

POETRY.
CHURCH FELLOWSHIP.
BY MR. MONTGOMERY.

People of the living God!
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort now have found,
Now to you my spirit turns,
Turns—a fugitive unblest;
Brother! where your altar burns,
O receive me to your rest.

Lonely I no longer roam,
Like the cloud, the wind, the wave,
Where you dwell shall be my home,
Where you die shall be my grave.
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more;
Every idol I resign.
Tell me not of gain and loss,
Ease, enjoyment, pomp, and power,
Welcome poverty, and cross,
Shame, reproach, affliction's hour
—“Follow me”—I know thy voice,
Jesus, Lord! thy steps I see;
Now I take thy yoke by choice,
Light thy burthen now to me

ELEGANT EXTRACT.

Art thou a Christian? Though thy cot
Be small, and poverty thy lot,
Rejoice, thy Saviour bent to know
The ills of want, the cares of wo:
And to the faithful poor hath given
The rich inheritance of Heaven.
Art thou a Christian doom'd to roam,
Far from thy friends, and native home?
Look round on valley, hill and plain,
Cliff crown'd with trees, and fields with grain.
View nature's charms, and busy man,
And tell me, midst the varied plan,
What hast thou mark'd or what survey'd,
That God thy father, hath not made?
Then love his works, and love to trace
His semblance in a stranger's face;
Call each sweet spot a home to thee,
And every man God's family.
Art thou a Christian, mid the strife,
Of years mature, and busy life?
Be active: for thy race is short,
Thy bark is hastening to the port;
Be cheerful; holy angels bear
An antidote for all thy care;
And let no pangs disturb a breast,
Prepared for everlasting rest.

VARIETY.

LANGUAGE OF THE TURKS.—Recent events, political and religious, having attracted much attention to the Ottoman empire, many of our readers will probably be interested in the following remarks on the Turkish language, translated for us from the French of Mr. Jaubert by a learned correspondent:—The Turkish language is a dialect of the Tartar, brought by the Ottomans to Constantinople in 1453. —Before this period, however, and since, it increased its native stores by a large accession of words and phrases from the Arabic and Persian, introduced by the Mussulman religion, the necessities of commerce, and the frequent wars of the Turks in Asia. But, contrary to the analogy that is found in European idioms, which have appropriated to themselves a multitude of Greek and Latin expressions, continually recognized, although they are modified, according to the genius of the language which adopts them; the Turkish language, without enriching its original character, has received unaltered all those foreign words which have been found necessary to represent new ideas.

As a natural consequence of the causes which produced it, this happy alteration of the national language is more perceptible among literary persons than the common people, and in writing more than in conversation. Hence, in order to speak, and still more to write Turkish correctly, it is almost indispensable to have obtained previously some knowledge of the Persian and Arabic, particularly the latter. In fact, it is from the Arabs that the

Turks have borrowed their alphabetic characters, their arithmetical figures, and mode of using them, all the words that express moral or religious ideas, and those which relate to the sciences; literature and the arts, forming a very extensive vocabulary.

It is certain that the Turkish language, considered in itself, and in reference to the northern origin of the nomadic tribes who first spoke it, has not, either in its genius, construction, or turn of expression, any greater relation to the other two, than, for example, the German has to the French. But it must be admitted, that, if the written Turkish is in some respects inferior to the language of Mohammed, to which it is indebted for most of the expressions that raise and ennoble it, yet, when spoken, it equals, and perhaps even surpasses the Persian, with respect to its numerous cadence, harmony and elegance, and is, unquestionably, the most majestic, and one of the most beautiful of the whole oriental family.

We must confess, however, that, whether the short time since its establishment has prevented its obtaining a classical character, or the manners and habits of the Turks have led them to despise every kind of study but that of their religion, and every species of glory but that of arms, they reckon but very few distinguished authors. They have no poet, who is, if not in merit, at least in celebrity, to be compared with Ferdousi, Sadi and Hafiz, and no philosopher who can be placed by the side of Averroes and Avicenna. They can boast of no discovery, nor even of any important observation in the exact sciences. And even their literature is composed only of Ottoman history, theological works in abundance, geography, medicine, and a few romances in prose and verse, translated, or in a great degree imitated from the Persian.

