

THE GLEANER.

And Northumberland, Kent, Gloucester, and Restigouche Schediasma.

Volume XIII.

Nec araneorum sane textus ideo melior, quia ex se fila gignunt, nec noster vilior quia ex alienis libamus ut apes.

Number 18.

Miramichi, Tuesday Morning, January 11, 1842.

Something New.

The Subscriber being appointed Agent for Comstock, & Co. New York, has received per arquo New Volunteer, a Splendid ASSORTMENT OF PATENT MEDICINES which he offers for Sale at his establishment in Chatham, consisting of—

Balm Columbia, for Restoring the Hair, &c.
Dr. Spohn's Cure for Sick Headache, &c.
Hays' Liniment, cure for the Piles, Bruises Sprains, &c.
Dr. Weaver's Worm Tea and Salve,
Dr. Hews's celebrated Nerve and Bone Liniment—a certain cure for Rheumatism, &c.
Rose Ointment—cure for Tetter, &c.
Tooth-Ache Drops, Nipple Salve,
Dalley's Magical Pain Extractor for Scalds, Burns, Cuts, &c.
East India Hair Dye—colours the Hair, and not the Skin

Extract of Sarsaparilla—for all Diseases arising from an impure state of the Blood
Dr. McNair's Acoustic Oil for Deafness.
Rosh and Bed Bag Bano.
Dr. Linn's Strengthening Plaster

The Subscriber has circulated Bills giving full particulars of the above Medicines, which may be seen at most of the Town Stores and Houses throughout the country.

Also on Hand—Brown's Compound Sarsaparilla Syrup, Guava Jelly, Confectionary, first quality Cigars, Moffatt's Life Pills, and Moffatt's celebrated Phoenix Bitters, Buffalo Oil for Preserving and Beautifying the Hair Aromatic Vinegar, Bean Oil, Pomatom, Sponge; Blacking; together with a general Assortment of DRUGS and MEDICINES every Description.

CHARLES MARTER.

Chatham, September 6, 1841.

New Goods.

Just Received by the Subscriber, his usual Supply of Goods

and Figured Orleans Cloth—Plain & Figured Merinos—Muslin de Lains—White and Red Flannels—Blankets—Beaver and Pilot Cloth, Printed Cottons—Carpetting. With a variety of MUFFS, BOAS and RUFFS—which he now offers for Sale with his former Stock, at his Store opposite Mr. Hea's, and next door to the Royal Hotel—at low prices for Cash.

JOSEPH SAMUEL.

Chatham, 2nd November, 1841.

N. B. The highest Price for all description of FURS given in Cash.

TO LET,

And may be entered upon immediately—The SAW MILL, HOUSE and BARN, at French Fort Cove, Newcastle; for particulars, enquire of Messrs STREET & KERR, Solicitors, or

J M JOHNSON.

25th October, 1841:

LEATHER.

500 Sides SOLE LEATHER.
200 do. Upper Leather
100 Kips

8 Dozen English CALFSKINS
8 do. Native do.
20 do. SHEEP SKINS.

Black and Brown Harness Leather
Skirt and Bridle Hides:

The Subscribers offer to their friends and the public, at their Tanyard in Chatham, formerly occupied by Johnston & Nicholson, the above Stock, and will constantly have on hand manufactured LEATHER of the best descriptions, which they will dispose of at the lowest rates for cash or approved credit.

JOHNSTONS & CO.

Chatham, 21st Jano, 1841.

N. B. HIDES purchased or manufactured on Shares.

TO SCHOOL TEACHERS.

Wanted, a Teacher to fill a vacant District in the Parish of Bathurst, County of Gloucester, in which a commodious School House is already provided. One who can teach French, and English, with Reading, Writing, Arithmetic, English Grammar, &c. would be preferred. The Subscriptions and Tuition Fees (exclusive of the Provincial allowance) may be estimated at upwards of £40.

Alexander C. Somerville

Henry W. Baldwin

Robert Gordon.

Trustees.

Bathurst, November 20, 1841.

SHIPS' ARTICLES

For sale at the Gleaner Office.

THE GLEANER.

From the Halifax Guardian.

THE BENEFICIAL EFFECTS OF CHRISTIANITY ON THE TEMPORAL INTERESTS OF MANKIND—A PROOF OF ITS HEAVENLY ORIGIN.

BY THE REV. ROBERT ARCHIBALD, Minister of the Scottish Church, Chatham, Miramichi.

