in Scotland. In addition to these laudable donations, he spent £700 in an edition of the Irish Bible, which he ordered to be distributed in that country.

fect some important works, particularly those on Chemistry.

He wrote voluminously on numerous subjects; and founded a Lecture at St. Paul's, in defence of the gospel, against infidels of every kind; the effects of which have been very conspicuous in the many volumes of excellent discourses which have been published in consequence of that laudable and pious design. He died December 20, A. D. 1691, exactly a week after his beloved sister, Lady Ranelagh. His remains were interred in the church of St. Martin in the Fields, where a funeral sermon was preached by his friend Dr. Burnet, who says of his piety, & of his zeal for the Christian religion:—"His zeal was unmix'd with narrow notions, or a bigoted heat in favour of a particular sect; it was that spirit which is the ornament of a true Christian."

This most distinguished Philosopher and Chemist was a man of extensive learning; and his stock of knowledge was immense. The celebrated Dr. Boerhaave has passed the following eulogium upon him:—"Boyle was the ornament of his age and country. Which of his writings shall I commend? All of them. To him we owe the secrets of fire, air, water, animals, vegetables, fossils; so that from his works may be deduced the whole system of natural knowledge."

### RELIGIOUS INTELLIGENCE.

PROGRESS OF RELIGIOUS INSTRUCTION IN THE WEST INDIES.

(Extracts from an Address to Candidates for Holy Orders, recently published by the Bishop of Barbadoes.)

"The diocese in which your ministry will be exercised is divided into so many and distant portions, that in no one colony can any very numerous body of clergy be collected: and even under the most favourable circumstances, the nature of the climate, the hardness of the roads, and the want of proper conveyance, will prevent that frequent and unrestrained personal communication with members of your own profession, which must ever add so materially to a clergyman's own comfort, and by the mutual interchange of pastoral experience, advance the cause of religion among his people. Much must consequently be left to your own discretion, and you will have need to pray fervently for God's Spirit to be with you, and to consult diligently the Scriptures and the writings of our most approved Divines, and to apply carefully to the Rubrics and Canons of your Church, for direction in the discharge of your ministerial duties.

"Wherever your station may be, you can neither expect much society, nor conscientiously engage in it—Your chief acquaintance should be the flock which you are bound to feed. A clergyman can neither afford the time nor the expence of much company. The little which can be spared out of his annual income, is but barely sufficient for the occasional relief of the poorer members of his flock, for the increase of his own private library, and for subscriptions to those religious societies in connection with his Church, which will be found of such important assistance to him in his pastoral labours. And with regard to time, he has not a moment which he can call his own. A minister's is a Herculean labour: his work ends not but with his life, it has new objects, of his care continually offer themselves. Relaxation, indeed, he must have; but Relaxation not for his own sake, but that he may return refreshed and more vigorous to the work whereunto he has devoted himself.

"In Vol. V. of his works, in the following very important remark—"He is not to maintain their neglect, or swallow greater improbabilities than Christians, to maintain the positive creed of the Apostles. And they must think it fater to believe, that chance, or nature, or superstition, is, should prefer, not wonderful, and hardly credible things, than that the great author of nature, God, should be able to do so."

"I am far, however, from intending that you should seclude yourself from all society. Cultivate the acquaintance of individuals respectable for learning or piety: daily enter the schools of your parish, and attach the young to your persons and ministry; visit the dwellings of the poor, and search out their temporal and spiritual necessities. In this, as in every other branch of ministerial duty, you have your pattern in the words and example of your Divine Master. Let your doors be ever open to the hungry and naked: to the ignorant, who seek instruction; to the afflicted who apply for comfort, and to the awakened sinner who needs 'some man to guide him.' Let them be open to the edifying gravity of the serious, to the innocent cheerfulness of the young to the wisdom of the aged, and well informed: 'be,' as the Apostle admonishes, 'a lover of good men;' yet hold yourselves on the watch to benefit every soul under your care. 'I am not come to call the righteous, but sinners to repentance.' \* \* \* \* \*

"I would add one other remark. Place before your people, in the fullest and most forcible manner, the great and distinguishing doctrines of the Gospel, but not as if you were controverting opposite opinions, or contending with individual sects or persons. Let the doctrine of the text be clearly stated; and its truth proved from reason and Scripture; then draw the practical inference, and leave the discourse to work its effect on the hearts of your hearers, by the conclusiveness of your arguments, the earnestness of your manner, and the blessing of Almighty God. The village pulpit is not a place for controversy, but for instruction. And generally I would say, appear not to know that you have a dissenter in your parish, but go on in the quiet and steady performance of your own pastoral duties, interfering with none, ready at the call of all, and after the Apostolic admonition, 'speaking the truth in love. Prove your attachment to your own Church, and your conviction to the superiority of her doctrines and discipline, not by inveighing against other churches, but by a more strict conformity with the Rubrics of your own, by a more grave, affecting, and becoming administration of her offices, and by a more unwearied attention to the spiritual wants of all her members. The best, and I had almost said from the frequent abuse of every other, the only Christian weapon against dissent and dissenters is a minister's own faithfulness. I mean not to disparage the many able and excellent treatises which have been written in defence of our Church; but these are the arms of the learned and more experienced; fidelity in our calling is within the reach of all. Where religious differences unhappily prevail, be careful to separate the man from his opinions, lest you forget what is due to a Christian, though erring brother, and be betrayed into a breach of charity: in public discourse abstain from directly attacking an opinion as his, lest you appear to be contending rather for victory over the man, than for advancing the truth, as it is in Jesus. Be to your flock the mild, the simple, and the humble teacher: not the subtle, acrimonious and opinionated disputant. Preach not yourselves, but Christ Jesus the Lord; and yourselves the servants of your flock for Jesus's sake. As love is a nobler principle than fear, prefer to win men to their duty rather by the sweet mercies of the Gospel, than by its threatenings; yet, knowing the terrors of the Lord, and the influence of fear on the heart of man, by terror also 'persuade men.' 'Be instant in season, out of season,' at all times, in all places, to all persons. 'Contend earnestly for the faith once delivered to the saints'—*epagorizesthai*, is the expressive word employed by the Apostle. Strive rather to prevent the growth of error, than wait till it has taken root. Preventives are ever better than remedies. Let education do its work, and there will be little room for the adversary to show his tares." \* \* \* \*

"I come lastly to the duty, on the part of every pastor, of superintending the daily and Sunday schools in his parish, and of catechising, agreeably to the Rubric and Canons, and ancient customs of his Church, the ignorant of all ages and descriptions.

"Schools," said the great German Reformer, *concordia sunt: parva quidem, sed perpetua et utilisima*: they have a precious office and work, and are very jewels of the Church. I would that not one were chosen a preacher, who had not prepared himself for it by an attendance on schools, for in teaching children, we learn how to teach men. We do more; we are preparing the future man to profit by

our public instructions; every hour which a minister spends in the parochial school, is a day gained for his flock. We are besides improving ourselves. A minister cannot devote a portion of each day to the instruction of the child in the deep and practical truths of religion without feeling himself what he is teaching, and having to exercise much self-denial and humility, much patience and tenderness, much, in a word, of that necessary qualification for the fulfilment of the ministry, which the great Apostle has expressed in the term *didaktikon*. The benefit derived from the school is incalculable. From the child it is reflected on the parent: from the parent it diffuses itself through the neighbourhood. The child looks up to the pastor: the parent loves the pastor for his care of the child. There is a kindly feeling at work in every path, and the pastor moves through his parish the friend and the father of his flock.

"Still the labours of the week are but preparatory to the more strictly religious instruction of the Sabbath. The daily and Sunday schools should always exist together. The latter takes up and perfects the work of the former. In the Sunday school should be found the old who have never been instructed; the young, who have lately left the daily school; and the children who yet attend it: the old—that they may be able to read for themselves the charter of their salvation; the young—that they may retain what they have learnt, and be prepared under the eye of the minister, for the seasonable and Apostolic rite of confirmation: and the still younger—that they may be encouraged to emulate their elders, and be more attentive to the instruction of the week. A Sunday school well conducted, especially if in some open space within the Church, will often draw thither many a parent and neighbour, and the mouth of the child, the friend and the dependent, be made an affecting vehicle of religious truth. Then are the questions and explanations of the minister of the highest value, and often will the humble stool of the catechist, as the pastor thus sits amid his flock, be more effectual to touch the hearts of people, than the throne of the preacher.

"In the discharge of these your several duties, I am sensible that a West Indian diocese presents its peculiar difficulties; but I know of none which will not yield, under God's blessing, to a holy and discreet zeal. Show yourselves ready to spend for your flock. Live amongst them and for them. Be much and often in prayer to God for them and for yourselves. 'One humble and private prayer to God to assist your efforts in his service, and in the furtherance of His Son's Gospel, will do more,' it has been forcibly remarked, in influencing the hearts and affections of your flocks, than all the treasures of human wisdom, and all the powers of human eloquence without it. The great Apostle, when he was weak found himself strong; he spoke and wrote and taught not by human aid, but by the grace given unto him. Respect every constituted authority, and respect your vows to Christ. 'Render unto Cæsar the things that are Cæsar's: and unto God the things that are God's. Every soul is God's property; every soul in your parish must be your care. The soul of the master and the soul of the slave, will equally be required at your hands. 'Meditate then upon these things. Give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto thy doctrine: continue in them, for in doing this thou shalt both save thyself and those that hear thee.'—pp. 44—55.

