

POETRY.

TRIBUTE TO THE MISSIONARY CHARACTER.

Mr. POTTON'S *Course of Time*, a great, splendid, and truly evangelical poem, contains the following description of the missionary character. It is introduced as a part of the account of the general resurrection.

"The fair and ruddy son's of Albion's land,"

being represented as rising from every part of the globe. Those who travelled for purposes of gain, or literary curiosity, are not thought worthy of particular celebration:

But those, deemed to self, to earthly fame
Demed, and earthly wealth, who kindred left,
And home, and ease, and all the cultured joys,
Conveniences, and delicate delights
Of ripe society; in the great cause
Of man's salvation greatly valorous
The warriors of Messiah, messengers
Of peace, and light, and life, whose eye, unsealed,
Saw up the path of immortality,
Far into bliss—saw men, immortal men,
Wide wandering from the way, eclipsed in night,
Dark, moonless, moral night, living like beasts
Like beasts descending to the grave, untaught
Of life to come, un sanctified, unsaved:
Who strong, tho' seeming weak, who warlike, tho'
Unarmed with bow and sword, appearing mad.
Tho' sounder than the schools alone ere made
The doctor's head, devoted to God and truth,
And sworn to man's eternal weal—beyond
Repentance sworn, nor thought of turning back;
And casting far behind all earthly care,
All countryships, all national regards,
And enmities; all narrow hours of state
And selfish policy; beneath their feet
Treading all fear of opposition down;
All fear of danger; of reproach all fear,
And evil tongues;—went forth, from Britain went,
A noiseless band of heavenly soldiery,
From out the armory of God equipped
Invincible—to conquer sin; to blow
The trump of freedom in the despot's ear;
To tell the bruted slave his manhood high,
His birthright liberty, and in his hand
To put the writ of manumission, signed
By God's own signature; to drive away
From earth the dark infernal legionary
Of superstition, ignorance, and hell:
High on the pagan hills, where Satan sat
Encamped, and o'er the subject kingdoms threw
Perpetual night, to plant Immanuel's cross,
The Ensig of the Gospel, blazing round
Immortal truth, and in the wilderness
Of human waste to sow eternal life;
And from the rock, where sin with horrid yell
Devour'd its victims unredeemed, to raise
The melody of grateful hearts to Heaven.
To falsehood, truth; to pride, humility;
To insult, meekness; pardon, to revenge;
To stubborn prejudice, unwearied zeal;
To censure; unaccusing minds; to stripes,
Long suffering; to want of all things, hope;
To death, assured faith of life to come,
Opposing—these, great worthies, rising, shone
Thro' all the tribes and nations of mankind,
Like Hesper, glorious once among the stars
Of twilight, and around them flocking stood,
Arrayed in white, the people they had saved.

THE GATHERER.

LAW.—In some of the British possessions in India, superstition supplies, in a very happy and effectual manner the defect in the law between debtor and creditor. A person who has a debt owing to him, which he wants influence or money to recover by a judicial sentence, applies to his brahmin, who places himself directly before the door of the debtor, where he remains day and night *without eating* till the claim is discharged. In the mean time, no provisions, fire, or water, can be introduced into the house, which is thus beset by a brahmin. Should the debtor prove refractory till the brahmin die, nothing on earth can redeem his family from the infamy thus incurred.—The strength of prejudice, or the cravings of hunger, generally induce the debtor to satisfy the demand, without incurring the dreadful sentence of disgrace in this life, and misery in the next.

The British government, which promises to hear and determine all disputes, has in some degree superseded this singular mode of prosecution; but in some parts of the country the expedient is still necessary, and is sometimes put in practice, although even there the brahminical rigour of discipline is somewhat abated. In former times, not only the litigants, but the whole village, fasted so long as the brahmin performed this extraordinary ceremony before any house belonging to it.

GEN. xlii. 2.—OPULENCE OF EASTERN SHEPHERDS.

The Cattle of the Eastern Shepherds comprised their greatest treasure; particularly their flocks of sheep and goats; for they were not so much concerned about camels, horses, asses and oxen, though they had them in great numbers, for the carriage of their portable cities, as they call their tents, which are in common black, and made of goats hair.

The opulence of those Shepherds flowed from various sources; such as the sale of their cattle, butter, milk, and the wool of the flocks. Their expenditure was small, for they drew their support from their own cultivated lands and fruitful flocks: hence they were continually making acquisitions of money current with the merchant.—Gen. xxiii. 16.

