

early directed to the peculiar excellencies of our Country's Constitution, and the distinguished examples of piety, patriotism and heroic virtue, which its history displays.

It is much to be wished that a successor to the Rev. Dr. McCawley in the Professorship of Mathematics and Natural Philosophy should be appointed; more especially as the senior pupils in the Collegiate School have been found so well prepared to pursue those branches of science, and as the College is now furnished with a valuable apparatus of philosophical instruments.—A Lecturer in Geology and Mineralogy would also find an interesting collection of materials ready for his use; Dr. Gesner, the zealous and devoted cultivator of those studies in the neighbouring Province, having recently presented the College with a rich variety of specimens, chiefly the fruits of his own investigations on the shores of the Bay of Fundy.

THE PIOUS FAMILY.

Soon after the surrender of Copenhagen to the English in the year 1807, detachments of soldiers were for a time stationed in the surrounding villages. It happened one day that three soldiers, belonging to a Highland regiment, were sent to forage among the neighbouring farm-houses. They went to several, but found them stripped and deserted. At length they came to a large garden, or orchard, full of apple trees, bending under the weight of fruit. They entered by a gate, and followed a path which brought them to a neat farm-house. Every thing without bespoke quietness and security; but as they entered by the front door, the mistress of the house and her children ran screaming out at the back. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station, and from the habits of the country. A watch hung by the side of the fire-place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a book, it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered by the door through which his wife and children had just fled. One of the soldiers, by threatening signs, demanded provisions; the man stood firm and undaunted, but shook his head. The soldier who held the book approached him, and pointing to the name of Jesus Christ, laid his hand upon his heart, and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bacon, &c., which were freely tendered: and when money was offered in return, it was at first refused. But as two of the soldiers were pious men, they, much to the chagrin of their companion, (who swore grievously he would never forage with them again) insisted upon paying for all they took. When taking leave, the pious soldiers intimated to the farmer, that it would be well for him to secret his watch; but, by most significant signs, he gave them to understand, that he feared no evil, for his trust was in God, and that though his neighbours, on the right hand and on the left, had fled from their habitation, and by foraging parties had lost what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

The following pithy story contains an apt illustration of the important truth, that *reformation to be lasting, must begin in the heart.*

On a day not to be named, a young minister entered the pulpit, and addressing rather a fashionable audience, attacked their pride and extravagance, as seen in their dresses, ribbons, ruffles, chains, and Jewels. In the afternoon the old gentleman preached powerfully on the corruption of the heart, the enmity of the soul toward God, and the necessity for a new heart. In the evening, as they sat in the study, said the younger, "Father D. why do you not preach against the vanity and pride of the people for dressing so extravagantly?" "Ah! son Timothy," replied father D., "while you are trimming off the top and branches of the tree, I am endeavouring to cut it up by the roots, and then the whole top must die!"—*Southern Churchman.*

SELECTED.

A NAME IN THE SAND.

By Miss H. F. Gould.

*Alone I walked the ocean strand—
A pearly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.*

*And so, methought, 'twill shortly be
With every mark on earth from me!
A wave of oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to me no more,
Of me, my day, the name I bore,
To leave no track nor trace.*

*And yet, with him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory, or for shame.*

GENERAL INTELLIGENCE.

The Royal Tar.—Extract from a letter in the Maine Wesleyan Journal.

Many of the ill-fated individuals who lost their lives by the burning of the Royal Tar, were emigrants coming from East-port and St. John's to this city. And speaking of the Royal Tar, permit me, as I close this letter, to call your attention to a fact worthy of observation in regard to that event. It shows the 'Ruling passion strong in death.' Many accounts have been published by different individuals, of that awful catastrophe. Some narrate how one man attempted to save his money by bestowing it about his person, and then jumping overboard, and sinking immediately by its weight to the bottom—how the elephant behaved—how the cat—how they attempted to get sail upon the boat, and how it burnt off—and some sustained in the water, for a long time, one, two, three, and one man four individuals, and saved their lives—a most heroic deed! Others tell you how the fire caught—how it might have been extinguished with little trouble—but not one of these prominent accounts tells you aught of a trust in God—of a yielding to his will—of an attempt on the part of the strong to comfort the weak, and encourage them to put their faith in the Almighty. Nothing of this in all these accounts. Taking up one of your Portland papers a day or two since, I found an account of an unpretending individual who was in that most harrowing scene. I could not but mark the contrast. He was a christian, and had been for several years, a Sabbath-school teacher in London—and the 'Ruling passion was strong in death.' After describing the incipient incidents and the awfulness of the scene, he says—'I endeavoured to exhort the people to be calm, and to meet their then approaching fate with calmness, and to trust to God, and his son Jesus, as our only hope of being saved—reminding them that they had been sinful creatures. With some it appeared to have great weight, and I hope they obtained pardon through the blood of Christ.' Again he says—I recollect passing over the cages of wild beasts when they were on fire, and well might I say with the psalmist David—my soul is among lions, even those that are set on fire. And this individual was by no means backward in humane exertions. Several individuals, females, were saved by his zeal and perseverance. This account I was glad to see, as it showed that amid the strife to save gold and silver, there were some on board that ill-fated vessel, who had courage and knowledge to counsel that confidence in the only Being that could inspire them to meet a dreadful death with composure, and even resignation.

