

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

P. U. M. Lanchlan Esq.

NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

"Glory to God in the highest, and on Earth peace, good will toward men."

VOLUME I.

SAINT JOHN, SATURDAY, OCTOBER 10, 1820.

NO. 38.

BIOGRAPHY.

INTERESTING ACCOUNT OF THE REV. SAMUEL LEE;

Whose talents, industry, and attainments, have raised him to an exalted station.

"Let high birth triumph,—but can be more great!
"Nothing, but merit in a low estate.

[CONCLUDED.]

Mr. Lee's talents are not wholly confined to the dead and Eastern languages. He has also made a considerable proficiency in French, German, and Italian. With this amazing faculty of mind, he has also associated a taste for elegant composition; and his poetical talents are highly respectable. Of this taste, and of these talents, he has furnished several specimens in English and Latin. He has also given a parody of Gray's Ode to Adversity, in Greek Sapphic verse, which is considered, by competent judges, as a surprising effort of self-instructed genius.

"When I first had the pleasure of conversing with Mr. Lee upon books," says Archdeacon Corbett, "I found he had read the Latin poets usually introduced into schools, as Ovid, Virgil, Horace, &c.: that he had read part of the Odyssey, as well as the Iliad, of Homer; some of the Greeks minor poets, and some of the plays of Sophocles. Before we parted, I lent him the memoirs of that interesting and extraordinary young man, Mr. Kirk White, then lately printed. Mr. Lee returned it to me very shortly with a Latin poem in praise of Kirk White; a dialogue in Greek, on the Christian religion; and a pious effusion in Hebrew; all compiled by himself, when, as I believe, he had not any accession to books, for he was, during the time, upon permanent duty at Ludlow, as a member of the South Local Militia for this county. And I believe, the first prose composition of any length Mr. Lee turned his attention to, was the History of the Syrian Churches in India;—a memoir which would do credit to the pen of any historian."

From the knowledge which Mr. Lee had obtained of the Oriental languages, through his acquaintance with Dr. Scott, he was introduced into a few private houses, as instructor in Persic and Hindostanee, to the sons of gentlemen, who were expecting appointments either in the civil or military department of the Honourable East India Company's service. This engagement, the superintendence of his own school, and his occasional attendance on two other seminars as teacher of Arithmetic, constituted his employment, during his residence at Shrewsbury, and from the proficiency made by his pupils, it may be fairly inferred, that his talents of conveying knowledge to others, corresponded with the facility with which he makes his personal acquisitions.

But the period was at hand, in which, through the order of an overruling Providence, Mr. Lee was to be transplanted to a region more congenial to his natural feelings, and the bent of his genius. His acquaintance with Dr. Scott, which knew no interruption, was soon matured into a serious friendship, and this, in conjunction with his constantly accumulating attainments, led to his connection with the Church Missionary Society, to his admission at Queen's College, Cambridge, and to his ordination as a Minister of the Established Church. But his admission at the University, unfolds another feature in the astonishing character of his genius, which justice forbids us to pass by in silence.

"When he entered at Cambridge," says Archdeacon Corbett, "he was unacquainted with the mathematics. But in one fortnight he had qualified himself to attend a class, which had gone through several books of Euclid; and he soon after discovered an error, not indeed in Euclid, but in a treatise on Spherical Trigonometry, usually bound up with Simpson's Euclid, the 13th proposition of which Mr. Lee disproved. Now, as Simpson's edition of Euclid may be looked upon as a text-book at other Universities, and as it is the one usually put

into the hands of students, and to which the lectures of the tutors apply, it is most wonderful, if a mistake should have been pointed out in such a work, and for the first time, it should seem, by a student of not many weeks' standing in that science. And as the highest honours are given at Cambridge to mathematical learners, Mr. Lee must have anticipated a safe and easy road to those honours. But he considered this point, as he considers all others, with that sobriety of mind with which he is so eminently gifted; and he contented himself with a competent knowledge of mathematics, lest further attention to that seducing science, should interfere with those studies, in which the highest interests of mankind are concerned. This decision speaks volumes as to Mr. Lee's theological views. Of Mr. Lee it may be said, that if he has ambition, it is to know the word of God himself, and to impart that word to others; though whether he shall be honoured upon earth, as the instrument of the good he has done, or may do, is, I believe, with him, a very inferior consideration; or, rather, no consideration at all."

In referring to the convertibility of Mr. Lee's genius, notwithstanding his retired and unassuming manners, and also to the sincerity with which he took upon him the sacred office of a minister of Jesus Christ, the following circumstance ought not to be omitted. No sooner was he in holy orders, than he received invitations to preach to some of the largest congregations. Many of these he accepted. On these occasions he ascended the pulpits with all the ease and self-possession of one long accustomed to the station; and he delivered his discourses with a freedom and an eloquence, equal to that of the best practical preacher.

The languages with which this astonishing man has made himself acquainted, including his native tongue, are eighteen in number; which are as follows:—1. English. 2. Latin. 3. Greek. 4. Hebrew. 5. Chaldee. 6. Syriac. 7. Samaritan. 8. Arabic. 9. Persic. 10. Hindostanee. 11. French. 12. German. 13. Italian. 14. Ethiopic. 15. Coptic. 16. Malay. 17. Sanscrit. 18. Bengalee.—This is about one third more than the much celebrated Mr. Crichton ever attained.

Of his literary labours, the following articles appear to grace the list.—

1. The Syriac New Testament, edited by Mr. Lee, and published, is not a continuation of Dr. Buchanan's, but an entire new work; for which Mr. Lee collated three Syriac manuscripts, the Syrian commentary of Syrius, and the texts of Ridley, Jones, and Wetstein.

2. An edition of the Malay New Testament, from the Dutch edition of 1723; and the Old Testament, is now in the press.

3. An enlarged and corrected edition of Mr. Martyn's Hindostanee Prayer Book, in conjunction with Mr. Corrie.

4. A tract, translated into Persian and Arabic, and printed; entitled "The Way of Truth and Life," for the use of the Mahometans.

5. A Malay tract, for the London Missionary Society, and some tracts in Hindostanee, for the Society for instructing the Lascars.

6. A tract in Arabic, on the new system of education, written by Dr. Bull, and first translated by Michael Sabag, for Baton de Sacy, Oriental interpreter to the king of France.

7. Dr. Scott having translated the Service for Christmas Day from the Prayer-book of the Church of England into Persic, Mr. Lee has added to it the rest of the Liturgy.

8. Mr. Lee has in hand a new translation of the Old Testament into Persian, in conjunction with Mirza Khaleel.

9. Mr. Lee is printing an Hindostanee New Testament.

10. He is preparing for an Ethiopic Bible, and some other works.

11. Mr. Lee has also made a new font of letter, for Hindostanee and Persian printing, and a new

font, for an edition of the Syriac Old Testament; and for which he has collated nine ancient manuscripts, and one ancient commentary. Some of these were collated for the London Polyglot; but Mr. Lee looks upon these collations both as incorrect and deficient. He hopes to restore many omissions, both in the London and Paris Polyglots.

Happily for the honour of the British nation, these talents have not been suffered either to remain in obscurity, or to languish under that adversity where they had their birth. At a Congregation, held on the 10th of March, 1819, the REV. SAMUEL LEE, of Queen's College, was admitted Master of Arts by Royal Mandate, and was afterwards elected PROFESSOR OF ARABIC, on the resignation of the Rev. John Palmer, B. D. of St. John's College. Such are the honours which Mr. Lee has already attained, through the exercise of his extraordinary talents in the cause of virtue and religion. The dignity and exaltation which yet await him, we presume not to anticipate.

Of his personal character, an amiable picture has been drawn by his first venerable friend and patron, Archdeacon Corbett, who extended to him the hand of benevolence, when his loss by fire had reduced him to a state of penury and distress. Towards Mr. Lee, the Archdeacon has invariably preserved his attachment, withholding no assistance that friendship, and a respect for genius, could induce him to bestow. Of this kindness Mr. Lee is so deeply sensible, that he omits no prudent opportunity of expressing his obligations, in the warm effusions of a grateful heart.

"The whole of Mr. Lee's life," says the Archdeacon, "has been sober, moral, and consistent. He bears his faculties most meekly. The resources of his mind are unapparent, till called forth. He sought not polished society; but he mingled in it, when invited, without effort, and without embarrassment; and, without losing any of his humility, he sustains his place in it with ease and independence. Mr. Lee's learning is without any tincture of pedantry; and his religion is as far removed from enthusiasm on the one hand, as it is from lukewarmness on the other. Let us bless God, then that such talents are thus directed. Let us bless God, that they are directed in an especial manner to the interests of the Bible Society. And, perhaps, the grandeur and the simplicity so apparent in the plan of the Bible Society, are the two adjuncts, that best exemplify the mind thus devoted to its service."

ANNIVERSARY.

BRITISH AND FOREIGN BIBLE SOCIETY.

Continued.