But if the Turkish language be considered incapable of interesting the mere philologist, or student of general history, it offers in other respects very important advantages. It is in fact the only language of diplomatic throughout the Levant, written and spoken by all public characters in the remotest parts of the Turkish empire. To those who navigate the Aegean, the Propontis and the Black Sea, it is exceedingly useful, as well as to those who trade in European or Asiatic Turkey on commercial speculations, and even in the western provinces of Persia, on the banks of the Caspian, and at the court of Teheran, where the king, ministers and agents of the Persian government speak only Turkish. Nor is it an oriental exaggeration to assert, that with this language a person may make himself understood from Algiers, on the west, to Caudahan, almost on the frontiers of India.

It would, indeed, be absurd to suppose that a language, spreading over so great a space, should not experience a variation in its idioms and pronunciation agreeing with the diversity of countries and people. The pronunciation, for instance, observable at Constantinople and in Greece is daily increasing in softness, while that of Asia Minor, Tartary and Persia has lost nothing of its guttural sound and primitive coarseness. The Turkish, too, that is spoken in Romania, differs considerably from that which is found on the Asiatic coasts, the country watered by the Halys and Araxes, and at the sources of the Euphrates and Tigris. Still it may be affirmed that these differences are not greater than those which are observable in the French language, as spoken by the inhabitants of different provinces where it prevails. Besides, in Turkey, as in every country where unenlightened conquerors have carried their manners and their laws, the primitive language of the inhabitants is not lost. Thus the Arabic is spoken at Algiers and Tunis, in Egypt and in Syria, by the common people; in Bosnia, Illyria, Servia, and Bulgaria different dialects of the Slavonian are employed; the Walachian is found beyond the Danube; Greek in the Morea, the Archipelago, at Constantinople and Smyrna; and the Armenian and Kurdish in Asia. Nevertheless, in all these countries you meet with no educated man who does not understand and talk the Turkish language. It is, however, at Constantinople, the centre of the affairs of this extensive empire, and especially among persons of the court, and the Turkish ladies of the capital, that we are to look for the purity, elegance, and attractive features of the language.—*Mrs. Herold.*

* That is, its applicability to the uses of poetry.

† Written in 1828.

MORAL INFLUENCE.—It is a maxim among divines, and one upon which many plausible arguments and theories are founded, that every individual, whatever may be his character, and station in life, exerts an influence upon the destinies of mankind, not only down to the remotest ages of this world, but throughout eternity. This axiom may be applied, in a certain degree, to the moral condition of man, and likewise, as connected with it, to every thing which comes within his influence and control. Not an act of wickedness is perpetrated, but it has its effect in retarding the improvement of the human race; nor a temptation resisted, which does not hasten its march towards that perfection which it is destined to attain. If we apply the principle to minor objects we may say, that not a cent is taken from the mint, which will not exert its influence upon the future prosperity of the country, down to its latest existence. Indeed, this is a principle which ought to regulate the conduct of every individual. But notwithstanding its truth, the actions of men generally, are totally at war with every sentiment of morality which it inculcates. Does the merchant who imports the article of distilled spirits, consider the influence which his conduct will have upon the retailer? Does the retailer consider the baneful effect which his business has upon the morals of his fellow men? Does the moderate drinker consider the effect his example has upon the more intemperate? Or does the more professedly temperate man, but occasional drinker, consider the sanction he is giving to the conduct, and ease of the conscientious, of the moderate drinker? Does the lottery vender consider the deeds of madness and despair to which he is inciting his too eager customers? Does the Legislature who permits the establishment of lotteries consider it is giving its sanction to crime, and encouraging the progress of vice and wickedness? Each of these questions may be answered in the negative. But, notwithstanding this answer, the evil effects of these actions are not the less certain. Besides, it is to be recollected that every one who wastes his money for these purposes, retards the prosperity of the country in proportion to the amount expended. Every one, therefore, should reflect that he is accountable for every word and action of his life, and that, long after he may have forgotten it, the effect of some of his indiscretions will, perhaps, have fixed the fate of more than one of his fellow men.

The mind in ignorance is like a dark, damp, empty house; the mind stored with abundance of unprofitable learning, is like a house filled with lumber and heaps of rubbish; but the mind possessed of valuable knowledge, is like a house furnished for use and ornament, which serves its owner with conveniences and comforts, and supplies entertainment to his friends.

He who seriously and frequently considers the shortness, the rapidity, the uncertainty, and the value of time, will gladly hear the lessons of wisdom.

Books are the treasures of knowledge and experience: They contain whatever genius has invented, labour discovered, learning collected, and judgment arranged.

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