Distillation and Famine.—In our last we made some remarks on the wickedness of converting the bread

stuffs of our country at the present time of scarcity, into intoxicating drinks. We were gratified in seeing our article extracted into other papers. We wish the attention of the community could be roused to the evil, for it is a tremendous one, both as increasing the price of bread and extending drunkenness.

A gentleman from Northampton county informs us that there is much excitement there on the subject.—Not contented with destroying the grain, the distilleries are devouring the potatoes. Another gentleman from Cumberland county says, a distiller offered him a dollar a bushel for buckwheat, but he would not let him have it, though he could otherwise get but 62½ cents. A single distillery, on the Schuylkill, is said to consume 500 bushels of grain in a week. We would invite the friends of temperance in every township in Pennsylvania, to ascertain the quantity of grain, and the kind, distilled among them, and forward it to us for publication. We think it will form a very valuable item in our paper.—*Temperance Recorder, (U.S.)*

High Price of Provisions.—At a very numerous and respectable meeting of the citizens of Philadelphia city and county, assembled in pursuance of a town meeting publicly called, at the State House, on Monday evening, November 14, 1836:

The following, among other resolutions, was adopted—

Resolved, That in the opinion of this meeting every distiller and farmer in the state of Pennsylvania ought to patronise the object for which we have assembled; and, therefore, we respectfully recommend they will not use, or purchase, or sell for consumption, in any distillery in this state, any merchantable grain for the ensuing three months.—*ib.*

A noble example.—We have the pleasure to record another noble example, set forth by our friend Mr. Delano, proprietor on the eastern and western line of stages, and we gave publicity to it with more satisfaction, as the transaction stands connected with those high in character and place—with individuals no less prominent, in these respects, than the judges of our Supreme Court. We like to rebuke a great man for a bad example. The late law term of the Supreme Court closed on Saturday night. Sunday morning one of the judges applied to Mr. Delano for an "extra" to carry them to Worcester till the succeeding Tuesday. ~~Consequently there was~~ no necessity for their leaving Northampton till Monday. Mr. Delano, with a spirit which cannot be too much commended, utterly refused to furnish an extra, and they were obliged to remain in Northampton till Monday morning. The judge remarked that he thought we had rather queer notions in Northampton, or something to that effect. We take notice of this transaction, because it is connected with men of influence, and whose example will have weight. If our judges do not in their consciences respect the Sabbath, they ought to reverence it out of regard to those who do respect it; and we trust they will be compelled, as in the present case, to abstain from travelling on the Sabbath, when they are in Northampton.—*Hamp. Gaz.*

Scriptural Education in Ireland.—During the last three weeks, sermons have been preached, and meetings held in this and the neighbouring county of York, in behalf of the Society for promoting the Education of the Poor in Ireland, usually called the Kildare Place Society. The subscriptions have been truly gratifying to the friends of Scriptural education in Ireland. It is a singular fact, that the only real difference or ground of distinction between this great national society and the new board of education, is, that the Bible is freely used during school hours in the schools of the one, and rigidly excluded during school hours in those of the other. There are 1,000 schools, and upwards of 100,000 scholars connected with this society. Nearly 40l. were raised at Darlington alone.—*Durham Advertiser.*

The London Society for promoting Christianity among the Jews held their twelfth anniversary at the Cheltenham Infants' School-room, on Thursday, Sept. 1st. The chair was taken in the morning by the Right Hon. and most Rev. the Lord Archbishop of Tuam; and in the evening by the Rev. J. C. Davies. The collection amounted to 29l. 5s. 2d., a