The Rev. Dr. SINGER (Secretary to the Hibernian Bible Society) proposed the third resolution (a vote of thanks to Lord Teignmouth), and spoke nearly as follows:—"It would be, I think, impossible for any one who attaches a just value and importance to this society, and the circulation of the Scriptures, of which it is the means, to hear such a testimony as that borne—borne too by one who, in the contest of the Lord against the mighty, has fought and bled—it is impossible, I say, to have heard such a testimony, without feeling an interest for this great cause far beyond what preconceived ideas would enable us to imagine. What prospect does not the report present, and how must our bosoms swell, when we see the standard of the Cross displayed in triumph, from the icy shores of Norway to the great table land of the Cape of Good Hope, and from the stupendous heights of the Himalaya mountains, to the no less imposing majesty of the Andes? Let us then, use our God for the formation of such a society—which originated with this country, blessed because it has done so—and which confers more honour upon England than all the story of her glories. For, let every one recollect, that by this a moral electricity has been produced, which has gone forth, not to devastate

and destroy, but to purgo and purify the nations. I did, I confess, rest with pleasure on one or two positions of the report. I heard with interest that Bohemia was about to receive the Scriptures in her own language, and my mind at once reverted back to the gratitude which was due to that country from every Protestant heart. I could not resist an overwhelming feeling of pleasure when my mind reverted to those men, the Waldenses, who had a refuge and shelter in Bohemia. From them it was that England received her light—from the Waldenses did England receive the torch of true light—even Wickliff's never was, and with the blessing of God, never will be, extinguished here. It is delightful thus to consider the streams returning to their source, and that which is impossible in the natural world, in God's moral world rendered possible; and that we, their children, should now be returning the benefits and boons we had first received from them. A meeting such as this should never forget the debt of gratitude which England owes to Ireland; you should remember, that your Saxon ancestors, when they were immolating human victims in performance of the foul rites of their idolatrous worship, derived illumination—the illumination of truth—the illumination of holiness—from Ireland. Those learned men, the Scoti, partly through Caladonia, were the means of converting that portion of England which the previous labours of Augustino had left untouched. It is, therefore, that we, the Irish, come to you for that aid to which we conceive ourselves entitled, as a return for that which, in the earliest ages of Christianity, our ancestors did for yours. The Irish are, I need not tell you, in the utmost want of that book which contains the character of God; that only book which provides a remedy for the ills to which human nature is subjected; that book for which man never will be without a necessity, till time be swallowed up in eternity. [The Rev. Gentleman here related an anecdote, of which, he said, the presence of the Bishop of Calcutta and of the Indian missionary reminded him, of an interview which an American missionary had with the monarch of the Burmese empire, a short time before the triumph of the British arms there. On the American presenting the king with a Bible, telling him it was the "Book of God," the king replied, that the king of kings wanted not the "Book of God."—This was the language which the monarch then held; but one short year only elapsed before the crouching tyrant was made to acknowledge the valour of British soldiers; and the first ship which afterwards entered his forts, contained a freight, part of which was composed of Bibles; and but a very short time sufficed to shew, that he did want the Book of God. Oh! that the whole of my own country were prepared and willing to receive, through the force of conviction, the fulness of that truth, through which alone there is happiness here, and salvation hereafter. England seems, until lately, to have forgotten that Ireland, as well as herself, stands in need of the Scriptures of God. For centuries, though forming a part of the British empire, the eternal interests of that country had been overlooked and disregarded. Without the circulation of the Scriptures, no device of politicians can be of the slightest avail. Their best efforts would be ineffectual in ameliorating the condition of human society, were it not for the spirit which this, and similar societies, has infused. I have infinite satisfaction in being able to inform this meeting, that those who have much influence in Ireland, have, though late, had their minds opened to the necessity of scriptural instruction—have at length learned that the real wealth and prosperity of the country must be founded upon Christian knowledge and Christian morals. The Irish, like the Indians, whom they so much resent, are rapidly forsaking the errors in which they have been educated—like the Indian described by the pious Heber, they are turning unto God, and forsaking their ancient superstition. During the past year, the labours of the Hibernian Bible Society have been most successful in extending the Sacred Volume. There is scarcely a parish or village, from one end of the island to the other, which is not supplied with the means of salvation, though not to the extent which is needed for the purpose of carrying on an aggression against the habitual indolence of man. The peasantry of Ireland have made purchases of copies of the Sacred Volume to an extent far exceeding the most sanguine hopes of

the warmest friends of the circulation of the Scriptures. These purchases could not have been made without considerable savings on the part of that interesting class of British Society. They were compelled to labour, in order that they might save; and thus does the Bible prove the most effectual means of promoting the objects of political economists, by advancing industry, and promoting habits of frugality. An interesting feature of the history of scriptural instruction during the last year is, that now, for the first time in the last hundred and fifty years, the Scriptures have been published in the language and character of Ireland. The examination of the Irish Scriptures has led to an anxiety for the possession and reading of the English authorised version of the New Testament; and thus, again, led to a desire for the authorised version of the Old—thence to the complete English Bible—then to the large English Bible with marginal references. There is one other circumstance connected with Ireland to which I should wish to advert, and which, I have no doubt, will be listened to with earnest attention. It is a fact, not only strange, but awful, that notwithstanding that general ignorance and absence of education that obscures Ireland, there is to be found within its limits no trifling extent of that soul-blasting infidelity which seldom fails to flourish when education is not founded upon a scriptural basis. In a northern, or rather, I should say, a midland county, a discussion, to which the arrangements of the Reformation Society gave rise, took place between a Roman Catholic and a Protestant clergyman. Many persons in the neighbourhood, farmers and peasants, under the influence of infidelity, attended, for the purpose of ridiculing the objects of the two clergymen. The blasphemous writings of Paine and Voltaire had produced their effects; and in a spirit of irreligious mockery some of those persons said, "Let us have a discussion of our own." Champions were appointed on either side, and they seriously set about preparing themselves for the contest; in order to which, however, it became necessary that they should do what they had never done before—that they should read the Scriptures. The result was all that might have been expected from an assiduous examination of the truth; and many of them, rejecting the errors which they had heretofore cherished, embraced the principles of Christianity. On the parties, shortly after the events to which I am alluding, became so conscience-stricken for having introduced into that neighbourhood Paine's *Age of Reason*, and other writings of a similar tendency, that after his family had retired to rest, he committed to the flames the publications. (Applause.) Such are the beneficial effects of the spread of religious information in that country. Let us hope and trust that similar results may be produced elsewhere; that all who leave this room will extend through their respective circles the influence of those principles, which it is impossible long to inhale the atmosphere of this room without imbibing to no trifling extent. It is time, my lord, that I should come more particularly to the motion which I have been instructed to submit. Amongst those who have distinguished themselves in the love and service of God, the friend of Sir Wm. Jones adds to the other obligations he has conferred on the great family of mankind, those benefits which have procured for him the honour and reverence of that country to which I belong. The nobleman of whom I speak is the president of the Bible Society. I feel a pleasure which I am unable to express, in being made the humble vehicle of public thanks to such a man." [The Rev. Gentleman concluded by moving the thanks of the meeting to the Right Hon. Lord Teignmouth.]

W. WILBERFORCE, Esq. rose to second the resolution, amidst the cheers of the meeting. He cordially concurred in thanking the noble president for the eminent services he had rendered to the cause of religious instruction. At his time of life the mind, in some degree, lived in the past; and the meeting would probably excuse him for recurring to the origin of the Institution. When the seeds were first sown, and when the plants to which they gave rise began to appear, they were naturally surrounded, and in a manner choaked by the weeds which everywhere grew up around them. But at length those difficulties were surmounted: a blade here and there sprung up, and conquering the barrenness of the soil in some places, and the mis-

chievous fertility which produced weeds in others, a wholesome vegetation was at length brought forth, which promised to overspread the land with the peace and blessings of Christianity. (Applause.) "Every succeeding anniversary" (continued Mr. W.) "brings us new cause for thankfulness and congratulation. One would almost suppose that every combination of fact and thought would be exhausted; yet, strange to say, that at every new anniversary, fresh novelties are brought forward, new facts are stated, new arguments urged, and new illustrations supplied, that were heretofore unthought of. Hence it is that we retire from these anniversaries carrying to our respective homes fresh warmth and light, but what is better still, they compel every man who has attended such a meeting, on retiring to his closet, to ask himself, 'Have I duly estimated the treasure of which I have myself been so long in possession? Have I duly estimated that which a nation does not think itself ill employed in diffusing to the rest of mankind?' The religion of the Bible is the religion, as we all know, best suited to the wants and weaknesses, and the errors of man. Here I cannot help observing, that there is nothing more extraordinary, than that when man comes to make a religion for himself, it is always of such a kind as enjoins penances and mortifications, and personal injuries of all sorts. We find this principle pervading every species of human religion, as if God envied man the happiness he was capable of enjoying. What! God envy man? How different is the lesson which the Bible teaches, that God is all love and mercy, and abounding in grace and favour through the merits of our Redeemer—it teaches that the shortest and the surest mode of becoming happy was by becoming holy, while at the same time it was filled with the soundest dictates of morality, and wisdom, and prudence. It is not aloud at anniversaries of this nature, when we are cheering and animating each other in the great cause of Christian love and Christian charity, that we are doing the best work, which, as followers of Christ we are called upon to perform—it is, when we retire to our closet, and raise our minds and hearts in the love of God; it is then, and then alone, that we are allowing the word of truth to produce its influence upon us. I shall, however, without further observation in this train, proceed to the topic which forms the principal feature of that resolution which I have been called upon to second—I mean the extraordinary obligations, which this society owes to its noble president. I well remember when he went out as governor-general of India—I well remember the frequent and valuable services he has through a long life rendered to the cause of religion and of scriptural information. We have here this day a governor-general of India, and a bishop of India. To the bishop of Calcutta I would say, that I hope he will be able, like our venerated predecessor, to return in the evening of his days to enjoy those mild triumphs which a course of beneficence and usefulness will have prepared for him; and that finally he will enjoy that everlasting happiness reserved for the true Christian. I remember this institution five-and-twenty or thirty years ago. I remember it, too, as the parent of almost all the other religious societies; and in that, as well as in other points of view, we cannot but be grateful to those by whom its infancy was fostered, and by whom at a more advanced period, its interests were promoted and sustained. Amongst the highest of those stands the name of the noble lord, to whom it is the object of the present resolution to offer thanks; yes, my lord, we thank you for what is past, and will thank the bishop for what is to come." Mr. Wilberforce concluded by saying, that as the motion which he seconded could not be put by the chairman, he should propose it for the adoption of the meeting.

The resolution was carried by acclamation.

The noble Chairman assured the meeting that he received their kind acknowledgments with a feeling of deep humility; and it should be his daily prayer to his God that he would spare him sufficient strength during his probation in this world, to do all in his power to conduce to the good of his church. (Applause.)

[TO BE CONTINUED.]

BIBLE IN MADAGASCAR.—We learn from a letter in the Extracts of Correspondence of the British and Foreign Bible Society, just received, that the

missionaries of the London Society are now engaged in printing an edition of 1,000 copies of the Old Testament and 3,000 copies of the New, in the Malagassco language. "The whole" say the missionaries "may be put into immediate circulation amongst those who have been already taught to read." The British and Foreign Bible Society have granted an adequate supply of paper, and the missionaries are carrying on the work with all practicable despatch, as the political state of the country is such as to render it somewhat doubtful whether they will be suffered to continue their labors.