From the Christian Register.

#### SAILORS' HOME; OR, BRUNSWICK MARITIME ESTABLISHMENT.

(The name of this Institution, formed in January, 1825, almost renders any further explanation of its object unnecessary; in the words of the first resolution, it is established for the purpose of providing, in the metropolis, "some General Sailors' Home, for all the sailors who come from abroad, that their habits may be changed, and that they may be instructed how to make provision both for time and eternity.")

The first meeting was held in Freemasons' Hall, on Thursday the 14th May; Lord Mandeville in the chair. The meeting having been opened by prayer,

The Chairman made a brief address to the meeting in behalf of the institution, and said, he confidently argued its success, not only because it had been commenced in faith, against the mighty operations

of sin, but from the activity and zeal he had witnessed in those to whom its management was confided.

An address from the directors (read by Lieut. Brown, R. N.) explained, that the object of the establishment was the providing and maintaining an Asylum for Sailors, in which they might be secured against what is denominated the crimping system, it being notorious that a number of sailors of all countries fall a prey, on their arrival in England, to the arts of those who lie in wait for them. With this view, a fund has been opened in August, and the lease and materials of the late Brunswick Theatre, near Wellclose-square, had been purchased: it was intended to erect there suitable buildings for a receiving and shipping depot, a distressed sailor's refuge, and a sea-boy's rendezvous; under the name of the "Sailors' Home, or Royal Brunswick Maritime Establishment." In the course of the address, the importance of giving religious instruction to our sailors was forcibly impressed, and its necessity illustrated by many details of the depravity evinced by the crews of some of our merchant ships, in their intercourse with the natives of distant settlements, particularly with those of some of the South Sea Islands.

From an account of the receipts and expenses, it appeared that the receipts amounted to £1,220 6s. and the expenses to £211 1s. 5d., leaving a balance of 1,009l. 4s. 7d., but of that sum £1,000 has been given as part of the purchase of the freehold, the site of the intended establishment, leaving a balance of only £9. 4s. 7d. in the hands of the treasurer.

Captain Gambier stated, that with so small a balance in hand, the sum of £500 to complete the purchase of the freehold, and £37, for rent, were yet to be made up. The institution, however, was founded in faith, and he, therefore, was confident of success, for God was with them. He wished the friends of the charity to be accustomed to hear of the want of £15,000 or £20,000, because he wished them to know the extent of their difficulties, that they might be more diligent in exertion. He should with the very small sum they had, go on with the work, and lay brick after brick as the funds came in, until it should please God to enable them to complete it. (Hear.) The gallant officer in conclusion read a letter from Admiral Lord Gambier, enclosing £20 as a contribution towards the establishment.

The Rev. G. C. Smith, said, it was known to many present, that the Asylum for affording shelter to destitute seamen, and which had for a considerable time received 120 per night, had been productive of very important benefits, not only to the individuals thus relieved, but to the public, for he had no doubt that many robberies, and probably murders, had been prevented, by the temporary asylum afforded to those poor fellows, who had, as it were, become outcasts of society. Great numbers of them had been provided with employment on board ships going to sea, particularly in the East India Company's service, and they left the asylum, not merely decently clothed, but what was of much more importance, better instructed in their religion. Many who were miserable and destitute paupers when taken into the asylum, were now returning in the homeward bound East India fleets, well clad, and with the produce of their voyage due to them. One poor fellow had been taken into the asylum in a very wretched condition, who, after a short time was shipped on board an Indian man. On his return home a short time ago, he came to the superintendent of the institution, and said, Here, Sir, are my wages: I do not want to spend them now; keep them for me: they may afford some provision for my poor mother when I am at sea; or should she not require them, they may be useful to myself if saved up, for "a rainy day." (Applause.) The reverend gentleman, after mentioning other instances of the provident habits created amongst sailors who for a time had been sheltered in the asylum, observed, that this was the main object of this society—to give to sailors a protecting home. The reverend gentleman entered into several statements respecting the increase of crime in the metropolis, and the profligate habits of the seafaring class, as evidence of the necessity of an institution like that now proposed. Politicians had despaired of a remedy, but would they despair of one, with the Bible in their hands? Mr. Smith then pointed to

several Chelsea pensioners, who were at the lower end of the Hall, and observed, that these men were amongst the contributors to the fund for the erection of a building. A sergeant-major went round once a month, and collected the small donations of the pensioners, amounting to a pound a month. He next called the attention of the meeting to a letter which he had received from John Jackson, a poor artillery-pensioner at Sheffield, who, unable to transmit any funds in money for the benefit of the charity, had made a gentleman's handsome rosewood dressing-case, which he desired might be sold and the produce applied to the building. (*Hear*) This man's letter was accompanied by a subscription of one pound from a widow, and the circumstances under which it was given deserved to be stated:—When her husband was on his death-bed, she said to him, that as he was now about to leave this world for ever, and the circumstances in which she would be placed after his death would not enable her to continue all her subscriptions to charities as before, she wished him to state what charity she should give up and what to continue. His answer was, that he would leave to her own discretion all the charities she might wish to subscribe to, but he implored of her by all means not to omit her subscription to the society for the benefit of soldiers and sailors, for they had been too long neglected. In conclusion, the reverend gentlemen expressed a hope that the meeting would follow the example of the widow, and contribute their mite for the same benevolent purpose. (*Hear, hear.*)

The Rev. R. Marks, (Vicar of Missenden, Bucks, and formerly an officer in the navy), referred to the Royal Standard Association, supported by the sailors at San Fernando, and from which their shipmates were relieved in sickness, or their families in case of death, as a proof what might be done by inculcating provident habits among sailors. Every one who had spent any time at sea must remember the pleasure with which, on his return homewards, he often heard the well-known song, "While our ship off channel steering," and the delightful sensation when they came to that verse—

"At last the wished for shore I near;  
I then behold the humble roof  
Where dwells the wife, that partner dear,  
Of truth and love the matchless proof."

These happy feelings might be the good fortune of some on their return to their native land; but he believed that for the vast majority of sailors who came to the metropolis there were no such pleasing anticipations. The only home which awaited them was the abode of some of those heartless vultures, who were ever ready to pounce upon them as their prey, and, having plundered them of every thing which they could get, turned the thoughtless and unguarded victims into the street. To such men, an institution like that proposed, would prove an invaluable blessing. Let them go on, as the funds enabled them, until the building was completed; and he would conclude by praying that the blessing of God might fall upon their labours. He then moved the first resolution.

H. Tudor, Esq. seconded the resolution, and dwelt with considerable force upon the many claims which sailors had to our kindness and assistance.

The Rev. Horatio Montague submitted the next resolution. After citing the oath taken by the mutineers of the *Defiance*, at the time of the Irish rebellion, to take the ship into Brest harbour and murder every Protestant on board, as a specimen what popery would be if in power, the reverend gentleman proceeded to impress upon the meeting the necessity of having recourse to fervent prayer for the success of the great cause in which they were engaged. Among other illustrations of the advantages of humbly imploring the assistance of heaven in all our dangers and difficulties; he mentioned the different conduct of the Prussian armies before entering the field at the battles of Jena and Waterloo: in the former case, confident of victory, they refused to join in prayer, or to ask the blessing of the Lord of Hosts, and their force before the close of the day was scattered to the winds, and their army annihilated; before entering the field of Waterloo, the soldiers and officers humbly joined in prayer, and the result it was unnecessary for him to state, (*Applause.*)

The Rev. Mr. Ward, seconded the resolution. As his small contribution towards the very desirable objects which the society had in view, he would give £20 a-year out of the half-pay he derived from the navy to its funds until the intended building was completed; he concluded (amidst loud applause) by expressing a hope, that the meeting would accept the noble signal that was hung out at the battle of Trafalgar, "England expects that every man will do his duty."

Captain Bazalgette said he was no orator; he was a plain seaman; but he concurred with a right reverend prelate, that those who endeavoured to shew that the profession was inconsistent with religious feelings, proved too much. In his life he never saw bravery so strikingly manifested, as when it was, so far as human judgment could determine, produced chiefly by the effects of religious principle. He had once an opportunity of being present, when, before action, the commander called his men to prayer; they knelt down, they lifted up their hearts to the Almighty. He addressed a few brief words, first to the Divine Redeemer of the human race, next to the brave fellows whom he led; they rose and gave three hearty British cheers, and captured the frigate to which they were opposed. The gallant captain sat down, amidst great applause, after proposing the third resolution.

The resolution was seconded by Capt. R. Somers, in a neat speech, and agreed to.

The Hon. and Rev. G. Noel proposed the next resolution, and addressed the meeting, in feeling and impressive terms, upon the importance and utility of such an institution as the Sailor's Home. He thus continued: "I now, my lord, pledge myself, before this time twelve months, some way or other, that I shall place upon that table the sum of £100. (*Great Applause.*) My friends, I desire not that testimony of your approbation, I like not that noise, I should rather you would take my advice, which is, 'Go thou and do likewise.' Be assured, my friends, that we have the blessing of God with us, and though we sow in tears, we shall reap in joy. Let us hope, as we may do, with the favour of the Most High, that though our society be small at first, it will deepen and expand in its progress. The mightiest rivers have their rise, perhaps, in some small fountain, which lies hid amongst the hills. It is, at first, a weak and imperfect stream, but tributaries flow in, its bed widens, its depth is augmented; and at length it advances on its glorious course in beauty and strength, till the purpose which called it into being has been consummated. Thus I trust it will be with our institution, that however humble its commencement, it proceeds in its maturity with a wide-spread and fertilizing power—that founded in faith, hope, and charity, God will allow of its increase and bless its advancement. I understand that a sum of £15,000 will be required to begin with; surely we shall not be long without that—if you love Christ you will imitate his example.