The principal arguments in favour of Christianity, are derived from the heavenly nature of its doctrines and precepts, from miracles and prophecy. These, even when taken separately, are sufficient to remove the doubts of any candid enquirer after truth; but, when combined, they present a mass of evidence which, unless viewed through the mists of passion and prejudice cannot fail to silence the cavils of the sceptic, and the sneers of the infidel. Strong however and overpowering as this evidence unquestionably is, yet, there is another kind of proof arising from the beneficial effects which Christianity has produced on the temporal interests and happiness of mankind. This is usually called an auxiliary argument for the truth of the Gospel: and though taken by itself it would not be sufficient to produce absolute conviction, yet when viewed in connection with those more direct arguments above mentioned, it tends in a very material degree to increase our belief in revelation, and to give weight to the conclusion—that a religion so admirably calculated to bestow happiness on its disciples, could not but be divine. We judge in this case, just as we would in contemplating any useful invention. If we find that its object is the alleviation of human misery, or the increase of human happiness; that its operations are really productive of good to numbers of our fellow creatures, we at once set down the inventor for a man of benevolence. And so also, if we find that the object of Christianity is benevolent, and that its effects even upon the temporal interests of mankind are such as to bestow happiness and love which constitute the sum and substance of the Divine perfections.

That such has been the actual influence of the Gospel upon those who receive it, can easily be proved by an examination of the history of the world since the appearance of Christ. The concurrent testimony of all antiquity shows, that the early converts to our most holy faith, evinced a degree of moral excellence and a change of principle, such as had never been witnessed before. Their long indulged habits and their fondly entertained prejudices, yielded to the powerful preachers of the truth. The debasing practices of superstition, and their former immoralities, were relinquished for the pure and spiritual religion of Jesus. Even their very enemies were forced to confess that their morality was greatly superior to that of the world in general. 'Behold,' said they, 'how the christians live.' But we need not go back to the early periods of Christianity to prove that the power of God has been evinced in turning men from darkness to light, and in raising them from the depths of moral degradation to the practice of virtue and the enjoyment of true happiness. In every subsequent period of the history of the Church, we may recognize the benign and heavenly influence which the Gospel has exerted upon men of all classes, and in every relation of life. Christian nations with the barbarous customs and practices of the Ancients, or with those of Pagan nations in the present day, we cannot but perceive a most marked difference between them. Any man who has the smallest claim to the possession of common sense, or who knows any thing at all of the past and present state of the world, will not deny that Christians in the aggregate have been and are superior to Pagans and Mahometans, whether we view them in their Moral, Political, or Religious aspects. It is freely admitted that many professing christianity have betrayed a total want of christian principle, by giving a loose rein to their wicked passions, and causing unhappiness to a very great extent. But this is not to be attributed to any thing inherent in the Religion of Jesus, but to a want of moral conformity to the precepts which christianity inculcates. Besides, it would be absurd to imagine that christianity however admirable and efficacious in its moral tendency, can transform the depravity of human nature into its original purity, or completely change the present condition of guilty man into the peace and bliss of his primitive state. It is however an undeniable fact, and it is hoped that the subsequent remarks will show it to be such, that wherever christianity has been embraced, the power of christian principles has been evinced in the exhibition of comparatively

upright and honorable conduct, and in an abhorrence of all the odious vices and practices which are so prejudicial to the temporal interests of mankind.

In further illustrating this subject, we shall direct our attention to some of the beneficial effects which Christianity has produced, I, On the character and conduct of individuals in private life; II, On the laws and customs of nations; III, On the relations of domestic life; and IV, On literature the arts and sciences.

I. The general influence of christianity upon the character of mankind, is not to be sought for in those great events and scenes of public life which chiefly fill up the page of history; but we are to look for it in the humble walks of ordinary life, with which are especially connected, the virtues and the vices, the joys and the sorrows of mankind. The effects of the Gospel upon individuals do not consist of a series of splendid achievements; nor are they attended with that 'pomp and circumstance' which attract the vulgar gaze, and excite the stare of astonishment. They are overlooked by those who are engaged in the hurry and agitation of public events; and from their very nature, they hold no prominent place in the estimation of the historian. It is therefore impossible to produce the same kind of evidence for them, as we have for the facts which history records. But we would appeal to the observation of any man for the truth of the fact, that christianity has had the effect of purifying the principles, regulating the conduct, elevating the character, promoting the happiness, and multiplying the joy and consolation of numbers of our fellow creatures. Let any one look around him in the world, and fix on a genuine christian in any rank of life, and mark how he conducts himself. Let him see the ardour with which he seeks to promote the glory of God, and the good of mankind; the fortitude with which he contends against evil propensities; the zeal with which he cherishes amiable and holy affections. Let him consider how suitable such feelings are to the state of fallen and guilty beings, and then his principles! Nor let any one imagine that the life of a christian is gloomy and unhappy. This is a very mistaken notion, and can be entertained only by those who view the disciples of Jesus at a distance. They who do so look only at the exterior of things, and are entirely ignorant of the spirit which breathes within. They know nothing of the peace arising from a conscience void of offence towards God and man, or of the pleasure with which the christian looks back upon a well spent life. But those who have become christians in deed and in truth, can tell how pure and exquisite is the happiness which the consolations of the Gospel is fitted to afford. They communicate a joy which passeth understanding, a hope which maketh not ashamed. This is no ideal picture—no creature of the imagination. Men of such principles and such hopes, and such joys are every where to be seen. Every person if he will tax his memory must recollect of having enjoyed in some measure the beneficial effects resulting from the company of good and holy individuals. Is there no parent whose affectionate and unweary endeavours to train us to virtue and godliness we look back to with delight, and at the mention of whose revered name, our bosoms swell with gratitude and love? Is there no friend whom we can single out from the circle of our acquaintance, and of whom we can say 'this is a child of God? And while we behold his love to God and the interest he takes in promoting the temporal interests of men; while we behold his meek but dignified conduct, whether in circumstances of prosperity or adversity; will we not confess that the religion which could produce such effects in his mind, and on the temporal condition of individuals around him must be divine? No doubt early education may form an important part of the means which christianity employs for bettering individual character and condition. But when we consider the deep rooted corruption of our nature, manifested from the first dawn of our mental powers, the prevalence of evil examples, and the temptations which beset us on every side, we will see that the best education, would of itself be insufficient to preserve us in the way we should go, were the hallowed influences of christianity not exerted upon our minds. It was for this reason that our celebrated countryman John Knox, and all the Venerable Fathers and Founders of that Ecclesiastical Establishment to which we belong, laboured so strenuously to have the education of Scotland throughout the length and breadth of her every parish, based upon sound and scriptural principles. And it is for the same reason that we, the sons of these great and good men, should, in this distant lot, or wherever Providence