Twenty years ago, this island, as far as extent to Franco, was almost unknown to Europeans, and its inhabitants, 4,000,000 in number, were without a written language, and without one ray of Christian light. In 1810, the English took possession of a part of the island, in 1818, the first Protestant missionaries landed there, and now, if they shall be compelled to retire, the good which they have accomplished in reducing the language to writing, teaching thousands of the youth to read and write, and in preparing for their use a large edition of the best of books will be an ample reward for the labor and expence which have been incurred in accomplishing it. Seed is sown which must grow and flourish and bring forth fruit to the joy of the whole island. How rich, how sure is the harvest of benevolence!

MISSIONARY INTELLIGENCE.

ENGLISH BAPTIST MISSIONS.

Monghyr.

This is a large city, 250 miles northwest of Calcutta,—a station for invalids of the British army. The following extract from the report of the Society respecting this mission, is copied from the Missionary Register.

The steady and persevering exertions of our brethren seem to have produced a very powerful excitement among Hindoos and Mussulmans, in various classes of society, both in Monghyr itself and to a considerable distance round.

One incident, which may be quoted in illustration of this statement, will prove that the conscience may sometimes be powerfully affected with alarm and disquietude, even after a long life has been spent under the hardening and debasing influence of heathen idolatry. "A very old man," says Mr. Leslie, "seeing one of our native Christians, called to him to come to his door and speak with him. The Christian went. The old man began by saying—'I am very poor, and have no money in my house: I am anxious to ask you some questions, but I cannot pay you.' The Christian said—'I wish for no money: please to propose your questions.' The old man then said—'I have seen with my own eyes my son's son's son's sons, and they are all dead: now I wish to know whether I shall see them all again in another world.' The Christian having answered this question, the old man further said,—'Now I wish to know whether they will receive as much punishment for their sins as I shall, who have lived longer than they all.' This question being also answered, the old man said—'I, from my great age and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it.' Jesus then being made known to him as the bearer of his burden, he was very much affected—if I mistake not, even to weeping. I have told the native Christians to be sure that they return to the old man. Who can tell but he may be one of those, in whom God will glorify himself by calling him at the eleventh hour!"

Mr. Leslie, the society's valuable missionary at Monghyr, has recently been removed by death, from the scene of his useful labors.

Digah, 70 miles northwest of Monghyr.

From Digah, says the report, intelligence has been received, down to the close of the year 1827, which is of a very gratifying nature: 29 individuals have been baptized and added to the church; among whom was one whole household, nominally professors of the Roman Catholic faith. Among the native itinerants, Hurry Das was baptised eleven years ago, and continues to this day to adorn the Gospel. There are eight boys' schools, containing about 250 children; but those for native females have, since

the death of Mrs. Burton, been, of necessity, discontinued.

On the benefit of native schools to missionaries themselves, Mr. Burton says—

Besides being the most direct and hopeful channel for communicating to the people at large the blessings of religious instruction, the collateral benefits of native schools are very great. They are the best assistants to the young missionary in the acquisition of the language; they accustom him to a simple and familiar method of converse with the people: they undermine the prejudices of a gloomy and vile superstition; while, in his visits to them, the missionary has the very best opportunities of preaching the Gospel to adults, who, though they may not endure to be personally addressed, will attend (and it may be with conviction) to all that is said to a child.

Cuttack.

This is a town in the province of Orissa, 250 miles southwest of Calcutta, containing 60,000 inhabitants. The extracts which follow, are from a communication of the Rev. Mr. Lacey, the missionary at this station, to the Society.

Preaching of the Word.

The Gospel, except when prevented by sickness or rain, has been declared to the people seven times a week throughout the year. I have generally confined my public preaching to three places, in bazaars, greatly thronged: they have usually heard with attention; but sometimes I have been abused with the tongue of slander and blasphemy, or pelted with dust or broken pots. When visiting a school, I have placed the children in their classes in front of the school, or on the road side; and, by exercising them in some part of their lesson, numbers of people have been attracted to the spot, when they have been exhorted to trust in Him who is the way and the truth and the life. Once a fortnight, I devote Thursday evening to about 50 poor people—blind, lame, leprous, and otherwise diseased—who come from all parts to receive a piece each. These poor creatures have a very correct idea of the way of salvation revealed in the Gospel, as many of them have attended us ever since we came to Cuttack. I sometimes make one of the principal persons among them repeat, before his companions, the ten commandments, and mention the remedy which God has provided for the salvation of sinners from the guilt of the broken law. Inquirers visit our bungalow for instruction in the way of the Lord, and often the better part of the day is spent in this delightful task. A good deal of divine knowledge has been thus imparted to these degraded and idolatrous people; many thousands have heard of the atonement made by Jesus Christ for the sins of the world; and have been exhorted to leave the worship of wood, and stone, and silver, and gold, and to worship and to serve Him alone. I have invariably made it a point in preaching to lay down before the people the law of God, which they have violated; and to point them to the blood of Jesus as the only remedy. In declaring these serious and important truths, I have frequently observed the people to be much moved with the amazing instances of divine love manifested in the Gospel of the Redeemer. I have ever considered that the cross of Christ is the instrument which God will own and bless; and, from observing its effect on the minds even of my heathen hearers, in comparison with any other doctrine, I am confirmed in this persuasion; and, by the grace of God, I hope and design to make this the subject of my ministry while I shall have life and breath remain.

Schools.

The success of our schools depends, in a great measure, upon the masters; little instruction could result from reading books about the doctrines of which the masters were themselves ignorant.—Under this impression, I have felt it my duty to devote the afternoon of every Lord's day to their instruction; they generally bring with them some of their older children, and frequently relatives or acquaintances. They have improved in divine knowledge, and have perceptibly improved their schools. This meeting is talked of among the heathen for many miles round Cuttack, and hence I conclude that the subjects discussed are also extensively known.

English Charity School.

The beneficial effects of the English Charity School are already visible: the number of children is 26, including six or eight native youths. Seven native schools contain 23 children; of these, 66 boys read the New Testament; and the greater part of them have obtained as good a knowledge of the Scriptures as children in England of their circumstances; and particularly are they informed of the way of salvation by the atonement of Jesus Christ. The elder boys commit large portions of Scripture to memory, as well as pieces of Christian poetry and catechisms. These treasures of sacred truth will never be lost; but, as the tales of the filthy Bhagabot committed to memory by other children tend to degrade and debase their character in mature years, so we may expect that the pure and holy instructions committed to memory by the youths in our schools will have a desirable effect on their character and conduct when grown up. We have now not a scrap of a Hindoo book in our schools; nor do the people object on that account: instead of the filthy Bhagabot, the children now read St. Matthew or St. Luke; and, instead of committing to memory the shameful tricks of Krishnoo with the 16,000 milkmaids and his favorite mistress Radha, their memories are now stored with the Sermon on the Mount, or a New Testament parable; instead of their learning at school to call upon a murderer or adulterer for pardon and salvation, they have learned to say *Our Father which art in heaven!*—In this respect, *What hath the Lord wrought!* and what has he not further in store!—This scene is opening—the obstacles and prejudices are yielding—and the day of light begins gradually to dawn on India. What glorious harvest do we see by faith, which our not very distant successors will gather!

DIVINITY.

REV. R. C. DILLON, M. A.

Text, *Ephesians ii. 18*—For through him we both have access by one Spirit unto the Father.

Wherewith shall I come before the Lord, and bow myself before the most high God? is one of the most important questions that can ever engage the attention of the human mind. It is a question, however, (obscured by the preacher) to which man, by unassisted reason, has never been enabled to furnish a satisfactory answer.

Various have been the modes adopted in all ages of the world to gain access to a superior Being, but there is but one true and living way, and that is, through the sacrifice of Christ. This way is revealed in the blessed volume of inspiration. Yet it never was fully explained and made known to many, till the days of the Apostles: when that access mentioned in the text was opened to us. In the Jewish ritual there was much light thrown on the subject, yet still much obscurity remained.

The people continued in the outer court of the sanctuary. The priests were admitted into the holy of holies, and that once a year, to offer sacrifices for the people.

This was a type (and but a faint one) of the Christian dispensation, but yet made manifest, by which both Jews and Gentiles might have access, and that continually.

The Rev. Preacher proceeded to consider, 1st, the happiness and distinguished privilege we enjoy of "access unto the Father." and, The means by which we obtain it—"through one Spirit unto the Father."

On the first part of the subject he observed, that the text supposes previous distance from the Father. The Gentiles were under less light than even the Jews. "They were without God, and without hope in the world." But they that were once afar off, are now brought nigh by the blood of the Lamb. Need we refer to the state of our forefathers in this land of freedom. They were bought and sold even as the poor benighted Africans now are. Our forefathers were for centuries destitute of the knowledge of the true God, and they worshipped creatures and things of their own imagination.

Need I tell you that on the site of St. Paul's stood a fabric to a heathen deity, called the Temple of Diana: and that where Westminster rears its head, another to Apollo was either erected, or about to be erected. In all ages have men had some knowledge of a great Being, whom they ig-

vorantly worshipped. Ages had rolled on ere the tidings of joy reached their ears. The Apostles declared unto the Ephosians, "That in all things they were too superstitious." Might I not refer you to your own individual histories? "When ye were without God and without hope in the world." Oh, that ye would all seek the things which belong to your peace, ere they are hidden from your eyes!

When any one is introduced to the royal presence, some distinguished person introduces him; and so it will be hereafter, when Jesus Christ takes us by the hand, and introduces his people into the presence of the "King of kings." We have "access by one Spirit unto the Father."

2dly, Let us consider that the means by which this privilege was obtained, is now enjoyed, and will for ever be available. It is through Christ, and faith in him.

The Jewish government was entirely theocratic. Jehovah entirely reigned over them. Even the high priests were not permitted to enter within the veil. They entered the inner court; this was typical of our Saviour's incarnation and intercession, for sinful man. Man never could make reconciliation by suffering. Were he to suffer even unto death, of what avail would it be? He could have no resurrection.

Christ came through the veil of the flesh to redeem us to himself, a peculiar people, zealous of good works. This is called the new and living way, in contradistinction to the old. We are now invited to draw near with boldness, through faith in the crucified Redeemer. Christ is our forerunner and intercessor continually before the throne.