That it is easy to know any man from the company he keeps, has grown into a proverb—I should have little difficulty in knowing what company a man keeps from the sentiments he expresses. The most binding obligation that can possibly affect the conduct of man, is that which requires of us an imitation of Christ in the self-devotedness with which he gave for man his toil, his life, his blood. All we have to give is too little, we never can be otherwise than poor and unprofitable servants, but may the Lord of his rich grace enable you out of this small beginning, to proceed as men who remember the glory of Christ, and who pant to imitate his example." (*Applause.*)

The Rev. John Hatchard (of Plymouth) seconded the resolution, and it was carried.

Mr. Samuel Codner, in proposing another, said, he had been at sea forty years, and it was with great pleasure he found that temporal and spiritual protection was at length to be afforded to so deserving a body of men as seamen.

Captain G. Gambier, R. N. seconded the resolution.

The Secretary then read a letter from a Wesleyan minister, saying, that he had nothing to send, except a gold seal, and expressing a wish that all who had superfluous seals, would transmit them for the good of the proposed institution.—Capt. Gambier, as treasurer, read a letter from Birmingham, in

which the writer undertook to send £50 before the 25th of May.

Mr. Matthews (a barrister) moved the last resolution, which was seconded by Captain Frederick Noel, who, in the course of a warm recommendation of the proposed institution, pledged himself to produce £50, before the end of the Year.

A hymn was then sung, in which the greater part of the company joined, and the meeting was immediately afterwards dissolved. The collection amounted to £133 7s. 3d.

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#### PORT OF LONDON AND BETHEL UNION SOCIETY.

(The object of this society (projected by R. H. Marten, Esq. in the year 1818), is to provide for the necessities and spiritual welfare of destitute seamen in the port of London, and for the orphan children of seamen.)

11th Anniversary, Monday, May 11.

This anniversary was celebrated at the City of London Tavern, the Earl of Clarendon, in the absence of Lord Gambier, in the chair.

The Rev. Mr. Press offered up a short prayer in behalf of the institution; and the noble chairman then opened the business in an emphatic address, and eulogised Mr. Marten for his exertions in the cause of seamen.

The report (read by the Rev. Dr. Styles, in the absence of Mr. Van den, the secretary), was full of animating details of the beneficial efforts of the society's agents. The receipts (including a legacy of 1,000l. from a boy at Newington), were 1,737l. 6s. 4d. and the expenditure had left a balance in favour of the society, of 228l. 12s. 11d.

The meeting was addressed by R. H. Marten, Esq. Lord Mountsdown, Capt. Smith, the Rev. R. Vaughan, the Rev. Van Peense, from Ostend (who engaged to preach a sermon on board the floating chapel, to Dutch Seamen), the Rev. C. Hyatt (who presented £15 to the society, the produce of a bazaar, the articles for which had been supplied by a little girl); the Rev. Dr. Andrews, the Rev. Mr. Upton, of Poplar, the Rev. Mr. Deering; J. Maitland, Esq. and J. Jacobs, Esq. It was announced, that the Earl of Clarendon, had become a life governor to the Orphan Asylum.

#### MISSIONARY INTELLIGENCE.

##### MISSIONS IN SOUTHERN AFRICA.

BUTTERWORTH, CAFFRELAND.

Extract of a letter from Mr. Shrewsbury, dated 31st March, 1829.

God is still with us; and he will be with us, as with you, throughout all generations, until the whole earth is filled with his glory. We have not, indeed, to record any extraordinary outpouring of the Holy Spirit; but he descends upon us like the dew upon the hill of Hermon, and causes us to inherit his blessing, even life for evermore. If we cannot rejoice in the salvation of multitudes, we are not without that pure joy which springs up within the heart, when of Zion it is said, "This and that man is born in her."

Since I wrote last from this station, another Caffre has been brought to seek, and I trust, has obtained, the favour of God. He is a young man of an exceedingly tender and contrite spirit; and his experience is so sound and scriptural, as to afford me much comfort whenever I speak to him in the Class. I baptized him last January; and afterwards took him to accompany me on my journey to Graham's Town. This incidental circumstance afforded me an opportunity of discovering further proofs of his sincerity and devotedness to God.

On the evening of the second day of our journey, we arrived late at Fort Wiltshire, having travelled one hundred and fifty miles in the two days. Here we were surprised to find, besides the ordinary troops of the garrison, an encampment of the military from Graham's Towns, assembled to witness the execution of four Caffres, who were to undergo the sentence of death the next morning. They had been guilty of the murder of two English soldiers. The British officers had retired to rest. I immediately, however, sent to request from Lieut. Colonel Somerset permission to visit the prisoners, which was readily granted; and John (for so this young man was named) and I passed the night with those wretched men in the guardhouse. When we

entered, they were all in a snoud sleep, fastened to each other fetters. We awakened them, and they sat up while we spoke to them on the things of God, for this young convert was employed as an interpreter. At first, the unhappy criminals seemed to be wholly stupid and unconcerned, and paid but little attention to our exhortation. I read and expounded Gen. ix. 5, 6, and insisted on the heinousness of their crime, and the justice of that punishment which was about to be inflicted upon them. When I had ended, I requested John to pray with them, as I could not pray myself in Caffro. And now, for the first time, I heard him call upon the name of the Lord; and, truly, he prayed with the Spirit and with the understanding also. We arose from our knees, and sat a few minutes in silence. I then said, "John, are you not weary with the long ride of yesterday and to-day?" He replied, "Although, Sir, I am weary, I have no wish for rest or sleep, on such an occasion as this." I then made him address the prisoners individually, and inquire of them whether they wished to be down again, or would sit and hear what might further be spoken to them. Each one replied for himself, "I will sit and hear." We then renewed the word of instruction and exhortation, opening and applying various portions of holy writ, such as the story of the thief on the cross, the parable of the prodigal son, &c.; and specially urging the necessity of an immediate application to Jesus Christ for pardon and salvation. At intervals we ceased, and requested them to bow their heads upon their knees, while both they and we continued in silent prayer to God. It was deeply solemn, at the midnight hour, to hear whispers for mercy from the lips of murderers, who were so near eternity. In this manner nearly the whole night was employed. They became increasingly serious, attentive, and devout. On one occasion, towards morning, I asked them, after our silent supplications, had been offered up, what they prayed for. One said, "I beseech God to forgive me all my sins;" a second, "I ask God to give me his grace;" a third, "I pray that God would take me to heaven;" and the fourth made a similar reply.—At dawn of day the hinges sounded for the military to assemble under arms; an escort came to carry them to the fatal spot. And now the terror of death fell upon them. The young man who threw the first assegai sank in every joint; and all countenances were strongly marked with fear. We walked with them, exhorting them to think of nothing but Christ, and his sacrifice for sin. When they came to the ford of the Keiskama, a river which divides Abany from Caffraria, the military were drawn up on the colonial side, and a small party only conveyed the prisoners to the opposite side, where the Caffre Chiefs were assembled to receive them. Here they underwent a short trial, in the presence of the British officers; and after the confirmation of the sentence, preparations were made for putting them to death. Having obtained permission to address the Chiefs, I explained to them also Gen. ix. 5, 6; and showed that what they had been required to do, should not be by them considered as the demand of English justice and English law, but as imperatively commanded in the holy word of God; and that the same principle of justice ought to be adopted by them in the government of their people, since their own method of punishing murderers, by fire, was not equitable, but suffered the guilt of unavenged blood to pollute the land.—We then finally exhorted the murderers to die with the name of Jesus on their lips; and having prayed with them once more, we departed; when they were all immediately executed by Caffres, at the orders of the principal Chief, Gaka. The elderly man, who was a petty captain, was hung on a tree, and the other three were strangled; and the Caffres severally returned to their different places of abode. On the evening of the same day we reached Graham's Town, and found my family in the enjoyment of health and peace.

When the business of our District Meeting had ended, we returned to this Circuit; and since we have been here, and entered on the labours of another year, the Lord hath given us many tokens for good. We had a remarkable and general blessing, last Sabbath morning. During the whole service, silent weeping was on every side; and in particular during prayer, both before and after sermon, the ground and benches, where some of our baptized people kneeled, were sprinkled plentifully with

tears. Two individuals who never before manifested any concern about their souls, were deeply affected. One of these was a giddy, heedless young woman, the wife of one of our candidates for baptism. In spite of all her efforts to stifle and conceal her feelings, she burst out in loud cries before all the congregation, nor am I without hope that the convictions of guilt which she confessed her soul will remain, and issue in her genuine conversion. Amongst the individuals affected was a stranger, who has never been in a chapel nor heard a sermon before. No one knew who she was, nor have we seen her since; perhaps the fruit of the word, in her case, may be seen after many days. In regard to my own family, it seems as though God would save all my household. A good work is going on amongst them, nor is it the least of my mercies, that the poor woman I ransomed from slavery, as mentioned in a former letter, has not only chosen to continue with us as a free servant, but has chosen Christ as her portion, and is, with great sincerity of heart, seeking his salvation.

