

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

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THE HAPPY MAN.

THE HAPPY MAN was born in the City of Regeneration, in the Parish of Repentance unto Life, was educated at the School of Obedience, and now lives in the Plain of Perseverance. He works at the Trade of Diligence, notwithstanding he has a large Estate in the Country of Christian Contentment, and many Times does Jobs of Suffered. He wears the plain Garment of Humility, and when he appears at Court his Raiment is of wrought Gold, all glorious within. He often walks in the Valley of Self-Abusement, and sometimes climbs the Mountain of Spiritual-Mindfulness. He breakfasts every Morning upon Spiritual Prayer, and sups every Evening upon the same. He has Meat to eat that the World knows Nothing of, and his Drink is the sincere Milk of the Word. Thus happy he lives, and happy he dies.

Happy is he who has Gospel-Submission in his Will, due Order in his Affections, sound Peace in his Conscience, sanctifying Grace in his Soul, real Divinity in his Breast, and true Humility in his Heart, the Redeemer's Yoke on his Neck, the van World under his Feet, and a Crown of Glory on his Head. Happy is the Life of such a Man!

In Order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your Hearts, guard your Senses, redeem your Time, love Christ, and long for Glory.

THE DIGNITY OF THE SOUL, ARISING FROM ITS IMMORTALITY.

THE eternal Salvation of one Soul is of greater Importance, and big with greater Events, than the temporal Salvation of a whole Kingdom, though it were for the Space of Ten Thousand Ages; because there will come up a Point, an Instant in Eternity, when that one Soul shall have existed as many Ages as all the Individuals of a whole Kingdom, ranged in close Succession, will, in the whole, have existed in the Space of Ten Thousand Ages. Therefore one Soul is capable of a larger Share of Happiness or Misery, throughout an endless Eternity, than that will still be before it, than a whole Kingdom is capable of an Ten Thousand Ages.

Amazing! And shall not the Knowledge of the Soul's endless Duration, give us into a Concern, whether it is past in Folly or Torment! We cannot doubt of the Almighty's Power, to continue in Existence who ever it is his Pleasure shall endure. Does not the Sun shine with equal Brightness, as in the Beginning of Creation? It is Nothing impaired, that we know of, by the Length of Time that it has shined; and is not the Supreme Wisdom and Power, which gave Being to the Sun, equally capable of forming the Soul of Man for endless Existence? Think, then, O Mortal! in Time bethink thee! think, whilst it is given thee to choose Life or the Bitterness of Death eternal. And remember, that to pass our Time here in Sin, Ignorance, Carelessness, and Folly, will never qualify us for Happiness hereafter:—Therefore seek till ye find, that in and through the Mediation of our Lord and Saviour Jesus Christ, is Heaven open unto all.

FROM A LATE LONDON PAPER.

THOUGHTS ON REPUBLICS.

Addressed to the serious Consideration of those affected to that Form of Government.

IF we look for the BENEFITS which have been derived to the people from this Administrative Establishment, we would ask what has ever been effected by the Republicans? Nothing more than the re-establishment of primitive Theocracy, as well as of all the other prejudices that ever tended to enforce a similarity of the government and condition of mankind upon earth to the government and condition of Heaven.—From a false imagination that an EQUALITY amongst the Members of Society, preventable by a thousand physical and moral causes, and only practicable in Heaven, was essential to liberty—all Members of a Republic being rendered EQUAL, became so many Kings, Legislators, &c &c.

In order to maintain such vain glorious chimeras, every Republican State has had recourse to FORCIBLE, VIOLENT, AND SUPERNATURAL MEANS; VIZ. the DIVISION OF LANDS, the COMMUNITY OF POSSESSIONS, the NUMBERING and VALUING THE LEGISLATIVE VOICES, with a multitude of laws, concerning luxury,

frugality, commerce, &c. which kept them for ever employed, and for ever divided. The Republics boasted their being free, and were always in slavery—they were ever in search of liberty, but never could find it—tranquility was the harbour they all sat out for, but could never make port; in short, they said, that all their Members were equal; whilst in fact, there was no equality among them; thus, like vessels which sail on a stormy sea, in quest of imaginary Realms, and having been for a long time belaguered with frightful tempests, are at last wrecked upon the rocks, or dashed to pieces on the inaccessible shores of some desert island.

If the uncommon Virtue and Heroism of individuals during the Greek and Roman Republics, may be urged in favour of this species of government, we are willing to acknowledge, that in some instances it is more capable of raising up such characters than a Monarchy; but what was the consequence of man thus raising himself above himself? it lasted but for a time, because mankind, their acting through an excess of fervour and zeal, were not able to continue constant in a state which is not natural to their condition upon earth—and PRODIGES have but a transitory duration here below, being no part of the common course of nature.

But admitting all the merit which can be ascribed to those super-eminent members of community, did they better themselves, or did their fellow citizens think more highly of them? No—quite the contrary—the most eminent personages, and the most virtuous citizens, men who had conferred the greatest obligations on those republics, were either banished, or went into voluntary exile—why? because that spirit of Equality, first established amongst the people, would not permit them to look upon those beings as their superiors. The Athenian peasant owned that he had no other antipathy against Aristides, but that of hearing him called “The Just.” Thus, many of these worthies were offensive to the hidden and jealous workings of human nature, their superior virtues rendered them a kind of state criminals against the prevailing spirit of Equality.

In short, from reasoning as well as from history, it clearly appears, that a republican