Prayer is the grand medium of access to Christ. Continually is prayer to be made; and his ears are ever open to our cry. We should approach with humility and confidence to the throne of grace—as children approach their father. Christ has purchased redemption for us, and will present us before God with exceeding joy.

How true are the words of our text, "For through him we both have access by one Spirit unto the Father." We are enslaved by sin, till the Spirit sheds abroad his light on the soul, and leads us to see our danger, displays who Christ is, his offices and character, and makes us willing in the day of his power. He leads us in the way of his own appointment; he leads us to repentance and daily mortification of sin.

How could we have confidence to address the Majesty of Heaven, unless we were persuaded of so kind an intercessor at the right hand of God?

The Spirit enables us to cry with groans that cannot be uttered. It is the strength of the Spirit that we stand in need of, and all the ordinances of God, are instituted for giving us it continually. In his sanctuary God is pleased to manifest himself to us, in the glory of his person and offices. You remember, under the Jewish polity, cities of refuge were appointed; many ways there were, but one way we consider was most frequented. But in addressing the Deity, (if we may be allowed the simile,) we have but one common way, and that is Christ.

The son of God is before the throne, interceding for us; then let us think of the Majesty into whose very august presence we are to be introduced, and that Majesty which could in an instant dash in pieces the whole fabric of Nature, and create a thousand more. "How frightfully terrific (says the trembling soul), is this greatness of sovereignty! He has claims upon my whole affections and powers of body and mind, while I daily and hourly come short of what is required of me." But remember, my friends, he is a father and knows your frame.—that ye are but dust. He knows the members of his family, and leads them "beside the still waters." He waits continually to cover them with the garments of his righteousness. He loves the freedom of his children; then let us address him as our Father and Friend. There is nothing too little to tell him; unbosom all your cares to him, and he will ease your troubled minds. Be it your endeavours from this moment to seek him while he may be found, through the medium of his Son, and the assistance of the ever-blessed Spirit. Let us offer him our thanksgivings and praise for what he may have done for us. Though our prayer may not have as yet been answered, let us pray and wait, the answer will eventually arrive. Disclaiming all

merit of our own, let us plead continually the righteousness of Christ, and seek to be made meet for heaven. The Christian finds there is nothing that he can do so little without, as prayer; let me then earnestly beseech you, to seek for a spirit of prayer and supplication to be poured out upon you from on high. Prayer is every thing in sickness, every thing in tribulation, every thing in a dying hour; God grant we may find grace to help us in every time of need.—Amen.

COMMUNICATIONS.

For the New-Brunswick Religious and Literary Journal.

The following account of the unhappy end of two men who appeared to be champions in the cause of intemperance and of profaneness, is copied from a widely circulated English Periodical. By a note prefixed thereto, the facts are sufficiently authenticated; and should you deem the article worthy a place in your valuable paper, it may by God's blessing, give a salutary check to some of the unhappy slaves of intemperance and profanity.

As I was one day going up L—hill, I overtook Mr. B. and Mr. W. two farmers belonging to L.— As I passed them, Mr. B. said aloud, 'I do not see, but those who drink, die in peace as well as other men.' Mr. W. seemed mightily pleased with his joyful friend's remark. Some time after Mr. B. being in a public house in the neighbourhood, observed two prints of Messrs. Wesley and Whitfield, and cutting them out of the frames with a penknife, would have burned them, had not the landlady and her daughter hindered him. Then, seeing a representation of death, in a print, he cut that out also, saying, 'What has death to do in the room where I am?' A few days after this, as he and an acquaintance were riding up the same L—hill, they overtook a cart, with a coffin in it, which the other observing asked whether any person was dead at L. Mr. B. replied, 'Dead at L. no, we never die at L., we live for ever.' On the 29th Nov. 1724, he went to T. Hall, to keep the lady's birth-night; and after supper, challenged any of the company to drink with him, &c. A Mr. W. and another man accepted the challenge and they continued to drink, until Mr. W. fell down drunk under the table. Mr. B. then said, 'As he is dead we must lay him out.' He did so, and put half-pence on his eyes and spread a table cloth over him. After this, he put a piece of paper to his own neck by way of a band, and read part of the burial service, and then said, 'We have now completely done for him.' The company remained at their cups until the next morning, being Sunday, November 30th. When they were about to leave the Hall, Mr. B. in attempting to mount his horse, fell down twice; on which, a farmer present, said, 'You may as well take a bed at my house.' He answered, 'I am as safe on my poney, as though I were on a feather bed.' At length with some difficulty, he got upon it, and rode towards home; but about six o'clock the same morning, was found dead on the road; a butcher's cart was procured, and his corpse was carried upon it, and laid in that very room in the public house, where, but six days before, he cut the print of death out of the frame, and dared to utter those impious words, 'What has death to do in the room where I am?' and awful to relate, Mr. W. whom I overtook with him, when going up L—hill, hanged himself, on April 25, 1726. "Verily he is a God that judgeth in the earth."

For the Religious and Literary Journal.

REVIVAL OF RELIGION.

As true Religion emanates from, and is wrought in the hearts of men, by the gracious influence of that Divine Being, who "is loving to every man, and whose tender mercies are over all his works;" So, it enlarges with true benevolence the hearts of such as possess it, and disposes them after the example of their heavenly father, sincerely to desire the best good of all men, and greatly to rejoice in proportion as that good is accomplished. The principle of true religion, the love of God, and the love of man ruling in the heart, disposes the Missionary to leave his fathers, house, and the land of his nativity, and in many cases the endowments, and the charities of social and civilized life; and induce

him to brave danger and death in various forms; if he may but be instrumental, in turning men from darkness to light, and from the power of Satan to God; and he counts not his life dear unto himself, that he may finish his course with joy, and testify among Heathens or Christians the gospel of the grace of God. The same divine principle disposes the heart of the Christian, to whatever community he may belong, or in whatever circumstance of life he may be placed, to contribute of his means, for the support of the gospel; and the only recompence that either Ministers or people desire for this labour of love is, that they may in their several spheres be instruments in the hands of God, of promoting the designs of his mercy among mankind.

When therefore an effectual door is opened in any place for the spread of the Gospel, and when sinners are awakened and converted to God—as it is matters of joy in the presence of the Angels of God, so it is also matter of joy and thankfulness to the true believer. This lively interest which religious persons take in the welfare of their fellow men, is not circumscribed by the limits of their own neighbourhood or Country; but is extended to all Nations and to all People. Hence, the interest which is taken in Missionary enterprise, and in revivals of religion generally. But while the pious man, is in this exalted sense a citizen of the world it is perfectly consistent with his high and holy calling that he should more particularly rejoice, in the good which is wrought in the hearts of the members of his own family, in the town or neighbourhood where he resides, and in the country of which he is a subject. Presuming that your readers generally, will readily enter into this view, and that what has been matter of gladness and gratitude to myself and others, will be pleasing to them also, permit me Mr. Editor through the columns of your useful paper, to give a brief account of what God hath wrought in these parts.

Petitcodiac, for many years past, had been occasionally visited by the Wesleyan Ministers; but it did not become a regular station until 1822, in which year the Rev. A. DESBRISAY was appointed by the Conference to labour there. At that time the seed which had previously been sown by our Fathers, the Rev. WILLIAM BLACK, and others, was graciously watered from on high; a considerable degree of interest and attention to the word was excited, and under the ministry of this younger servant, several persons were blessed with the knowledge of salvation by the remission of their sins. After the removal of Mr. D., this station remained two years unoccupied; at which time Mr. MURRAY was appointed to the station. Mr. M. remained one year, during which time Materials for a Chapel were collected. In 1826, Mr. McNUTT was appointed, and he found on his arrival nine members who met in class. During the years 26 and 27 there appeared to be but little fruit of his labour; and he was frequently discouraged with the thought that he was labouring in vain and spending his strength for nought. But in the latter part of 28, the Lord with whom is the residue of the spirit was graciously pleased to acknowledge and bless the labours of his servant, and to revive his work. This revival commenced on the 16 November, on that day, in the Chapel at Coverdale, an unusual degree of solemnity was apparent on the minds of the Congregation. Some persons were seen to weep who had never before shown any symptoms of contrition, there was evidently an unusual degree of influence upon the minds of the people which gave great encouragement to the Preacher; but the results which followed exceeded his most sanguine expectations. On the evening of the same day Mr. McN., addressed the Congregation from Psalm 119. 94., "I am thine save me." At the conclusion of this service a young woman, who for some time previous had been under serious impressions was powerfully awakened; and on rising to go out of the Chapel was constrained to cry out, *what must I do to be saved?* The congregation knelt down to supplicate the throne of grace on her behalf; and while in the act of prayer, the cry became general, and all present appeared to be deeply concerned for the salvation of their souls. Prayer was continued for some time, when the young woman above mentioned, and also another female, professed to have found peace, and to be brought into the glorious liberty of the children of God. Meetings were held on the subsequent evenings; during which several persons were brought

to the enjoyment of peace, and others were induced to cry for mercy. Twenty persons, in one week were made happy in God their Saviour. The penitents were invited to come forward to the altar, a mode which has been found to be eminently useful, and the congregation rejoiced at seeing that sacred place surrounded with persons who were anxiously seeking after pardon. This news soon spread abroad through the Country, which doubtless influenced many persons to attend the Meetings; and the revival extended to different parts of that and the adjoining settlements. So that in the space of four months above Eighty persons professed to have found forgiveness of sin and peace with God, some families were particularly blessed. One man who was a member of Society, and a most liberal friend, had the pleasure of witnessing the conversion of four of his children, and as many of his domestics in one week. Other families in the same neighbourhood were known, of which the Parents and almost all their children, were made the joyful partakers of the blessings of the Gospel, the pardoning love of God.

This good work was not confined to Pettauciac and the parts immediately adjacent, but extended to Dorchester, also: in which place in the short period of one week. Forty persons professed to have passed from death unto life, and to have found peace with God through our Lord Jesus Christ. The subjects of this work were chiefly young persons; and although it was so powerful as in many cases to extort from sinners the cry—"What must I do to be saved," yet it was deeply marked with the characteristics of sincerity; and I am happy to add, that the greater number of the converts, stand fast in the liberty wherewith Christ had made them free, and continue to adorn their christian profession, by an upright life and conversation.