It is with great pleasure that I am able to mention another fact, which demands our warmest gratitude and praise. In the course of the past month, three more Christian marriages have been celebrated; so that now every head of a family on this station has publicly and expressly renounced the sin of polygamy, and the members of our little community will be, I trust, as lights shining in a dark place.—The case of two of these families is somewhat remarkable. In one instance, the man came on this station as a polygamist, about nine months ago. I told him, he could not come here to reside with two wives. He sent off the young woman he had taken, and occasionally visited her at the kraal where she dwelt. In process of time the man became concerned about his soul; but still he could not renounce his bosom sin. At length, he gave himself up to the temptation of the devil, abandoned the wife of his youth, with her three children, whom he left here quite destitute, and was fleeing away with the younger woman, to a distant part of Caffreland. But the hand of God was upon him: he could not rest. The Caffres got about him, and asked what was the matter, and thought that he would be bereft of his senses; till, at last, he told them he was so miserable, with sinning against God, that he could hold out no longer, but must go back to his wife and family at Butterworth. Accordingly, when we had given him up for lost, he came back, and has since been married to his proper wife; and as he is admirably fitted for an interpreter, he is going with Brother Shepstone to Morley. It is not a little singular, that he came back, after his sinful wanderings, the very week that we received the Stations; as though God had sent him to us for that new Mission, thus preparing the way before the face of his servant. The second case to which I refer is that of a man and his wife who had entered into the service of two gentlemen, who were travelling in Southern Africa. Shortly after their arrival at this place, the woman fell sick, and was nigh unto death. Then it was that she found trouble and sorrow, and began to seek the Lord. Having since recovered, both she and her husband have agreed, henceforward, to give their hearts to God; and as the man is a good wagon-driver, it is probable that he also will be engaged for Dapa's Mission; and thus Brother Shepstone may form a Class of four Catechumens as soon as he enters upon his work. Our waggons are now in Graham's Town, waiting for my Assistant, who is to supply Brother Shepstone's place at Butterworth; and we expect Brother Shepstone, accompanied by our worthy Chairman, about the 16th of April, at Butterworth; and by the time you hold your Missionary festival, in May, the work of saving souls amongst Dapa's tribe will be actually begun. "But still there is much land to be possessed!" I hope our Catechists will say, "Let us go up and possess it, for we are well able." "The earth is the Lord's, and the fulness thereof;" our gold and silver will never fail.

#### TEMPERANCE.

FORMATION OF A TEMPERANCE SOCIETY IN THE WESTERN PART OF CORNWALLIS.

The subject of temperance began first to be discussed in the western part of Cornwallis, early in July last. When it was first proposed to the public for serious consideration by Elder W. Chipman,

much prejudice and opposition existed against the principle of total abstinence from spirituous liquors. Elder Chipman found it necessary to discuss the merits of the question both in public and private, and to bring to the investigation, all the information and facts, that he could procure. In this he was much aided, by widely circulating among the inhabitants the valuable and unanswerable publication of Dr. Beecher on the subject, together with other information collected from some of the periodicals of the day and other sources, particularly from the City Gazette of New Brunswick. Although in this favored part of Cornwallis, (into a wilderness but now a fruitful field,) the poison of intemperance had not so widely diffused its hateful contagion as in other neighboring parts of the Township, yet so strong was the influence of prejudice and pre-conceived opinion, that truth at first advanced slowly, but whereas Dr. B's book obtained admittance, and a candid perusal, the force of truth was felt, and the darkness of error dispelled by her light, and they who but lately had opposed, were now among the most strenuous advocates for the cause of temperance. They united with Elder Chipman in wholly abstaining from ardent spirits, and vinous and fermented liquors, and were soon enabled, by practical experience; to demonstrate the truths of the principle contended for. So far from feeling any inconvenience from the total abstinence of spirituous liquors, their healths were not only generally improved, but they found what indeed has often been proved, that they could better endure the fatigue of travelling, and of their various labors as mechanics and farmers, than they could even under their moderate use.

A meeting was appointed and respectfully attended on the 16th Nov. at the house of Mr Jonathan Loomer, which was opened by Elder Chipman with prayer, followed by appropriate addresses from him and others friendly to the cause of temperance. The lamentable and widely extending evil consequences, of the use of ardent spirits on Society, in so frequently destroying the peace of families, involving so often the loss of reputation, of health, of property, yea, even of the soul itself, were pointed out; while the opposite and beneficial results of temperance Societies, in resisting and checking the evil were brought to view: The very infancy of the cause in Nova Scotia testified to this, as in this Township the probable quantity of ardent spirits used during the last season, was at least one half less than that used during the preceding one; while more matured experience, derived from the United States, demonstrated the value, efficacy and beneficial consequences of these societies. There upwards of 40,000 of all ranks, from the highest to the lowest, had united for the benevolent purposes adverted to, and were thus, by actual facts and experiment, removing every objection, which prejudice, selfishness or ignorance, could urge against these associations.

After which, a vote was taken to form a society to be called the Pleasant Valley Temperance Society; rules were proposed, read and adopted. One of which was, that every member pledges himself with the help of God, to abstain entirely from the use of ardent and all vinous spirits, and not to furnish them to his family, friends or persons in his employment, except as a medicine. Fifteen persons then became subscribers, and another meeting was appointed at Mr. E. Woodworth's for the 26th Nov. which meeting was held accordingly. Elder Manning attended, and preached an appropriate Sermon for the occasion, after which 14 more subscribed to the rules, and the following officers were then appointed. Elder W. Chipman, President.

Dea. Abel Parker, Mr. David Shaw, Vice Presidents. Dea. Wm. Skinner, Secy. Mr. Alfred Skinner, Treasurer. Messrs. A. N. Bent, J. L. P. Jess, E. Woodworth, David Lyons, Committee.

The number of subscribers have since increased to 41. The prospects are favourable; so that we anticipate a considerable increase to our numbers by the next meeting, which is appointed for the 25th Dec. next, and that ere long the happiest effects will be realized in this community, by adopting the principles of this society; so as loudly to call for a tribute of praise to God, for victory over an enemy, so destructive as intemperance to the well being of Society.

Signed, WILLIAM SKINNER, Secretary.

Cornwallis, Pleasant Valley, Dec. 7, 1823.

## MISCELLANY.

## EFFICACY OF PRAYER.

By humble, believing, affectionate, persevering prayer, in the name of Christ, a person may do good at home and abroad—throughout the city in which he lives, throughout the country, and throughout the world; and he may continue to do good through all future ages. "Open your mouths wide," said God, "and I will fill them." In answer, to prayer, blind eyes may be opened, and deaf ears be unstoppered, the lame man made to leap as a hart, and the tongue of the dumb to sing; in the wilderness, waters to break out, and streams in the desert, the highway to become a pool, and the thirsty land springs of water, and through the habitations of dragons, a highway may be opened on which the ransomed of the Lord shall return and come to Zion, with songs, and everlasting joy upon their heads.

In answer, probably, to the prayers of Richard Baxter, his "Call to the Unconverted" is now awakening many sinners; and his "Saint's Rest" guiding multitudes of Christians to glory. In answer to the prayers of Paul, the Angel having the everlasting gospel to preach unto all nations may now be flying through the midst of heaven.

The prayers of David for Zion, the city of our God, as her watchmen stand on her walls, see eye to eye, and proclaim the glories of her King, may now be receiving their fulfilment.

And the prayers of Abraham for the multitude of nations promised to him, may now be receiving their fulfilment.

Let any man pray like Paul, like David and Abraham, and no tongue can tell the greatness or the extent of the blessings which, in answer, may descend. One blessing such a man will certainly secure—his own eternal life. Yes, "Whosoever thus calleth on the name of the Lord shall be saved." And he may be the means of saving others, in greater and still greater numbers, from generation to generation, down to the end of the world. And as ages unnumbered roll away, a revenue of ever increasing glory may, in answer to his prayers, rebound to the Lord Jesus Christ.—Edwards.

## FRUIT IN OLD AGE.

"The name of George Burder," says the Boston Recorder, "is familiar to American Christians, as the writer of 'Village Sermons,' and an ardent friend of missions. He is now in the decline of life, and must soon 'put off his tabernacle' and terminate his labors for the church. We take pleasure in publishing the annexed short letter, lately received from him by a clergyman, in this vicinity. It is valuable as showing the continued efforts in the cause of truth of this eminent man, and the warmth of his heart in the cause of benevolence, even when the chills of age are upon him."

LONDON, July 14, 1829.

DEAR SIR—As a proof that I do not forget you, I send, and beg your acceptance of a copy of twelve plain and short sermons for poor aged people, which I was induced to compose for the religious Tract Society, there being nothing sufficiently plain and cheap for the poorer sort of people. It is probably my last effort of this kind, as I have entered upon my 78th year and am nearly blind. I am now "looking for the mercy of our Lord Jesus Christ unto eternal life," not expecting long continuance here, or ability to continue, as I now do, to preach once every Sabbath.

Let us do all the good we can—work while it is day—the night cometh. May your's be constant, and a long life of labor be crowned with abundant success.

I am, dear sir, your affectionate friend  
GEORGE BURDER.

## EXCELLENCE OF RELIGION.

In a column of "varieties" in a late Liverpool paper, is the following paragraph, credited to "Sir H. Davy's Salmonia." The author is one of the most celebrated of philosophers; and it must be gratifying to the humbler classes of Christians to perceive one so rich in talents, accomplishments, and the pride of learning, paying so eloquent a tribute to that religion which is their all:

I envy no quality of the mind or intellect in others, not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and from corruption and decay calls up beauty and divinity, makes an instrument of torture, and of shame, the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and skeptic only view gloom, decay, annihilation and despair!