The splendour of their equipage has struck the traveller with astonishment. Sir J. Chardin says, he has seen in Persia and Turkey, where the country is full of those Turcomans, their chiefs travelling with a great train, very well clothed and mounted. He saw one between Parthia and Hyrcania, whose train surprised and alarmed him. He had more than ten led horses, with all their harness of solid gold and silver. He was accompanied by many shepherds on horseback, and well armed. Their rustic mien and tanned complexion caused him at first to take them for robbers; but he was soon undeceived. They treated him with civility, and answered all the questions his curiosity prompted him to offer, concerning their manner and way of life. The whole country, for ten leagues, was full of flocks that belonged to them. Chardin adds, "about an hour after I saw his wives and principal attendants passing along in a row; there were four in enjavehs: these are great square cunes carried two upon a camel, which were not close covered.—The rest were on camels, on asses, and on horseback, most of them with their faces unveiled. I saw some very beautiful women among them."—Harmer.

GEN. xv. 3.—INDULGENCE TO SLAVES.

When the Easterns have no male issue, they frequently marry their daughters to their slaves; as in 1 Chron. ii. 34, 35, "Now Shesham had no sons, but daughters; and Shesham had a servant, an Egyptian whose name was Jurha, and Shesham gave his daughter to Jurha his servant to wife. The rich people of Baryary, when they have no children, are known to purchase young slaves, to educate them in their own faith, and sometimes to adopt them for their own children. European censure would doubtless charge such conduct with cruelty and injustice; but the people of the East entertained different ideas. *One born in my house is mine heir.* Probably Abraham alluded to one of his home-born slaves, though he had brother's children, if not a brother in Mesopotamia.—Gen. xxii. 20, 24.

Maillet speaks of the rising of the slaves at times to the highest posts of state. He says, there was an eunuch at Cairo, when he resided there, who had made three Beys or Princes of that country from among his slaves; and he speaks of another Bey who had at one time five or six of his slaves Beys like himself. Thevenot informs us, that the greatest men of the Ottoman Empire are well known to have been originally slaves, brought up in the seraglio; and it appears from Monsieur D'Herbelot, that the Mameluke Kings of Egypt themselves were originally slaves. Hence the advancement of Joseph to be Viceroy of Egypt, and Daniel, another Hebrew slave, to be Chief Minister of State in Babylon, corresponds with the modern usages of the East.—Harmer.

THE MECHANIC.—We have more than once had our indignation roused against a certain class of the community, who affect to despise that portion of their neighbors who obtain an honest livelihood in mechanical employments. We have known many worthy young men mortified and pained to the heart, by the unceremonious, and purse proud haughtiness of their superiors—in wealth and impudence only,—crowded into the back ground to give place to idlers, and

gentlemen at large, merely because they happened to be vulgar enough to choose industry, rather than idleness and dependance. But let not the mechanic relax his praise-worthy exertions. He can give back the sneer of the conceited top with interest. He can stand up in the strength of an independent spirit—in the proud sense of the superiority of real worth over tinsel and borrowed ornament. He fills an honorable place in society, and it is time the true merit of his services was appreciated. It is time for Republican America to cast off those fetters of prejudice, forged by the aristocracy of the Old World, and awake to her peculiar legitimate interests. The industrious mechanic may be ranked among her firmest supporters; and the time is not far distant when he shall be placed upon his just station in the scale of society.—*Am. Manufac.*

Collect for the third Sunday in Lent.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants; and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord.—*Amen.*

LOCAL.

Extract of a Letter from Rev. A. Brandram, one of the Secretaries of the British and Foreign Bible Society, dated London Jan. 1, 1829, to the Secretary of the New-Brunswick Auxiliary Bible Society.

"You will be glad to hear that at home, all continues to be well—Friends, funds, and distributions are still increasing.—Among the accessions to our Friends I may mention the name of our new Bishop of Chester, who has lately been advanced to the Bench, and who' having been an old Friend of the Society, has become one its Vice President's—His Lordship is brother to the Bishop of Winchester.—It is a singular circumstance in our ecclesiastical circle, to have two brothers on the Bench at the same time—and not a little gratifying to the Society that they are both, as they have long been, firm friends."

MARRIED.

At New-York, on the 1st instant, Mr. WILLIAM McLAUCHLIN, to Miss SARAH ANN GREEN, daughter of the late Capt. Thomas Green, of this City.

DIED.

On the 10th ult. at Sidney, Cape Breton, from the effects of a disease contracted by the privations and fatigues of hard service, Captain GEORGE HARLEY LOVE, of the 2d Light Infantry. Capt. Love had served with the 52d during the greater part of the Peninsular war, and the memorable battle of Waterloo, and largely participated in the honors gained by that distinguished Regiment.

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