I am Sir, &c.

M.

MISCELLANY.

From the Cooperstown Watch Tower, August 10.

On the poisonous property of the Black Cherry Tree. The "*Prunus Nigra*" of Botanists.

The fact, that the withered leaves of the cherry are a deadly poison to cattle, has been long known in the country, but I never recollect to have heard of any ill consequences from the use of the bark, a domestic remedy very much celebrated for the cure of Jaundice &c. The following case is perfectly satisfactory to my mind, and must establish the fact of its poisonous properties beyond a doubt. On Thursday, July 23, I was called in great haste to visit a young lady who had been seized with vertigo, insensibility and syncope, followed by an alarming difficulty of respiration, in consequence of a draught of about half a pint of cider, taken from a closely stopped bottle which was filled the evening previous with cherry bark, fresh from the tree. The symptoms were followed by a small pulse, nausea and vomiting. The more violent symptoms passed off in about twenty or thirty minutes, and before I saw her, yet I am inclined to believe, that a larger dose might have proved fatal without any return of sensibility. In this case, it returned and the patient soon recovered with no ill consequences, except extreme languor and debility.

Another young lady in the family, who had good health and constitution, took also, about the same time a very small quantity of the contents of the bottle, and was immediately affected with faintness, giddiness of the head, and tremor of the whole body, which lasted about a half an hour.

Whether the bark in these cases was more poisonous in consequence of the small sprouts, from which it was taken, being broken down and partly withered, (which is known to be the case with the leaves,) or whether such effect will be uniformly produced when the bark is put immediately into closely stopped bottles, I will not attempt to decide. I relate the facts only, and hope they may lead to farther enquiries.

The discoveries of the French chemists have recently revealed the truth, that the deleterious principle of the leaves of the cherry and laurel, the kernels of the peach, and some other vegetables, is very analogous to the Prussic or Hydro-Cyanic Acid.—This acid, in its condensed form is one of the most virulent poisons in the world: snuffed up the nostrils incautiously, it produced sickness, and even syncope;

a feather dipped in it and drawn across the eye ball of an animal produces instant death—(a method often resorted to by physiologists, to terminate the sufferings of animals which have been made subservient to their experiments.) Two drops have been known to kill a vigorous dog in an instant. The whole body of animals killed by it, exhales the odor of bitter almonds, no disorganization or evidence of inflammation ever being discovered.



ENTHUSIASM.—Why is religious devotion so often branded with the appellation of visionary enthusiasm? People talk of enthusiasm for their country, enthusiasm in the cause of liberty, and yet they will not allow those who seek a better country, who are but pilgrims upon the earth, and are looking to that rest which yet remains, for them to feel enthusiastic anticipations of the state to which they are going, or to dwell with enthusiasm upon the value of a liberty which shall for ever emancipate them from pain and from bondage! Devotion enthusiasm will prove nevertheless the most justifiable.

Enthusiastic, this? Then all are weak!
But rank enthusiasm is this godlike height,
Some souls have soared, or martyr's necker had bled,
Who, beaten by these sublunary storms,
Boundless interminable joys, can weigh
Urraptur'd, unexalted, uninflamed!

Young.



RECREATION.—Let not your recreations be lavish spenders of your time, but choose those which are heartfelt, short, recreative, and apt to refresh you, but at no hand dwell upon them, or make them your great employment; for he that spends his time in sport, and calls it recreation, is like him whose garments is all made of fringes, and his meat nothing but sauces: they are healthless, chargeable, and useless. And therefore avoid such games which require much time or long attendance, or which are apt to steal thy affection from more severe employments. For to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time.—Jeremy Taylor.



MEN RAISED BY MERIT.—That industry and application will accomplish any thing, is beautifully exemplified by the success of some of the greatest men in the civilized world, who have obtained to eminence from obscurity and indigence. Hutton, the great geometrician was a coal heaver. Buddart, the mechanist and mathematician was a shoe maker. Brindley, the civil engineer, who planned and executed the immense canals of the Duke of Bridgewater, was an untought common labourer. Arkwright, who invented the machinery of the cotton mill, which eventually established the manufacturing pre-eminence of England, was a barber. Our own country too is prolific of instances. Franklin, was a journeyman printer;—Rittenhouse, was a ploughboy; Fulton, the discoverer of power by steam, and thereby the donor of one of the greatest gifts bestowed on man, was a poor youth; John Adams and William H. Crawford spent the first years of manhood in "teaching the young idea how to shoot;" and Henry Clay, Daniel Webster, and Martin Van Buren, sprung from poverty.



ANECDOTES OF ELEPHANTS.—A band of hunters had surprised two elephants, a male and female, in an open spot near the skirts of a thick and thorny jungle. The animals fled towards the thickets; and the male, in spite of many balls which struck him ineffectually, was soon safe from the reach of the pursuers; but the female was so sorely wounded, that she was unable to retreat with the same alacrity; and the hunters having got between her and the wood, were preparing speedily to finish her career—when all at once, the male rushed forth with the utmost fury from his hiding place, and with a shrill and frightful scream, like the loud sound of a trumpet, charged down upon the huntsmen. So terrific was the animal's aspect, that all instinctively sprung to their horses, and fled for life. The elephant disregarding the others, singled out an unfortunate man (Cobus Kloppe I think was his name) who was the last person that had fired upon its wounded comrade and who was standing, with his horse's bridle over his arm, reloading his huge gun at the moment the infuriated animal burst from the wood. Cobus also leaped hastily on horseback, but before he could seat

himself in his saddle the elephant was upon him.—One blow from his proboscis struck poor Cobus to the earth, and, without troubling himself about the horse, which galloped off in terror, he thrust his gigantic tusks through the man's body, and then, after stamping it flat with his ponderous feet, again seized it with his trunk and flung it high into the air. Having thus wreaked vengeance upon his foes, he walked gently up to his consort, and affectionately caressing her, supported her wounded side with his shoulder, and regardless of the volleys of balls with which the hunters, who had again rallied to the conflict, assailed them, he succeeded in conveying her from their reach into the impenetrable recesses of the forest.

One of my own friends, Lieut. John Moodie of the Scotch Fusiliers, now a settler in South Africa, had an almost miraculous escape on an occasion somewhat similar. He had gone out to an elephant hunt with a party of friends; and they had already succeeded in killing one or two of the small herd, and the rest were retreating before them to their woody fastness; when one of the females having been separated from her young, one amongst the bushes, forgot all regard to her own safety in maternal anxiety, and turned back in wrath upon her pursuers to search for it. Mr. Moodie, who had happened to be on foot at the time, was the individual that the animal first caught sight of, and she instantly rushed upon him. To escape from an angry elephant in open ground is often difficult enough for a well mounted horseman. My friend gave himself up for lost, nor would the activity of despair have availed him—the animal was close at his heels. But just at the moment she was about to seize or to strike him to the earth with her upraised proboscis, he fortunately stumbled and fell. The elephant unable at once to resist her impetuous career, made an attempt to thrust him thro' with her tusks as he lay on the ground before her, and actually tore up the ground within an inch or two of his body, and slightly bruised him with one of her huge feet as she passed over him. Before, however, she could turn back to destroy him, Mr. Moodie contrived to scramble into the wood, and her young one at the same instant raising its cry for her in another direction, the dangerous animal went off without searching further for him.—Mr. Pringle, *Juv. Keepsake*.



ANECDOTE OF AN ENGLISH SAILOR.—The following anecdote appears in a recent French paper:—While the French troops, were encamped at Boulogne, public attention was much excited by the daring attempt at escape made by an English sailor. This person, having escaped from the depot, and gained the borders of the sea, the woods on which served him for concealment; constructed, with no other instrument than a knife, a boat entirely of the bark of trees. When the weather was fair he mounted a tree and looked out for an English flag; and, having at last observed a British cruiser, he ran to the shore with his boat on his back, and when he was about to trust himself to the mercy of the waves, he was pursued, arrested, and loaded with chains. Every body in the army was anxious, to see the boat, and Napoleon, "having at length heard of the affair, sent for the sailor and interrogated him. "You must," said Napoleon, "have had a great desire to see your country again, since you could resolve to trust yourself on the open sea in so frail a bark." "No," said the sailor, "but a poor mother, an infirm mother, whom I was anxious to see!" "And you shall see her," said Napoleon giving, at the same time, orders to set him at liberty and bestow upon him a considerable sum of money for his mother, observing, that she must be a mother, who had so good a son.

ANECDOTE.

The following anecdote has been commu in a letter, written by Mr. W. Ellis, resident at Eimeo, one of the Society Islands in the Pacific ocean, situate about four leagues the N. W. point of Otahete.

Some time ago two principal chiefs, Ahurido, walking by the sea side, came where a fisherman had been sharpening but had unfortunately forgotten his file, which the estimation of all the natives, is an article of considerable value. As the fisherman had retired from

the place, and was totally unknown to the chiefs, they picked up the file, and went on their way. They had not, however, proceeded far, before one of them, reflecting on the circumstance, said to the other, "This is not our file: and is not our taking it a kind of theft?"—"Perhaps it is," replied the other; "yet as the real owner is unknown, I do not know who has a better right to it than ourselves."—"I am satisfied," rejoined his companion, "that it is not ours, and therefore think we had better give it away." To this the other consented; and the file was accordingly given to the first man they met, accompanied with its little history, and a strict injunction, that inquiry should be made after the unfortunate proprietor, to whom it should be given, if he could be discovered; if not, it was to become his own property.

Mr. Ellis says, that in those distant regions, since the art of printing has been introduced, upwards of 7000 copies of school books have been completed:—that since the establishment of the press at Limoo, some hundreds of the natives had learnt to read from the newly printed books:—that some thousands were waiting for the gospel of St. Luke, which was then in the press:—that of the first sheet, 3000 copies had been printed off:—that two natives assisted in the work:—and that an increased attention was manifested by all, to the unseen realities of the Eternal World.