## A HOLY SABBATH.

It is as a kind of transfiguration day, shedding a mild glory upon every creature, and enabling us to view the concerns of time in connexion with those of eternity. Through all its happy hours we sit as on the holy mount, looking back with gratitude, and forward with confidence, taking sweet counsel together for the advancement of our highest interest, and scarcely considering ourselves as inhabitants of the lower world. Some interesting passage of the Scriptures, or some choice piece of divinity, generally furnished the matter of our discourse; and while we endeavoured to attain a clear and comprehensive view of the subject under consideration, a Divine light would sometimes break in upon us, satisfying our doubts, exalting our conceptions, and cheering our hearts.—Through these flowery paths we have continued to allure each other onward, (first one of us taking the lead and then another,) refreshing our spirits and feeding our immortal hopes, amid a thousand glorious appearances, till the new Jerusalem itself has burst upon our eyes, from whose holy walls we heard the voice of harpers harping with their harps.—*Spirit and Manners of the Age.*

*The Friendship of God.*—"Friendship is a trite subject, both of conversation and composition; but this does not diminish its value when it exists untaunted by self interests and founded on pure principles. But so various are the motives and dispositions which actuate mankind, that we rarely meet with one so generous and disinterested as to merit our confidence. But there is a friendship founded on a basis not to be shaken by the vicissitudes of time, nor interrupted when all sensible objects shall recede from our view; a friendship which will enable us to sustain the rude blasts of adversity and remain unmoved amidst the slanders and invectives of our enemies;—and this is the friendship of God. It can only bud in this uncongenial climate, but it will bloom with increasing and un fading splendour when transferred to its native soil."

*CHINESE NEWSPAPER.*—At Peking, the capital of China, a newspaper of extraordinary size, is published weekly; it is printed upon silk stuff. It contains no foreign news, whatever, but dwells entirely upon domestic occurrences. The Gazette claims, it is said, to have been in existence for about one thousand years past, and enjoys an incontestable reputation for veracity. In the year 1727, a public functionary dared to cause some false intelligence to be inserted, and was punished with death, since which time no similar instance has occurred. Divers sheets of some of the numbers of this Gazette, bearing date the 18th and 26th Feb. 1793, are preserved in the Royal Library of Paris, which are ten yards and a quarter in length.

*Jewish Scriptures MSS.*—In transcribing the Sacred Writings, it has been a constant rule with the Jews, that whatever is considered as corrupt shall never be used, but shall be burnt, or otherwise destroyed. A book of the law, wanting but one letter, with one letter too much, or with an error in one single letter, written with any thing but ink, or written on parchment made of the hide of an unclean animal, or on parchment not purposely prepared for that use, or prepared by any but Israelites, or on skins of parchment tied together by unclean strings,

shall be holden to be corrupt; that no word shall be written without a line first drawn on the parchment, no word written by heart, or without having been pronounced orally by the writer; that before he writes the name of God, he shall wash his pen; that no letter shall be joined to another, and that if the blank parchment cannot be seen all around the letter, the roll shall be corrupt. There are certain rules for the length and breadth of each sheet, and for the space to be left between each letter, each word, and each section. These Maimonides mentions as some of the principal rules to be observed in copying the sacred rolls. Even to this day it is an obligation on the persons who copy the sacred writings for the use of the synagogue to observe them. Those who have not seen the rolls used in the synagogues, can have no conception of the exquisite beauty, correctness, and equality of the writing.

*Elisir of Health and Longevity.*—In 1728 a person of the name of Villars, in Paris, gave out that his uncle, who, it was well known, had attained very nearly his hundredth year, and died then only in consequence of an accident, had left him a certain preparation, which possessed the power of prolonging a man's life to upwards of a century, provided he lived with sobriety and exercised daily in the open air. When this individual happened to observe a funeral, he would shrug up his shoulders in pity: "If the deceased," said he, "had followed my advice, he would not be where he now is." His friends, among whom he distributed his medicine gratuitously, observing the conditions required, experienced its utility and praised it incessantly. He was thence encouraged to sell it at a crown a bottle; and the sale was prodigious. Now the remedy was in fact, nothing more than the water of the river Seine slightly acidulated. Those who made use of it, and were attentive at the same time to regimen and exercise, soon found their health greatly improved. To others, who were neglectful, he would observe, "It is your own fault if you are not perfectly cured; you have been intemperate and indolent; renounce these vices, and you will live at least a hundred years. Some took his advice; and the very decided advantage which the latter derived from Monsieur Villars's drops, caused him to increase rapidly in reputation and wealth. The Abbe Pons extolled our quack, and gave him the preference to the celebrated Mareschal de Villars; "The latter," said he, "kills men; the former prolongs their existence."

At length, however, it was unfortunately discovered that Villars's remedy was composed almost entirely of pure water. His practice was now at an end. Men had recourse to other empirics of a far more dangerous character—and to specifics and advice much less efficacious and rational in their nature.

*CHARITY.*—We may see mountains removed, and miracles wrought; but there is nothing in the compass, either of human or divine action, that is so sublime and beautiful as CHARITY—as giving alms to the poor, and pouring oil into the wounds of distress.

*INTREPIDITY.*—The wise and prudent conquer difficulties by daring to attempt them. Sloth and folly shiver and shrink at the sight of toil and danger, and make the impossibility they fear.

*CHRISTIAN EXPERIENCE.*—Past experience and former manifestations of divine love should be as carefully kept in recollection as old receipts: they will afford satisfaction in review, and hope in prospect.

In countries enlightened by the gospel the most formidable and (it is to be feared) the most frequent impediment to men's turning the mind inward upon themselves, is, that they are afraid of what they shall find there! There is an aching hollowness in the bosom, a dark cold speck at the heart, an obscure and hoding sense of somewhat that must be kept out of sight of the conscience—some secret lodger, whom they can neither resolve to eject or retain.

"Those who outlive their incomes, splendour in dress or equipage are well said to be like a town on fire, which shines by that which destroys it."

## EXTEMPORE PREACHING.

Many persons make extempore preaching more formidable than it really is by attempting great things. Truth, simplicity, and good sense, are the things to which attention should be mainly paid.—It was the saying of a truly great man, that all he took care to do was to speak sense. Great plainness of speech is what is most suitable to Divine truths. "Excellency of speech" makes the gospel of no effect. What pleases a refined taste generally withdraws the attention from the hearing and application of what is delivered. In order to be plain, there is no necessity for being grovelling and vulgar, or incoherent and desultory. These evils should by all means be avoided. Simplicity, chasteness, correct ideas, and regular connexion, should always go together. The true greatness of a sermon consists in its being calculated to answer the great end, humanly speaking, it is not the eloquence or the elegance of the discourse, but the heavenly spirit with which it is delivered. The greatest truths are often spoken in such a way as to produce no effect, while the plainest and the most simple may be rendered by the earnestness of the preacher exceedingly impressive. The published sermons of popular preachers scarcely ever answer the expectations formed of them; and for this reason, because they derived their chief excellency from the impressive manner in which they were delivered. It is not so much what is said, that gives it power and interest. This spirit, when genuine, no doubt proceeds from above, and is obtained by earnest prayer and much holy intercourse with Heaven. It is indeed possible for us to create a fervour of our own, to kindle our own "sparks." The animal spirits may be excited in a high degree by the efforts of self and pride. A desire for popularity may produce earnestness. The grandeur or the awfulness of the subject may have an astonishing effect on the feelings. But the holy and heavenly fervour, the infusion of the Divine Spirit, is very different from any thing of this kind. It proceeds from a concern for the honour of God, and from love to immortal souls. It is the love of Christ shed abroad in the heart, and combined, as in him, with a humble, compassionate, and heavenly temper of mind. It is a holy fire, which, instead of feeding, burns up pride and self-importance, and warms and cheers all that come within its reach; and from it the same fire is often lighted in the breasts of others, the minister being made the channel of communication. Wherever this heavenly element exists, the gospel is made successful; sinners are brought from darkness into light. It is this very thing, the possession of which is of far greater consequence than any other qualification or endowment. This being possessed, success will to some extent surely ensue; but being wanting, all labours will comparatively be in vain.—*Christian Observer.*

*The French Soldier saved from Suicide.*—In the last report of the Bible Society of Nismes, in France, we find an affecting anecdote of one of their subscribers, who was formerly attached to Bonaparte's army. An officer of the society, struck with his modest zeal in support of the cause, ventured to ask him whether his attachment to the society did not proceed from a knowledge of the soul-enlivening contents of the Bible. "It is so," said he, "and I will inform you how it took place." He then added:—

"Under the late emperor I was attached to the army, and being taken prisoner and carried to England, I was confined in one of the prison ships. There, huddled together one above the other, and deprived of every thing that could tend to soften the miseries of life, I abandoned myself to dark despair, and resolved to make away with myself. In this state of mind an English clergyman visited us, and addressed us to the following effect: 'My heart bleeds for your losses and privations, nor is it in my power to remedy them; but I can offer consolation for your immortal souls, and this consolation is contained in the word of God. Read this book, my friends; for I am willing to present every one with a copy of the Bible who is desirous to possess it.' The tone of kindness with which he spoke, and the candour of this pious man, made such an impression upon me that I burst into tears. I gratefully accepted a Bible; and in it I found abundant consolation,

amidst all my miseries and distresses. From that moment the Bible is become a book precious to my soul: out of it I have gathered motives for resignation and courage to bear up in adversity, and I feel happy in the idea that it may prove to others what it has been to me."

