

Royal Gazette, and Miscellany of the Island of Saint John.

CHARLOTTE TOWN: PRINTED BY WILLIAM A. RIND, PRINTER TO THE KING'S MOST EXCELLENT MAJESTY.

MISCELLANEOUS EXTRACTS.

The real Christian is conscientiously a dutiful Subject to the King and his Government.

HE that said *fear God*, immediately added, as one evident proof of the reality of his godly fear, *honour the King*. Being chief magistrate, the King is God's first temporal minister, who is to bear the sword of judgment, *for the punishment of evil doers, and the praise of them that do well*. The christian then, living like a christian, has no just cause to fear a wound. We are commanded by God to reverence those who act under the King for these ends; how much more then are we bound to regard himself? And if the christian be concerned for his country, he cannot be unconcerned for his sovereign, who is more deeply interested in its welfare than any other man.

He prays publicly and privately for his King, for his family, and for all that are put in authority under him. It is his wisdom, interest, principle, and duty, thus to pray; because their prosperity is not only connected with his own, but their downfall would occasion the worst of hazard both to his country and his friends. He, who countenances strife and sedition, can no more be a true and benevolent than a real patriot and subject; for by these confusion, rebellion, rapine, and murder, may overspread a land, to the destruction of millions, and to the reproachful hindrance of all godliness and piety. Rebellion involves and induces every other wickedness, and is precisely that offence, which first ruined the fallen angels, and through them brought all misery and mischief into this present world, as well as occasioned the irreparable sorrows of eternity.

A true christian values private, public, and religious peace at too high a rate, ever to sacrifice it to the caprices and suspicions of selfish parties and worldly politicians. Corrupt as the world now is, he is thankful for the civil and religious liberty he enjoys, esteeming it a wonderful providence to him as a BRITON above all other men; and therefore he is not captious and querulous that governors are frail mortals, like himself, and so cannot possibly please every one, nor be absolutely perfect in all things.

In cases of real oppression, the christian hath a better God to go to, than his own passions, or the violences of sinful men, or the evil god of this evil world, who kindles those passions and violences by his own. He doth not rave, but pray; not swear and

curse, but bless; not strive to cut throats for his own self will, but to subdue his own heart first to the will of God, and to soften the hearts of others by temperance of conduct, kindness of reason, and purity of life. *And who is he that will harm you, if ye be followers of that which is good. But if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled, but sanctify the Lord God in your hearts.*

The word of God is the Christian's rule of politics; not the false, fanciful, ignorant, and impracticable speculations of men, who know not their own hearts, and who, deriving all from their own stock, could not have true wisdom or grace, and consequently could not truly and really govern themselves. Whatever principles, temper, and conduct, cannot be *sanctified by the word of God and prayer*, are absolutely unholy to a christian, and strictly to be avoided.

On the Spirit of Scoffing.

IT is no less ungracious than unwise to indulge a scoffing temper in our souls. Pride and an unmortified opinion of self are the true origin of this evil. It is the more dangerous, and not so much to be scorned as to the scoffing, when set off with wit and mimicry, point and satire. But attic salt is not the salt of the covenant; and, in sacred things especially, is not to be used by a christian.

It may be diverting to mimic and to take off others, in order to expose their foibles or defects; but how and to whom is it diverting? Is it to the humble, spiritual, and mortified mind? No, but to the profane and carnal; or, at least, to what is carnal and profane in a christian, which is the very principle of all others, that he would not strengthen or encourage, but subdue.

There is so much inhumanity, as well as irreligion, in this jeering temper, and usually so little good sense, that the christian is bound to oppose it both in himself and in others. Cheerfulness is his privilege; but surely he may be happy in his own mind without planting thorns elsewhere; nay, it proceeds from the want of true happiness, if he can endure at any rate such a contemptible shadow of it. True peace is gentle in itself, and glows most sweetly in diffusing gentleness and kindness on every side. The happy christian would increase his own joy by making, if possible, every one happy about him.

POLITICAL.

IMPORTANT INTELLIGENCE.

From the London Gazette Extraordinary.

Whitehall, September 13.

By advices from Vice Admiral Lord Hood, Commander in Chief of his Majesty's ships and vessels employed in the Mediterranean, received this evening, dated Victory, off the Islands of Hieres, the 25th of August, 1793, it appears that an intercourse had taken place between his Lordship and Commissioners from Toulon and Marseilles: that Lord Hood had published a preliminary Declaration and Proclamation, and received a paper in answer, of which copies are subjoined. And by subsequent accounts from Captain Nelson, Commander of his Majesty's ship Agamemnon, dated August 31, off Oneglia, to Mr. Trevor, his Majesty's Minister at the Court of Turin, it appears that a treaty relative to Toulon was brought to a conclusion, and that on the 28th, Lord Hood's fleet landed 1500 men, and took possession of the batteries and the mouth of the harbour. The French fleet hawled into the inner road, and on the 29th, the British and the fleet of Spain, which joined on the same day, anchored in the outer road of Toulon. It is added that Marseilles has been taken by the Republican troops, under General Carteau.

PRELIMINARY DECLARATION.

If a candid and explicit declaration in favour of Monarchy is made at Toulon and Marseilles, and the standard of Royalty hoisted, the ships in the harbour dismantled, and the port and fort provisionally at my disposition, so as to allow of the egress and regress with safety, the people of Provence shall have all the assistance and support his Britannic Majesty's fleet under my command can give; and not an atom of private property shall be touched, but protected; having no other view than that of restoring peace to a great nation upon just, liberal, and honourable terms: this must be the groundwork of the treaty.

And whenever peace takes place, which I hope and trust will be soon, the port, with all the ships in the harbour, and forts of Toulon, shall be restored to France, with the stores of every kind, agreeable to the Schedule that may be delivered.

Given on board his Britannic Majesty's ship Victory, off Toulon, this 23d of August, 1793.

(Signed)

HOOD.