ANCIENT PRINTING.—We have had shown to us, within a few days past by a gentleman of this city, two Books—one of which was printed at Lyons, in France, in the year 1547, nearly three hundred years ago; and the other at Munich, in Germany, in 1617, a century after. They are both in the Latin language—and the former is printed entirely (except the title page) in italics. They both make a better appearance than many books we have seen, printed not twenty years since—the ink retaining its pure black color; but the type has quite an ancient cut—particularly that first mentioned. The one executed at Munich, is ornamented with fifty-six small copperplate prints, on the same leaf with the letter press. These engravings would be considered respectable even at the present day.—*Middleton Sentinel.*

By attention and diligence the poor as well as the rich may furnish the mind with valuable knowledge. We are told it is a custom among the peasants in Iceland, for one in the family to read, while the rest work; and from books and conversation they become remarkably well informed. Mackenzie, who lately travelled in Iceland, tells us, that many of the common labourers there, besides a good acquaintance with their mother tongue, can read and speak Latin, and have a relish for the beauties of the best ancient writers.

REPENTANCE.—God will not pour in the oil of his mercy, but into the vessel of a broken heart.

HOW TO COOK RICE.—A writer in the Charleston Courier says that the Northerners do not understand the art of boiling rice. The following is the method practised at the south:

Put your rice in an open pot, covering it with water; then put it on the fire to boil—when it is boiled so as to become soft, (which is easily ascertained by means of a wooden ladle, which we call a hominy stick) take it off the fire, drain off the water, and cover the pot so as to retain the heat—then put it on coals or hot ashes, for about fifteen or twenty minutes, so as to throw off the steam, or as it is usually called—to soak. Your rice is then ready for the table.

FOR WASHING CHINTZ SO AS TO PRESERVE HIS GLOSS AND BEAUTY.

Take two pounds of rice, and boil it in two gallons of water till soft; when done, pour the whole into a tub; let it stand till about the warmth you in general use for colored linens; then put your chintz in, and use the rice instead of soap; wash it in this till the dirt appears to be out, then boil the same quantity as above, but strain the rice from the water, and mix it in warm clear water. Wash in this until quite clean; afterwards rinse it in the water you have boiled your rice in, and this will answer the end of starch, and no dew will affect it. If a gown, it must be taken to pieces; and when dried, be careful to hang it as smooth as possible; after it is dry, rub it with a sleek stone, but use no iron.

GENERAL INTELLIGENCE.

From the Glasgow Chronicle.

THE COUNTRIES ON THE EAST AND SOUTH OF THE EUXINE—

Progress of the Russians there.

On this subject we quote, from the last number of the Foreign Quarterly Review, some most apposite information:

The Armenians, so curiously distinguished among Asiatic nations by their pacific temper and patient industry, are naturally rejoiced at the extension of the Russian power, which substitutes security and perfect toleration for anarchy and extortion. They are the most valuable subjects of the Caucasian provinces, and when we consider how numerous they are on the frontiers of Russia, Persia, and Turkey, we need feel little surprise at the rapid increase of the former power, at the expense of the two latter, while the Armenians fly daily to the protection of the Russians, and carrying with them all the wealth, industry, and intelligence, leave to the brutal government they desert, nothing but depopulated provinces.

Of all these migrations the most remarkable and most important in its consequences was that which took place in 1822, when the patriarch of the Armenians fled, with all his clergy, from the convent of Etchmiadzin, in the province of Erivan, at that time belonging to Persia, and sought shelter within the Russian frontiers. The reception which he met with was suited to his rank and influence. The Turks and Persians, on the other hand, viewed his flight with no less grief than astonishment. The convent of Etchmiadzin, situated at the foot of Mount Ararat, is regarded with much more than ordinary veneration, by Mahomedans as well as Christian nations. The solitary grandeur of the place, and the sacred character of Ararat, whose eternal snows are connected by holy writ and general tradition with the earlier history of mankind, impress on the minds of devout Moslems a sense of awe which, in former wars, protected from injury the Christian inmates of the convent. Latterly, however, the tribes of Curds which wander on the frontiers of the contending power, less restrained by religious scruples than the Turks and Persians, ventured to pillage the convent, to repeat their insults, and even to put to death some of the clergy; the patriarch, therefore, had no alternative left but to fly to that power which was able to protect him. Religion constitutes him the head of his nation, and he is regarded with so much the greater reverence, as the suspension of political existence leaves no other rallying point to the cherished nationality of an ancient kingdom. The Khan of Erivan immediately pressed him to return, and when his application failed, an ambassador extraordinary was sent to Gen. Yermoloff from Abbas Mirza soliciting the return of the patriarch; but the Russian general was too well aware of the advantages to be derived from the presence of the Armenian pontiff, and sternly refused to expose him to fresh insults by allowing his departure. As the convent of Etchmiadzin is now, in consequence of the cessions made by Persia in the treaty of Turkmenchay, included within the limits of Russia, the patriarch may perhaps safely resume his ancient seat; but the history of his migration exhibits, in the fullest light, the easy steps by which a civilized power encroaches on the frontiers of anarchy and barbarism.

Not only Armenians but even Persians and Turks occasionally seek refuge in Georgia. We believe it is Captain Johnson who relates the anecdote of a merchant who, on endeavouring to attract the attention of the king of Persia, as he rode through the street of Teheran, and being studiously disregarded, at length lost all patience and cried out loudly, "We pray God that the Russians may come to relieve the poor from the oppressions of the great." This insult, our traveller relates, passed unnoticed; and we know of no cause to which such forbearance can be ascribed, unless the conviction that the audacious individual only gave expression to the sentiments of the people. The Ottoman Turks, on the frontiers of Georgia, are in some measure prepared to submit to the Russian power, by their intercourse with the Turcoman tribes, who inhabit the shores of the Caspian sea, and who are fully reconciled to their Christian governors.

The introduction of steam boats into the Caspian and Black Seas has already taken place; there was one launched on the Volga in 1820, and more recently a steam packet commenced plying between Odessa and Cherson, performing a distance of two-and-thirty leagues in about as many hours.

Tiflis has sufficiently bright prospects in the improvement of the provinces, which surround it. The peculiar circumstances of the Ottoman empire, and the abandoned condition of its remote provinces, determine the Asiatic merchants to fix within the Russian frontier, where they are sure of protection. Some of the Armenians who fled thither had amassed considerable wealth previous to the imperial Ukase of 1821, which removed all restrictions on the trade of those countries, and one of their numbers was the first to take advantage of the freedom.

The Armenian Saratoff, a merchant of Tiflis, purchased at Odessa in 1823 European merchandise to the amount of 100,000 frs. The adventure yielded a large profit; and the following year Armenians, six in number, appeared for the first time at the fair of Leipzig, and made purchases to the amount of 600,000 francs. These goods were shipped at Odessa for Redoute Kale, whence they were carried by caravans into Georgia. In 1825 the amount of the purchases made at Leipzig by the merchants of Tiflis, was double that of the preceding year, and in 1826 it reached the sum of 2,800,000 francs. Thus a commerce has been commenced which will necessarily increase. The sober, intelligent Armenian, much better acquainted with the wants of eastern nations than an European merchant could be, lets no occasion slip of reaping the advantages of peace, and an air of business begins to pervade the streets of Tiflis. Of late years, many many English have passed through it on their journey home from India. Travelling with a Mehemdar through Persia, they arrive at Tiflis in about two months from Bombay, and then embarked at Redoute Kale for Odessa.

The Port of Redoute Kale and the mouth of the Phasis are the only harbours possessed by Russia on the eastern coast of the Black Sea. The fort of Anapa, on the coast of Circassa, not far from the mouth of the Kuban, which fell to the Russians in the last campaign, is of less importance for its harbour, which, indeed, is only a shallow and unsheltered roadstead, than as a station from which Turkey maintained her intercourse with the Mahomedan nations of the Caucasus. The Turcomans of Daghestan and Great Bokharia regard the Grand Signior as the chief of their religion. It is said that the Khar of Bokharia sends annually to Constantinople a sum of three millions, for which he receives in return an embassy of thanks. This correspondence, there is reason to believe, was carried on by couriers from Anapa to the Caspian. The conquest of the place, also, struck a blow at the independence of the Circassians, who during the siege were constantly on the watch to harass the assailants, and to aid the sallies of the Turks. Anapa is their chief market, and while in the possession of the Turks was perhaps the chief mart of the slave trade in the Black Sea. The suppression of this trade is a measure indispensable to the civilization of the Caucasian tribes. They are prompted to perpetual wars by the hope of making captives. As every individual among them goes armed from necessity, they acquire a repugnance to the habit, as they never feel the security of peace. The disorders arising from this traffic soon determined the policy of Russia, and Catherine II., who ruled a nation of serfs, forbade the sale of children to the Turks.

Although free and civilized nations justly abhor a commerce so degrading to human nature, the Circassians and other tribes of the Caucasus regard it with sentiments of a different nature. The great majority of the people are born in slavery, and it matters not to what country their servitude is transferred. To go into the service of the Turks is considered the road to fortune. In Egypt, among the Mamelukes, and even in Constantinople, many slaves from the Caucasus have risen to rank and honour. In a country where the females are confined and rudely treated, and love of novelty, and the reputation of the Turks for superior splendour, luxury, and civilization, secretly console young girls for the loss of home. M. Klaproth doubts whether the Circassians ever sold their daughters, but his habitual scepticism is in this instance mistaken. M. Thibout de Marigny, who resides some time in

Anapa, says positively that the Turks had established a market in that place, in which the Circassians bartered their sons and daughters for Turkish merchandise, with the double view perhaps of procuring the goods and providing for their children.

On the bank of the Phasis, two French gentlemen, who accompanied M. Gamba, were frequently solicited in private to purchase handsome young girls, at from £16 to £20 each. Indeed by far the greater part of the fair slaves, who are classed as Circassians, in the market of Constantinople, are really from the country of the Abazes and from Mingrelia. The women of Mingrelia, and the Georgian race in general, are allowed by all travellers to possess a considerable share of beauty; fine forms, dark eyes, and an expression of great energy and passion. The Circassians are described by Roinegg as remarkably fair, with blue eyes, reddish hair, and the nose turned upwards. The Caucasus unquestionably supplies the handsomest slaves which Turkey can procure, and these are all denominated from the two predominant nations, the Georgians and Circassians.

LONDON, August 21.