*New Churches in Bristol, (Eng.)*—As evidence of an increasing attention to religion in England we may mention the rapid multiplication of churches and meeting houses in different parts of the kingdom. Stephen Prust, Esq. of Bristol, in a letter to his friend E. P. Esq. of this city, dated September 12, says that there are now eight churches and meeting houses going up in Bristol, a city which contained at the last census less than 100,000 inhabitants. The following is an extract from the letter.

Mr. Haro is building a chapel by the Iron Bridge at Bedminster, which will cost him above £3,000; a new Episcopal church is commenced near it, another Episcopal church near my house and a third in St. Philip's, where it was much wanted. The Methodists have built a large chapel in Langden-street near Radcliff Church, and the Baptists are building in St. Philip's. The Independents are also about to build in that populous but neglected parish. Lady Huntingdon's congregation likewise are preparing the ground at the foot of Lodge-street to build a new and spacious chapel. Thus the church is to shake herself from the dust, to arise and shine—to evidence that her light is come, for alas! alas! our City Mission and the London Christian Instruction Society have discovered that half the population do not go to any place of worship. In one large manufactory in London employing 500 of the primest mechanics that money can produce from all parts of the empire, not 20 it is said go to church!

*Probability of the Extinction of Egypt.*—If we turn to the valley of the Nile of Egypt, we shall see at this moment the very process going on by which the lower part of the Niger or Nile of Bornou, has been choked up and obliterated by the invasion of the Great Sahara, under the names of the Deserts of Bilmah and Libya. Thus has been rubbed out from the face of the earth a river which had once its cities, its sages, its warriors, its works of art, and its inundations like the classic Nile; but which so existed in days of which we have scarcely a record.

In the same way shall perish the Nile of Egypt and its valley! its pyramids, its temples, and its cities! the Delta shall become a plashy quicksand—a second Syrtis! and the Nile shall cease to exist from the lower cataract downwards; for this is about the measure or height of the giant principle of destruction already treading on the Egyptian valley, and who is advancing from the Libyan Desert, backed by other deserts whose names and numbers we do not even know, but which we have endeavoured to class under the ill-defined denomination of Sahara.—advancing, I repeat, to the annihilation of Egypt and all her glories, with the silence, but with the certainty too, of all devouring time! There is something quite appalling in the bare contemplation of this inexorable onward march of wholesale death to kingdoms, to mighty rivers, and to nations; the more so, when we reflect that the destruction must, from its nature, be not only complete, but eternal.—*Sir R. Donkin's Dissertation on the Course of the Niger.*

*The Post in India.*—On my return to Sheravara, I found a letter from Madras waiting for me at the bungalow: it had been forwarded from Salem, to which place, as to other stations occupied by Europeans, there is an established post. The mail-bags, are carried by men, who run, singly, ten or fourteen miles each, having no other weapon for defence than a staff with a few links of iron chain at the upper end, whose sound, they say, frightens serpents out of their path; at night they frequently carry a lighted faggot of eight or ten feet in length, whose blaze enables them to choose their way. Nothing was more common, in whatever direction I traversed the country, than day and night to be passed or met by these posts at full trot, who, in the South of India, are usually called Tappals; in the north they are called Dawks. These mails, at an average, are carried about a hundred miles in twenty-four hours;

and the letters are charged about four annas, or six-pence, every hundred miles. Parcels of small weight are forwarded to the principal stations by the same sort of conveyance, but not quite so quickly; the post for the conveyance, of parcels is called the Baugly: the expense is regulated by the weight and distance.—*Hool's Missionary Narrative.*

## EXTRACTS

*From the Fourth Annual Report of the Board of Managers of the Boston Prison Discipline Society.*

CONTINUED.

*This Society shows the importance of unceasing vigilance in government.*—In the house of reformation at South Boston, before the boys were subject to unceasing vigilance, there were frequent escapes, which indicated a habit of discontent, and unwilling submission: there was besides, but little industry, in the shop or school-room; few cases of reformation; and generally a state of things affording little satisfaction to the directors or friends of the institution. Also, in the state prison at Charlestown, while there were numerous apartments, in the old brick building, removed from vigilant and increasing inspection, and while the officers were not found in their places, exercising unceasing vigilance, there was little or nothing like a salutary discipline. In the house of correction in Leverett-street, too, among the females, until the matron was placed there, and began to exercise a constant inspection, there was no control; but as soon as the inmates took their places under the eye of their matron, knowing that she would be always in her place, and they should be always under her eye, the improvement was manifest. And at Newgate, Connecticut, as there was little vigilance there was less order; while at the new prison in Wethersfield, in regard to the officers, as well as the convicts, there is a place for every man, and every man in his place, and they are all kept in their places, and at their business, by unceasing vigilance. In the prisons at Sing Sing and Auburn, whenever an overseer leaves his place, even for a few minutes, he calls another to take it, so that the supervision may be uninterrupted. To all this vigilance, and the benefits of it, there is a striking contrast, in some of the penitentiaries, and in the county prisons generally. In the county prisons, to a vast extent, the keeper may be a farmer, a deputy sheriff, a tavern keeper, or almost any thing else, which requires his absence, except perhaps when he turns the key. The consequence is, profane swearing, gambling, sal bath breaking, universal disorder and idleness; and it seems not yet to have been thought, that vigilance is necessary in county prisons. So long as it is supposed that any class of prisons can be properly managed without unceasing vigilance, so long they will remain nurseries of vice. This brings into view a principle of very extensive application to families, schools, academies, colleges, factories, mechanics' shops; i. e. the importance of unceasing vigilance. If therefore this society does in any degree magnify the importance of unceasing vigilance in government, it will be useful in this respect. That lessons never to be forgotten are taught on this subject in the prisons at Auburn, Sing Sing, and Wethersfield, and in the houses of refuge in Boston, New York, and Philadelphia, is certain.

*This Society shows the importance of family government.*—Among the causes of crime, the neglect of family government stands next to intemperance; it is, in fact, not unfrequently the cause of intemperance. Youth, when unrestrained and neglected by their parents, find their way to the tavern and the grog-shop; and others, whose parents have attempted unsuccessfully to govern them, have become abandoned to vice, till they forsake their father's house. It is the confession of many convicts from the prisons at Auburn and Wethersfield, that the course of vice, which brought them to the prison, commenced in disobedience to their parents, or in their parents' neglect. And it has already been stated, that about 60, which is one-third of the whole number of the youth who have been committed to the house of reformation at South Boston, were committed for being stubborn and disobedient. And among old convicts, for the higher crimes, especially those which were the offspring of unrestrained and sudden passion, there is evidence from prisons, that they who have been guilty of such crimes, were never subject to family government. And there is further evidence, in a few cases, where parents and children have been found together in the same prison, that the father's

house was a place of entire discord, in regard to every thing good, and of harmony, only, in devising and executing mischief; and in one instance, at least, a son, who made sport on his way from the prison to the gallows, where he was soon to lose his life, traced his dreadful end to the instructions of his mother. Let parents then govern their children, and children obey their parents, in that which is right.

*This Society promotes temperance.*—The facts disclosed from the interior of prisons concerning the consequences of intemperance, are among the strongest arguments in favor of temperance. In the house of correction in Boston, the records show, among the men, besides very many committed a second time, two committed three times; six committed four times; four committed five times; two committed six times; one committed seven times; and one committed eight times, for drunkenness. Among the females, besides many committed twice, three committed three times; two committed four times; one committed five times; six committed six times; and one committed seven times; for drunkenness. Of these, in sixty cases, the subjects had been discharged more than one month, and less than one year, before they were again arrested and committed to prison; sixteen had been discharged more than five days, and less than one month, before they were again arrested and committed to prison; three had been discharged but five days; three but four days; one but three days; two but two days; and three but one day, before they were again arrested and committed to prison.

The time lost in prison, in the cases above mentioned, was about thirty-two years. And the expense of supporting these twenty-eight drunkards, at \$2 per week, for the time mentioned, \$3,320.

This is a limited view, as exhibited on the records of one of our prisons, of the evils of intemperance. There is another view, not less appalling, concerning the probable number of cases of imprisonment for debt; and the probable expense attending these cases, principally in consequence of the same vice.

Number of persons imprisoned for debt, annually, in the United States, in consequence, principally, of the intemperate use of ardent spirits,	50,000
Costs of process in 50,000 cases of imprisonment for debt,	\$250,000
Expense of court for the same number of cases,	250,000
Loss of time in prison, at 60 cts. per day, of 50,000, for 15 days each,	450,000
Board of the same number,	250,000
Turnkey, notifying creditor, administering oath, &c.	125,000
Derangement of affairs as much as the loss of time,	450,000
	<hr/> \$1,775,000

Again—the evils of intemperance are seen from the interior of prisons among criminals, not less than among debtors. The probable number of criminals annually committed to prison, in the United States, is about 125,000; and the proportion of these committed in consequence, directly or indirectly, of intemperance, does not appear from the most authentic documents to be less than three fourths of the whole number. The following statement may then be made:

Criminals committed to prison during a single year, in the United States in consequence, directly or indirectly, of intemperance, three fourths of 125,000,	93,750
Costs of process in 93,750 cases, at \$5 each,	\$468,750
Loss of time in prison of 93,750, at 60 cents per day, for 30 days each,	1,687,500
Board of 93,750 for 30 days, at \$1.25 per week,	504,539
Costs of court, juries, &c. in 93,750 cases,	1,000,000
	<hr/> \$3,660,789

Such results rendered only probable, as the consequence of intemperance, may produce some effect by way of restraint. A Society then which keeps it constantly in view to trace the connexion between intemperance and crime, is useful in promoting temperance.