may yet cast our lot, follow their noble example by exerting any influence which we may possess, in promoting the cause of a 'Bible Education,' a cause which was dear to the hearts of our venerable Fathers, and which by the blessing of God upon their labours, has reflected a halo of glory upon every inch of Scottish soil.

But not to wander from our subject. The beneficial influence of christianity is not confined to those individuals who truly embrace it. They who refuse to submit entirely to its precepts, (and it must be confessed that this class is too numerous) even if they will be benefited by it in a very high degree. Such persons manifest different degrees of moral depravity; but most of them entertain a sort of general respect for Religion, which is often effectual in restraining them from indulging criminal desires; and the dread of future punishment will frequently operate in preventing them from the commission of grosser crimes. There are instances too, and numerous instances, of men doing much good to society, who possess but a mere speculative faith in the Gospel, and feel not its power. Though the light of the sun does not penetrate the inmost recesses of the harder metals, yet it often invests them with an external beauty by which they reflect the rays of that bright luminary with some degree of fidelity upon surrounding objects. And so, though the hearts of many refuse to be warmed by the beams of the sun of Righteousness, yet they may reflect a warmth upon others, which their own cold hearts are incapable of feeling. The effects of christianity also, even upon individuals who openly reject and despise it, are great and important. All men are in some degree influenced in their conduct by the moral feelings and sentiments of those around them. If the general feeling be in favour of virtue and opposed to vice, men even of irreligious sentiments or unprincipled habits, will be led to maintain at least a respectable exterior unless they wish to be held up to universal abhorrence. Even infidels, the Homers, the Tom Paines, and the Voltaires, wax by the influence of public opinion, or the very sense of the phrase) a respectable character. They shine by a borrowed light—a light for which (though they refuse to confess it) they are indebted to the brightness and purity of the Bible.

Mr Burritt's Lecture before the New York Lyceum. ON THE MENTAL CAPABILITIES OF MAN.

As the physical life of man, said Mr B. has been shortened from the age of Methuselah, his intellectual life has been extended. While the nine hundred years of existence have been contracted to three score and ten, the life time of the mind is now longer than the whole Antediluvian period. Whole ages of mental activity and experience are crowded into years. The mere child is now familiar with facts which forty centuries labored to arrive at in vain—he knows for instance, that the earth revolves on its own axis and around the sun—facts which the mighty intellects of Thales, of Anaxagoras, of Copernicus, struggled long to develop— which Kepler lived and died to establish, and the maintenance of which consigned Galileo to the dungeons of the Inquisition. The great error is a superstitious and paralyzing belief in the omnipotence of Genius. It has almost become a part of our system of education to inculcate a belief in a set of deities who wield a capricious and despotic empire over Man, independent of the government of the Creator. This remnant of ancient mythology is instilled into the child in its cradle, and sweetened to the taste of infancy, and it clings to him to the grave.

He hears more of the goddess Nature than of him who thundered from Sinai, 'Thou shalt have no other Gods before me.' Nature benign—Nature is wonderful; Nature is beautiful; her's is the morning splendor and the evening twilight; hers are the flowers of summer, and the bounty which rewards the toils of the husbandman. Such is the lesson continually inculcated in age—Nature is every thing, and shuts out from view the presence and the influence of Him 'who doth his pleasure in the armies of Heaven and among the inhabitants of the Earth.'

The common idea of nature is not more irreverent than that of the goblins Genius, Native Talent, Natural Gifts, &c. is pernicious. The child learns by experience that in the tangible, common world, everything is achieved by the proper cultivation and use of our physical powers. In regard to the mind however, all is vague and formless. The absurd devotion to Classical studies in our time tends to confess