In addition to the regular official communications from Constantinople, many private letters have been lately received from that quarter. We have before us one of the latest, written by a gentleman attached to the Embassy, which gives rather a discouraging account of the progress hitherto made in the negotiation entrusted to the British and French Ambassadors. The disastrous events which have occurred on the northern frontiers both of European and Asiatic Turkey, have, according to this authority, produced no visible effect but that of increasing, if possible, the characteristic obstinacy of the Ottomans; and on the subject of external interference in the affairs of Greece, the Minister of the Porte affects to treat it as utterly inadmissible. On the whole, the opinions of the writer as to the pacific results to be expected from the late renewal of the long-suspended diplomatic intercourse, are by no means of a sanguine description.—*Morning Chronicle.*

All the news received from the East of Europe to-day tends to the belief that the war between Russia and Turkey is fast arriving to a conclusion, and it is believed that ere now the army of the former is within sight of Constantinople. The important point, therefore, now to be ascertained, and on which a great deal of speculation is indulged in the city, is, whether, as has been frequently asserted, the Official Agents of Great Britain and France at Constantinople will not protest against the further advance of the invading army, and that it is not at any rate to take possession of the Ottoman capital without such a declaration. Ministers, therefore, are most anxiously awaiting the arrival of dispatches from Mr. Gordon, which may be expected to arrive in the middle of next week, if not on an earlier day. These dispatches will probably communicate a decided change in the line of conduct pursued by the Sultan, who seeing his capital endangered will not hesitate to accede to any terms which may be considered at all reasonable. If we may place credit on the private letters from Vienna delivered to-day to the 10th inst. the Sultan would certainly have prevented any further inroad on the part of the Russian troops, were it not that he had received an official intimation of the intention of the English and French Ambassadors to protest in the way we have just described. In the mean time, according to the latest news from Constantinople through the medium of the foreign Journals, the tranquillity of the place had not been disturbed by any commotions, which were so frequent in former wars with Russia; showing in some measure the march of intellect even among a race of beings hitherto looked upon as barbarians.

The private accounts from Berlin are not dated later than the Berlin Gazette; but they fully confirm the information inserted in the latter, and add that it was understood that the concession expected by the Emperor Nicholas from the Porte was a free navigation of the Black Sea, not only to Russian, but to vessels of all other powers. This statement has been made more than once from St. Petersburg, and we think it well founded; nor indeed could the leading powers of Europe object to it, especially as their own, as well as Russian subjects, are to enjoy the proposed advantage.

THE KING.—We do not believe there is an individual in the British empire at this period (and it is an extraordinary thing to say) who does not take an interest in the personal happiness of our popular and gracious Monarch, and wish him long to enjoy life and health. Our present little peep, therefore, behind the curtain, cannot but be acceptable. At his cottage at Windsor, when relaxing from the weighty affairs of state, the king, almost daily goes out in his pony phaeton, drawn by a pair of as beautiful and perfectly trained animals as could well be fancied. His Majesty drives himself, and generally sweeps along at the rate of ten miles an hour; showing himself a dexterous as well as a graceful charioteer. To vary this exercise, riding on horseback has been mentioned, and some preparations made; but even kings are not omnipotent; and it is curious to find that the difficulty of procuring a horse powerful enough, and yet of a kind to suit the royal rider, has hitherto

prevented this design from being carried into effect. To drive merely, without an object, would soon become tiresome; and we rejoice to hear that our Sovereign devotes himself with ardour and pleasure to the superintendence and direction of various improvements continually making in his fine and noble park. The formation of new roads, the laying down of lawns, the erection of tasteful buildings, alterations in lakes, and waterfalls, planting, and all those other quiet and charming pursuits which occupy the well disposed time of a country gentleman, and employ without wearying the mind, are the favourite recreations of His Majesty in retirement, and contribute greatly to that state of vigour which he so happily possesses. The grand equestrian statue of George III., which has been so long under the able hands of Westmacott, is designed by our illustrious Sovereign to commemorate the virtuous actions of his good and venerable father. It is to be placed on a certain spot in that superb vista called the long walk, which is seen with so much advantage from the towers of Windsor, and leads towards the rural residence of his present Majesty; so that whenever he passes to and from his abode and his palace, this object will strike his attention. The site will in itself be commanding, and the statue, from its position and magnitude, have a grand effect. The ground enclosed by a palisade, is to be 150 feet square; and within this there is to be a platform of masonry, forty feet square in the base, and elevated about thirty feet. Surmounting this will be the statue, about twenty-five feet in height, the figure of our late revered King on horseback, with his arm extended and pointing to Windsor, as if still protesting the place which in life he loved.

LONDON, Aug. 24.—German Papers have brought us accounts from Constantinople to the 31st of July. The rapid advance of the Russians was known, and had created such consternation, that the friends of the Janissaries began to show themselves, and had signalized their enmity by setting fire to Pera, where fifteen hundred houses had been burned. If such excesses were perpetrated when the Russians were still at a comparative distance, what is to be expected when they will be under the walls of the capital? The following are extracts:—

PORTSMOUTH, August 22.—I have just heard that the Melville, on board which the Court-martial was to be held, has been, with the Ganges, the Kent, and the Gloucester, ordered for sea immediately; the destination is as yet unknown, and there has been much speculation upon the subject, some say for the Mediterranean, others for South America. All are lost in conjecture. The order that came from the Admiralty was, that they should prepare for sea as soon as possible and repair to Spithead, there to wait for further orders.

GREENOCK, August 25.—The conduct of the Sublime Porte grows daily more and more unaccountable. Not only is no hope held out of the differences with Russia being settled by negotiation, but even in reference to the question of the independence of Greece the Sultan is said to decline the mediation of the Allied Powers—and this in the face of the victorious and scarcely impeded advance of the Russians into the heart of his empire.

EDINBURGH, August 22.—The harvest is begun in every direction, but the weather is by no means so favourable as could be wished. On Wednesday morning it rained heavily for six hours, and such an excess of moisture must have done considerable damage to the lodged crops. If the weather keep at all favourable, markets may be expected to fall, from the fact that upwards of 167,000 quarters of foreign wheat have been imported within the last six weeks, in addition to the 400,000 then in bond.—*Scotsman.*

THE LATE STORM.—The loss of property on this occasion has necessarily been much greater than in 1783, on account of the improved agricultural and general condition of the North. The demolition and injury of the bridges and roads betwixt Aberdeen and the Grampians must amount to £100,000.—Of the loss on crops and fields—for in many places the soil has been overlaid with stones and gravel to the depth of about two feet—we dare not hazard a calculation, and it will be some time yet ere it can be

accurately told. The loss sustained by the Duke of Gordon will, it is said, be at least £50,000, and that by the Hon. Col. Grant, M. P., about £20,000.—The fine and extensive district of Strathspey has been comparatively desolated. For miles along the Spey and Findhorn there is yet a broad fringe of Highland wreck—trees, bushes, peats, turfs, hay, straw, &c., with a great number of hares and drowned birds. On all hands we meet with tracks and hear tidings of the storm—and when we consider the extent and variety of the injury in crops, cattle, furniture, implements of farming, buildings, woods, and shipping—added to that on the roads and bridges—we fear that half a million is but a moderate estimate of the loss sustained. Several applications, we understand, have already been made by the tenants to be freed from their leases—and this fact of itself speaks volumes. Others are at present rousing their live stock, having nothing on which to subsist them. Around Inverness the crops look well, and are fast ripening for the sickle. We were fortunately protected from the inundation, from the immense extent of the loch from which the river Ness derives its source, and the shortness of its passage to the sea.—*Inverness Courier.*

CONSTANTINOPLE, July 30.—There is no doubt something extraordinary must have happened: the Divan was yesterday assembled half the night to discuss the question, whether it is not advisable to send commissioners to the Russian head-quarters to enter into negotiations for peace.—Some members of the Divan were inclined to peace, but the majority required the continuation of the war, because the empire could not be brought into greater danger than it now is: and it would, therefore, be imprudent to make premature proposals for peace. It was therefore resolved, to strain every nerve to check the progress of the enemy, and at this moment all that can be laid hold of are taken and hurried off to the army at Adrianople.

“The *Constitutionnel*, after giving the extract from the Gazette de Munich, respecting the affair of Kerkelisia, says:—“The taking of Constantinople, if this news is confirmed, will be only the signal of a greater political movement in Europe. England has declared that Turkey as an independent power, was necessary to the equilibrium of Europe, and especially to the commercial interests of Great Britain. Austria is alarmed at finding herself in contact with what the English call the giant of the North. It will then be necessary to drive this giant back towards the pole; this will be the task of the giant of the seas, united to Austria—but the combined forces of the two Powers, would not be sufficient to attain the result which is desired. The assistance of France would be necessary. It would be necessary for her to display her force in order to calm the fears of Austria, and ensure to England, in case of war, the possession of Malta, the Ionian Islands, and her Commercial influence in the Levant.”

CONSTANTINOPLE, JULY 31.—The situation of the Porte becomes more critical every moment. The enemy makes immense progress on every side, and nothing but a miracle can save the Sultan, unless he listens to reason and shows himself willing to make peace. The troops are losing their confidence, and the spirit of mutiny has shown itself in some corps. The second battalion of bombardiers has actually refused to march against the enemy, and its Commander has been beheaded. A similar mutiny is said to have taken place at Widden, whither the Pachia Scutari is marching with 15,000 Albanians. The measures adopted are not calculated to inspire confidence or avert the dangers that threaten the capital, any more than the orders that have been issued to fortify Adrianople, and all the provincial cities; for the Mussulmen are weary of the exertions they have been making for so many years, and the heavy burdens they have to bear.

MUNICH, AUGUST 15.—We have just received here, from an authentic source, the important news that General Diebitsch has effected his junction with the corps which landed to the south of Bourgas, and then followed the enemy to Kirki Kiliassa, 20 French leagues from Constantinople. A great battle took place there, which has completely decided the fate of the Turkish army. There is now nothing to oppose the march of the Russian main army to Constantinople. Yet, notwithstanding the defeat, the Divan persists in its refusal to come to an arrangement.—

POETRY.

TWILIGHT.

From an American Periodical.