*This Society promotes the better observance of the Sabbath.*—It is estimated that the number of persons in prison at a given time, in the United States, is 10,000. It is not a matter of small moment whether the prisons, in which 10,000 persons are constantly confined, shall be so constructed and managed, as that the Sabbath shall be properly observed. In this respect there is a vast difference between the prisons at Auburn, Wethersfield, and Sing Sing, and many other state prisons; and between them and the county jails generally. Silence, order, religious instruction in the Sabbath school, public worship, and pri-

vate admonition, sympathy and advice, and reading the Bible diligently,—are characteristic of the first mentioned prisons on the sabbath. Gambling, profane swearing, unrestrained communication of evil, are characteristic of several penitentiaries and of almost all county prisons, on the Sabbath. If it were only the difference in the effect of these institutions in regard to the sanctification of the Sabbath on the 10,000 persons constantly in prison, it would not be a matter of small moment; but it is to be considered that the number of persons committed to prison in the United States, and leaving there to go abroad in society, to exert an influence upon others, in the lapse of a single year, does not greatly vary from 200,000; whether this vast multitude have been confined in prisons where the Sabbath was observed or profaned, is a matter of still greater moment.

*This Society shows the value of solitude.*—The remarks and facts stated in former Reports, in regard to the importance of solitary confinement at night, and in this Report showing the connexion between architecture and morals, are mostly illustrative of the value of solitude. Whether the principle is applicable to other members of the human family to the same degree, or not, it is now admitted as an axiom, that little or nothing can be done for the benefit of that part of the human family which is found in prison, without a time and a place for solitude; and it is a matter of great surprise, how great is the value of solitude, to this class of persons. Many are constrained to acknowledge, on visiting the prisons at Auburn, Wethersfield, and Sing Sing, and the house of refuge in New-York, that they never before conceived what effect would be produced on the hearts of vicious persons by being silent and alone at night. And if there were no other result from these admirable institutions, than a deeper impression upon the public mind of the value of solitude, in producing, in the minds of persons disposed to evil, reflection on the past, remorse for sin, resolutions of living a better life, and a disposition to read the Bible, and to hearken to good advice, they would be of great use to the world. An intelligent convict at Wethersfield, who came there from the old prison at Newgate, was asked by a citizen how he liked the prison? when a conversation in substance as follows took place; *Convict.* I do not know. *Citizen.* Is not the food better? *Convict.* Yes. *Citizen.* Is not the clothing better? *Convict.* Yes. *Citizen.* Are not the officers better? *Convict.* Yes. *Citizen.* Why then is it not all better? *Convict.* You do not understand it. *There,* by day and by night, it was hail fellows well met; and *here,* the last thing at night is prayer, then retirement, where we see no one and speak to no one during the evening; then go to bed, but cannot go to sleep; but *think, think,* If we get to sleep, and awake in the night, we see no one, and hear no one; but *think, think,* When the morning comes, and we go out, the first thing is prayer. We see our fellows, but say nothing; and at night, again, after prayer, we go alone, and **THINK, THINK.** This is the difference.

*This Society shows that the Bible is the best of books.*—No other book, nor all other books together, could supply the place of the Bible, in prison. When this is the only book with which prisoners are supplied, they read it often and much; become very curious to understand its meaning; select pungent passages, and turn down the leaves where they are; and in a few months gain a valuable knowledge of the scriptures. Some of the prisoners, who were ignorant of the alphabet, in the prison at Sing Sing, with no other book but the Bible, learned to read it, in four or five weeks; afterwards became greatly interested in committing the scriptures to memory; and in a few cases gave evidence that the effect was not lost on their consciences and hearts. In the prisons at Auburn and Sing Sing, where about eleven hundred prisoners are confined, in as many separate cells, at night, they are supplied by a law of the State with eleven hundred Bibles, or as many Bibles as there are prisoners. In the prison at Wethersfield, also, each convict is supplied with a Bible, by the Connecticut Bible Society; and in these prisons, nothing has been more surprising and delightful than the attention which has been given to the word of God. In the Connecticut prison, in one instance, a citizen was curious to know, what proportion of the convicts would be found, at a given time, reading the Bible. He entered the prison, after the prisoners were locked up at night, and passed round the block, and looked into the solitary cells; through the grates upon thirty six prisoners. They were all engaged, without any

exception, and each without the knowledge of the others, in reading the Bible; and not only so, they had set their supper down, upon the floor of their cells, to remain there till they had improved all the time before dark, in reading the Bible—thus preferring the word of God to their necessary food. A similar interest in reading the scriptures is manifested at Auburn, where a very large proportion of all the convicts, as they are passed on the Sabbath, at their cell doors, are found reading the scriptures.—How is the unusual interest manifested in reading the scriptures in prisons constructed and managed on the principles of those at Auburn, Sing Sing, and Wethersfield, is promoted by the opportunities for solitude, which are furnished, and the deprivation of other books, to which they are subject, we cannot tell; but one thing is certain, in these circumstances, there is no book like the Bible: none like it in its history, which is read with the greatest eagerness in prison: none like it in its poetry, for there are many minds in prison which can see its beauty in this respect; none like it in its sanctions, which are awful to the mind in the solitude of a prison: none like it in its invitations and promises, which are as the balm of Gilead to the wounded spirit in prison: none like it in its miracles. No other book, nor all other books together, could supply the place of the Bible in prison. And the time which is spent in reading it, and the rapidity with which a right understanding of its meaning is acquired, and the gratitude which is manifested, in many cases, for its consolations, and the restraints imposed by its anctions, and the hope and astonishment excited by its promises and miracles, while it speaks volumes in favour of the new prisons where the Bible is so much used, and the system is so well calculated to increase its use, affords instructive lessons concerning the value of the Bible, where ever it is a neglected book.

*This Society shows the value of Sabbath schools.*—It shows the value of Sabbath schools in prison, and in preventing crimes. The Sabbath schools have been organized at the prisons in Concord, N. H., Charlestown, Mass., Wethersfield, Conn., Greenwich, Blackwell's Island, and Auburn, N. Y., at the houses of refuge in Boston, New York, and Philadelphia, and at the county prison on Walnut street, Philadelphia, where the effect of them has been manifest in promoting the sanctification of the Sabbath, the study of the Bible, an increase of kind feeling; an improvement in discipline, and the benefit of the teachers as well as the pupils. The number of scholars in the Sabbath schools, in the prisons mentioned above, is about 85, and the number of teachers about 60. The effect of these Sabbath schools in promoting the better observance of the Sabbath, is not only seen while the convicts are under instruction, but in their conduct as scholars, and in their influence over others during the remainder of the day; and in most usefully occupying the time of the officers and teachers concerned in their government and instruction. The Bible is the only book, or nearly the only book, used in these schools; and the effect of bringing 500 or 1000 minds in prison, on certain hours of every Sabbath, into systematic operation upon the truths of the Bible, is not only a proper mode of observing holy time, but it often enables those, who could not do it before, to read the Bible, and produces in a still greater number a taste for reading it. Besides, it interests the teachers in the convicts, and the convicts in the teachers, and thus produces pleasant feelings. The expressions of affection are very strong on both sides; the teachers wondering why they never felt for this class before, and the convicts feeling that they have, at last, found friends. All this, and much more, is strikingly illustrated in the kind, grateful, and affectionate feelings exhibited between teachers and scholars in the Sabbath schools of the Auburn and Wethersfield, and other prisons where Sabbath schools have been established. The effect on the discipline of these institutions is scarcely less valuable, than on the affections of the convicts; for the privilege of attending the school furnishes a strong motive to good conduct, and the fear of being deprived of the privilege, a strong restraint against misdemeanor. The privilege of being teachers in these schools is highly valued, especially among young men preparing for the ministry, as it brings them into contact with a great mass of inventive and inquisitive mind. But the best evidence of their value, derived from prisons, is the effect of Sabbath schools in deterring from the commission of crime; since there are very few Sabbath school scholars found in prison, in Europe or America.



POETRY.

The following beautiful lines, though familiar to many, will be new to some of our readers. Their peculiar adaptation to the present season of the year, (Christmas) and the sublime style of poetry which they contain, will no doubt render them highly acceptable to all.

MESSIAH:

A sacred Eclogue, composed of several passages of Isaiah the Prophet.

Written in imitation of Virgil's Pollio.

YE Nymphs of Solyma! begin the Song,  
To heav'nly themes sublimer strains belong.  
The mossy fountains, and the sylvan shades,  
The dreams of *Paradus* and th' *Aonian* maids,  
Delight no more—O Thou my voice inspire,  
Who touch'd *Isaiah's* hallow'd lips with fire!  
Rapt into future times, the bard begun,  
A virgin shall conceive, a virgin bear a Son!  
From *Jesse's* root behold a branch arise,  
Whose sacred flow'r with fragrance fills the skies:  
Th' æthereal spirit o'er its leaves shall move,  
And on its top descends the mystic dove.  
Ye Heav'n's! from high the dewy nectar pour,  
And in soft silence sh:d the kindly shower!  
The sick and weak the healing plant shall aid,  
From storms a shelter, and from heat a shade,  
All crimes shall cease, and ancient fraud shall fail;  
Returning Justice lift aloft her scale;  
Peace o'er the world her olive wand extend,  
And white-robb'd Innocence from Heav'n descend.  
Swift fly the years, and rise th' expected morn!  
Oh spring to light, auspicious babe, be born!  
See Nature hastes her earliest wreathes to bring,  
With all the incense of the breathing spring:  
See lofty *Lebanon* his head advance,  
See nodding forests on the mountains dance,  
See spicy clouds from lowly *Sharon* rise,  
And *Arabia's* fragrant van perfumes the skies!  
Hark! a glad voice the lonely desert cheers,  
Prepare the way! a God, a God, appears;  
A God! a God! the vocal hills reply,  
The rocks proclaim th' approaching Deity.  
Lo Earth receives him from the bending skies!  
Sink down ye mountains, and ye valleys rise!  
With heads declin'd, ye cedars homage pay;  
So smooth ye rocks, ye rapid floods give way!  
The SAVIOUR comes! by ancient bards foretold:  
Hear him ye deaf, and all ye blind behold!  
He from thick films shall purge the visual ray,  
And on the sightless eye-ball pour the day.  
'Tis he th' obstructed paths of sound shall clear,  
And bid new music charm th' unfolding ear:  
The dumb shall sing, the lame his crutch forego,  
And leap exulting like the bounding roe;  
No sigh, no murmur the wide world shall hear,  
From ev'ry face he wipes off ev'ry tear.  
In adamant chains shall Death be bound,  
And Hell's grim Tyrant feel th' eternal wound.  
As the good shepherd tends his fleecy care,  
Seeks freshest pastures and the purest air,  
Explores the lost, the wand'ring sheep directs,  
By day o'ersees them, and by night protects,  
The tender lambs he raises in his arms,  
Feeds from his hand, and in his bosom warms:  
Mankind shall thus his guardian care engage.  
The promis'd father of the future age,  
No more shall nation against nation rise,  
Nor ardent warriors meet with hateful eyes,  
Nor fields with gleaming steel be cover'd o'er,  
The brazen trumpets kindle rage no more;  
But useless fumes into scythes shall bend,  
And the brazen falchion in a plowshare end.  
Then palaces shall rise; the joyful Son  
Shall finish what his short-lived sire began;  
Their vines a shadow to their race shall yield,  
And the same hand that sow'd shall reap the field.  
The sown in barren deserts with surprise  
Shall live and spring, and sad ten verdure rise,  
And starts amid the thirsty wilds to hear  
New falls of water murmuring in his ear:  
On rifled rocks, the dragon's lair shall close,  
The green and fruitful fields, and the blueish nod,  
Waste sandy valleys, once perplex'd with thorns,  
The every fir and sharply box adorn:  
The fields shall share the flowering palme succeed,  
And of founts myrtle to the nois'n woad.  
The labors with waves shall grace the verdant mead,

And boys in flow'ry bands the tiger lead;  
The steer and lion at one crib shall meet,  
And harmless serpents lick the pilgrim's feet:  
The smiling infant in his hand shall take  
The crested basilisk and speckled snake:  
Pleas'd, the green lustre of the scales survey,  
And with their forked tongue and pointless sting shall play.  
Rise, crown'd with light, imperial *Salem* rise!  
Exalt thy tow'ry head, and lift thy eyes!  
See, a long race thy spacious courts adorn;  
See future sons and daughters yet unborn  
In crowding ranks on every side arise,  
Demanding life, impatient for the skies!  
See barbarous nations at thy gates attend,  
Walk in thy light, and in thy temple bend:  
See thy bright altars throng'd with prostrate kings,  
And heap'd with products of *Sabeen's* springs!  
For thee *Idume's* spicy forests blow,  
And seeds of gold in *Ophir's* mountains glow.  
See heav'n its sparkling portals wide display,  
And break upon thee in a flood of day!  
No more the rising sun shall gild the morn,  
Nor evening *Cynthia* fill her silver horn,  
But lost, dissolv'd in thy superior rays,  
One tide of glory, one clouded blaze  
O'erflow thy courts: The LIGHT HIMSELF shall shine  
Reveal'd, and God's eternal day be thine!  
The seas shall waste, the skies in smoke decay,  
Rocks fall to dust, and mountains melt away,  
But fixed His word, His saving power remains:  
Thy Realm for ever lasts, thy own Messiah reigns.

THE JOURNAL.

Yesterday, being CHRISTMAS, Collections were made as usual, for the benefit of the Poor—as follows:—

General Collection in Trinity and St. John Churches,	£30	0	0
Offering money at Trinity,	6	10	0
General Collection in Portland,	3	7	6
Wesleyan Chapel in the City,	10	2	2
" " in Portland,	2	12	1

The season hitherto has been remarkable, for its general mildness, and the variable character of the weather. On Monday the air was soft and pleasant, but in the night the wind changed to the westward and northward, and it became cold; yesterday was clear with a piercing cold wind, and a considerable quantity of ice was floating in the slip. This morning is pleasant, and more moderate. We are still without any snow.—*Gazette*.

From the Fredericton Royal Gazette of the 15th we learn, that after the ice had been completely formed in the river, the soft weather which followed had broken it up. The late severe frosts, will have repaired the breach.

The Miramichi Gleaner of the 8th says:—'Last fall, in consequence of the premature approach of the frost, several small crafts were detained here all the winter. The mildness of the weather has obviated this evil for the present season; the river being completely cleared, with the exception of one Schooner, the Providence, Lapointe, from Quebec, which is frozen in at Bay du Vin Island

On Saturday last, a man named James Fitzgerald, was brought before Mr. Alderman Peters, charged with stealing several articles of Wearing Apparel, from the hall of a Gentleman's house on the Tuesday preceding.—Upon examination, he was fully committed to take his trial at the next Court of Oyer and Terminer.—*Observer*.

HALIFAX, December 16.  
Public Ordination on Sunday next.—The Bishop has fixed the early hour of nine, on Sunday, the 20th instant, for the Ordination, at St. Paul's Church, of the Rev. EDWIN ARNOLD, B. A. and of Mr. HENRY CLAVEN, a Scholar of King's College, Windsor. The first of these Gentlemen has the usual period in the preliminary order of Deacons.—The other is a candidate for the lowest order in the Ministry.

PASSAGE OF THE WELLAND CANAL.—We have an Extra from the office of the Buffalo Republic, before us under date of the 3d inst., which announces the arrival at Buffalo of two vessels from Lake Ontario, one from York, U. C. and the other from Youngstown, having on board William Hamilton Merritt, Esq. the projector of the Welland Canal, and a party of Gentlemen. The locks were passed on

the 8th November, just five years from the commencement of the important work. The vessels left, the one from Youngstown, on the 20th, and the other from York on the 25th ult. and both arrived on the 2d inst. The masters of both vessels state their conviction that the passage, on the completion of the towing path in the Welland river, can be made in twenty-four hours.—*Quebec Gazette*.

Collect for the Sunday after Christmas.

ALMIGHTY God, who hast given us thy only-begotten Son, to take our nature upon him, and as at this time, to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption, and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ; who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

MARRIED.

On Thursday morning last, at Gilberton Lodge, Parish of Portland, by the Rev. B. G. Gray, Rector, Mr. GEORGE ELIOTSON, to MARY ANN, 2d daughter of Mr. John Jones, all of the said Parish.  
On Monday evening last, by the Rev. Dr. Burns, Mr. WILLIAM DICKMOND, to Miss ANN MAGEE, both of this City.  
At Fredericton, on the 15th inst. by the Rev. George McCawley, Mr. WILLIAM M'HEATH, of Fredericton, to SARAH, eldest daughter of Mr. J. Moffat, Inte of St. John.  
On the 15th ult. by D. Morehouse, Esquire, Mr. JAMES PARENT, to MARGARET, third daughter of Mr. Isaac Guion, all of the Parish of Queensbury.  
At St. Andrews, on the 4th inst. by the Rev. Jerome Alley, Captain WILLIAM M'LONEY, to ELIZA daughter of Capt. James Paul, of that Town.  
At St. George, Mr. WILLIAM HARVEY, to Miss JANE, M'VICAR.  
At Miramichi, on the 12th inst. by the Rev. S. Bacon, Mr. JOHN HARVEY, to Miss ANN COUGHLAN.

DIED.

On Tuesday morning Mr. ARTHUR DYER, aged 27 years, (a native of Portland, Maine.)  
On Wednesday evening last, Mr. HENRY CHRISTOPHER HARRIS, aged 29 years, after a lingering illness which he bore with Christian fortitude and patience. Funeral Tomorrow Sunday, from his late residence at the house of Mr. P. Lumbert, Portland, at 4 past one o'clock, where friends and acquaintances are respectfully invited to attend.  
At Campo Bello, (N. B.) on the 10th instant, DAVID OWEN, Esquire, aged 70, Fellow of one of the Oxford Colleges, a man greatly distinguished for his learning. His remains, we understand, are to be carried to England.—[*Eastport Sentinel*.]  
At Limington, State of Maine, Mr. Lazarus Rowe, aged 104 years.—His wife who died last spring, was born the same year with her husband, (1725). They were married at the age of 18, and consequently lived together 86 years. They saw their descendants of the fifth generation.

AGENTS FOR THIS PAPER.

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

NOVA-SCOTIA.

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PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.  
CANADA.  
Quebec, John Bignall, Esq. P. M.

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