I love that tranquil hour—the close of day
When glowing nature sinks in soft repose—
To gaze upon the last retiring ray,
That on the bosom of the Ocean glows!

I love the Moon—whether o'er half her face,
Like a young bride, her she-woy veil is drawn—
Or as full orb'd, she moves with spherul grace
Through halls of ether to her stary throne.

I love the dewy light that tints the glado
Like Hope's mild ray beaming o'er sorrow's path—
Like the cool breeze that whispers thro' the shade,
In taught calm, a soft endearment hath.—

Oh! at such hour,—to contemplation given
The soul released from every earth-born care,
Turns to the clear corolian arch of Heaven,
And views its hopes of peace, reflected there!

Throbs there a heart unconscious of this hour?
When all is softness, frag'rance, and repose,
When Love is smiling from his star-lit bowers,
And FRIENDSHIP o'er the scene enchantment throws?—

If there is one—no'er may its fate be mine—
'Tis like a harp neglected and unstrung;—
That heart that worships not at nature's shrine
Is colder than the clod from whence it sprung.

VARIETY.

A HOLY SABBATH.—It is a kind of transfiguration day, shedding a mild glory upon every creature, and enabling us to view the concerns of time in connexion with those of eternity. Through all its happy hours we sat as on the holy mount, looking back with confidence, taking sweet counsel together for the advancement of our highest interest, and scarcely considering ourselves as inhabitants of the lower world. Some interesting passage of Scripture, or some choice piece of divinity, generally furnished the matter of our discourse; and while we endeavoured to obtain a clear and comprehensive view of the subject under consideration, a Divine light would sometimes break in upon us, satisfying our doubts, exalting our conceptions, and cheering our hearts.—Through these flowery paths we have continued to allure each other onward, (first one of us taking the lead and then another,) refreshing our spirits and feeding our immortal hopes, amid a thousand glorious appearances, till the new Jerusalem itself has burst upon our eyes, from whose holy walls we heard the voice of harpers harping with their harps.—*Spirit and Manners of the Age.*

ANECDOTE.—A young person once mentioned to Dr. Franklin his surprise, that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant, who although in the possession of unbounded wealth, was as busy, and much more anxious than the most assiduous clerk in his counting house. The Doctor in reply, took an apple from the fruit basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand; and choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three apples dropt the last on the carpet and burst into tears. "See there," said the Philosopher, "is a little man with more riches than he can enjoy."

CHINESE SHEET LEAD.—The following is the account of the Chinese method of making thin sheets of lead:—

The operation is carried on by two men; one is seated on the floor with a large flat stone before him, and with a moveable flat stone stand at his side.—His fellow-workmen stands beside him with a crucible filled with melted lead, and having poured a certain quantity upon the stone, the other lifts the moveable stone, and dashing on the fluid lead, presses it out in a flat and thin plate, which he instantly removes from this stone. A second quantity of lead is poured in a similar manner, and a similar plate formed, the process being carried on with singular rapidity. The

rough edges of the plates are then cut off, and they are soldered together for use.

MAXIMS.

Thousands of volumes which bear good titles are full of deadly errors, dangerous alluroments to folly, and the fine spun apologies for vice.

Novels, plays, and romances, are generally so written, as to captivate the imagination and corrupt the heart, and should therefore be avoided.

Good books are instructive companions, that can be entertained without ceremony, and dismissed without offence, whenever you please.

Let meditation accompany reading, and a proper course of action follow meditation.

He who possesses good books without gaining any profit from them, is like an ass that carries a rich burden and feeds upon thistles.

He who with a treacherous memory reads carelessly, carries water in a sieve.

By reading we converse with the dead; by discourse with the living; the former enriches, the latter polishes the mind.

"Those who outlive their incomes by splendour in dress or equipage are well said to resemble a town on fire, which shines by that which destroys it."

THE JOURNAL.

We regret to have occasion to say, that the aspect of the political atmosphere of Europe is awfully dark and portentous. Affairs in that quarter appear to be fast verging to an important crisis. Our latest advices from Great Britain which are to the 20th Aug. represent the Russians as having gained a succession of victories, and as likely to overrun the Turkish empire. It is supposed that nothing but the interference of Great Britain, and other nations, can now save the Porte from being prostrated at the feet of the Czar. Whether this interference will be given, or whether if given, it will be received in a friendly or in a hostile spirit;—whether the demon of war will be chained, or whether his ravages will be allowed to extend still farther, and to what extent;—these are questions to which our most profound politicians, are unable to give a decided or satisfactory solution. Our voice and our hopes are still for peace.

On the night of Thursday, 1st inst. in a very heavy blow, a man named JOHN THOMAS fell overboard, from the schooner —, Brown master, and was drowned. The schooner left this port, the day previous for Gates's Harbour, Wilmot.

On Friday the 2d instant, an Inquest was held on view of the body of a female infant, between four and five weeks of age, the child of JAMES MOONS, tin-plate worker. Verdict,—Died by some cause unknown to the Jurors.

The *Miramichie Gleaner*, of the 29th ult. gives a most lamentable view of the state of society in that quarter. It represents many of the Emigrants, as going on in the almost continued violation of the peace, alike deaf to the suggestions of reason—the remonstrance of common decency—and the pathetic exhortations of their pious and exemplary pastor; in utter disregard of the land of their nativity—and in contempt of the authorities in the country of their adoption. And it goes on to say, that unless some effectual means be adopted to suppress the growing spirit of insubordination, the day will come when it will assume so formidable a position, as will render it necessary to resort to the most rigorous and coercive measures.

The Reverend Alexander Ross, who has been appointed to the charge of a Presbyterian Congregation at the Talbot Settlement, in the London district, arrived in town a few days ago. Mr. Ross was selected for this situation, at the request of the congregation, by "The Glasgow Society, for promoting the religious interests of the Scottish Settlers in British North America." The Reverend Gentleman preached on Sunday at the Presbyterian Church, in *St. Peter Street*, and proceeds to-day to Upper Canada.—*Kingston (U. C.) Herald.*

SHORTLY WILL BE PUBLISHED,

At the Office of the City Gazette,

THE SAINT JOHN ALMANAC,
OR NEW-BRUNSWICK FARMERS' CALENDAR,
For 1830.

VAST numbers of Almanacs have annually been imported from the United States, which although they contain some useful matter, yet, being calculated for a different Meridian, are not found applicable to many important purposes.

In compliance with the suggestions of a number of persons, who have expressed their regret that a necessity for such importations should be thought to exist; and with a view to supersede the idea of such necessity, and to contribute in part towards rendering the Province independent of foreign supplies of that article, the present work has been undertaken.

Particular care has been taken in calculating the Astronomical Tables for the Meridian of SAINT JOHN: and it is thought that such a degree of accuracy has been attained, as will entitle them to confidence, and render them generally useful.

To the improvement of our rural and domestic concerns also, such a degree of attention has been given, as will it is hoped, obtain the approbation and patronage of the Agricultural community, and of the public generally. Oct. 7.

MARRIED.

On Sunday last, in St. Andrew's Church, by the Rev. Dr. Burns, Mr. JOHN WALKER, to Miss SARAH ALLAN: both of the Parish of Portland.

On Monday evening, by the Rev. Dr. Burns, Mr. EZEKIEL JORDAN, to Miss REBEKAH FRASER: both of this city.

At Portland (Maine), on the 21st ultimo, by the Rev. S. P. Tenbroek, Rector of St. Paul's Church, Mr. W. JACK, Esquire, to Miss MARY WYER: both of St. Andrews.

At Perth (U. C.), on the 8th Sept. by the Rev. Mr. Machar, of Kingston, Mr. Francis BABY, of Kingston, to Isabella, daughter of the late Dr. Earl, of Fredericton, N. B.

On the 9th of June, at Bramden, Hants, England, Sir John Maxwell Tylden, late Lieut.-Colonel commanding the 52d Regiment, of Militia, in the County of Kent, to Elizabeth, the only daughter of the Rev. Henry Romax Walsh, L. L. D. of Grimblethorpe, Lincolnshire.

DIED.

Suddenly, on Tuesday morning, HENRY WRIGHT, Esq., Collector of His Majesty's Customs: aged 66 years.

On the 18th instant, at Wickham, Queen's County, after an illness of twelve months, Mrs. CATHERINE BERRY, wife of Mr. James Berry, formerly of this City, in the 75th year of her age. Mrs. B. emigrated to this Province with a former husband, at the close of the American revolutionary war in 1783; and in common with many others endured privations and difficulties incident to the settlement of a new country, to which the present generation are comparatively strangers.—To those who were personally acquainted with Mrs. B., it will be satisfactory to know that while she lamented her many aberrations from the path of duty, she at the close of her life possessed that peace which the world cannot give, and manifested the most unshaken confidence in the merits of her Redeemer. The language of her heart was, "I the chief of sinners am, but Jesus died for me."—Her surviving descendants are five children, twenty-four grand-children, and several great-grand-children.

AGENTS FOR THIS PAPER.

Fredericton, Mr. Asa Coy. Woodstock, Mr. Jeremiah Connell. Sheffield, Dr. J. W. Barker. Chatham, (Miramichi), Mr. Robert Morrow. Newcastle, (ditto), Mr. Edward Baker. Bathurst, Benjamin Dawson, Esq. Sussex Vale, Mr. George Hayward. Sackville, Rev. Mr. Busby. Moncton, William Wiley, Esq. Shepody, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard.

NOVA-SCOTIA.

Halifax, Mr. John McNeil. Cumberland, Thomas Roach, Esquire. Newport, Rev. R. H. Crana. Bridge Town, Mr. A. Henderson. Granville, Rev. A. Desbrisay. Yarmouth, Mr. John Murray. Barrington, W. Sargent, Esq. Sydney, (Cape Breton) Joseph Noad, Esq. P. M.

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

Quebec, John Bignall, Esq. P. M.

TERMS.—The "New-Brunswick Religious and Literary Journal" is published Weekly, by ALEX. McLEAN, at "The City Gazette" Office, at 15 shillings per annum, exclusive of Postage: one half payable in advance, the other half in six months.—All arrears must be paid, before any subscription can be discontinued, except at the discretion of the Publisher.

All Communications involving facts, must be accompanied by the proper names of the writer.