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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, FEBRUARY 7, 1829.

NO. 3.

PROSPECTUS

OF

A WEEKLY PAPER,

TO BE ENTITLED

THE NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL;

ALEXANDER M'LEOD, Editor.

In an age which with peculiar propriety is denominated, "THE AGE OF IMPROVEMENT," and in a Colony of the British Empire, which is now fast rising in importance, and in which the means of knowledge are increasing and taking a wider range,—it has been suggested,—that as true Religion, sound principle, and good morals, are the foundation of every thing that is truly great and excellent in man; that whatever has a tendency in any measure to promote these, is, in a proportional degree entitled to favourable consideration, and to countenance and support from the Public. Periodicals, having religious instruction for their basis, have in other places been found to be a most efficient auxiliary to the labours of Gospel Ministers, and have greatly contributed to the diffusion and spread of the sacred and saving influence of Religion, and of " whatsoever things are true, just, lovely, and of good report."

In compliance with the earnest and repeated requests of persons deeply interested in this subject, and with an humble hope that it may in some small measure, at least, contribute towards so desirable an object, the present work, though with much diffidence, is intended to be undertaken.

The New-Brunswick Religious and Literary Journal, as its title imports, will be occupied chiefly with matter of a religious nature and character, and as opportunity offers, with articles on literature and science, morals, domestic economy, and general information. In the religious department will be given, choice selections of Memoirs and Biographical accounts of persons of different religious denominations, who have been eminent for their piety, and their literary attainments and usefulness; well authenticated accounts of the spread of vital religion; extracts from Missionary and Bible Society, and Sunday School and Tract Society publications and reports, &c. &c. In making these selections and extracts, while a proper respect will be carefully cherished towards the publications and established institutions of Great Britain and her dependencies, yet, having the vast world before him, the Editor will have no hesitation in extracting from the publications of other countries, wherever he may suppose to be applicable to the circumstances of this and the neighboring Provinces, and that may in any measure conduce to the prosperity of Religion, to the improvement of Public Institutions, and to the amelioration and improvement of morals.

That this publication will have a favorable aspect towards the doctrines which are taught, and the discipline which is exercised, among that body of christians, with which for many years the Editor has been, and is now connected, may reasonably be anticipated; but, that it shall breathe a liberal, catholic, and friendly spirit, towards other denominations of christians, may with equal confidence, be expected.

As there is not at present, either in this or in the neighbouring Province, in a course of publication, any work of a similar character, it is presumed that the Editor will not be thought to trespass upon, or even to interfere with, any other man's field of labor. And as in a religious point of view, the circumstances and wants of both Provinces are nearly, if not quite similar to each other, whatever may be found substantially useful to the one, cannot be altogether inapplicable to the other. If this idea be correct, it may not be considered as presuming too much, if a favourable concurrence from the friends of religion in Nova Scotia, be anticipated.

As usefulness on the most extensive scale, in the department already mentioned, is the principal object designed in this publication; articles from any quarter, having this object in view, well written, and conceived in a liberal spirit, will be carefully attended to. But, as the Editor will solely be accountable to the public, for the matter which it shall contain, he must always be understood to have reserved to himself, the right of exercising his own discretion upon the articles which may be offered.

TERMS.—The New-Brunswick Religious and Literary Journal, will be published Weekly, at The City Gazette Office in Quarto form, or a Royal sheet, at 15s. 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.

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DIVINITY.

THE LORD BISHOP OF LICHFIELD AND COVENTRY.

Bedford Chapel, Charlotte-Street, for the Benefit of the Bloomsbury Dispensary, March 14th, 1824.

TEXT—1 Cor. XIII. 13.—And now abideth faith, hope, charity, these three; but the greatest of these is charity.

AT the first reading of these words, they appear to express exclusively the virtue of charity. But a great mistake prevails as to the meaning of the text, as well as concerning the duty itself. There are some who falsely suppose that charity comprehends the whole or the principal part of religion; who flatter themselves with the hope of happiness with their Makor, by their giving alms to the poor and the distressed. They comfort themselves, saying, "Though we are not so regular in our attendance upon the Church, and seldom come to the sacramental table, yet we are members of several charitable institutions, and spend much of our time and substance in the relief of the indigent and depressed; therefore we trust that a merciful God will accept of us, and grant us a place in the kingdom of heaven."

All this, my friends, may be done, and yet all may be wrong. Charitable works done from improper principles lose both their virtue and their reward.—These, however good and valuable in themselves, are not the whole of religion. These cannot atone for neglects and crimes. The merits of the Saviour alone can make atonement for transgression. The performance of one duty can never compensate for the neglect of the rest. Are there any here present ready to say, "These are hard sayings indeed for me: for during the whole of my life, my only hope has been built upon my charitable deeds, and upon the alms that I have so frequently given"? Be not deceived; the merits of Christ and the practice of all the personal and relative duties of religion alone can save the soul in the day when we come to stand before the judgment seat.

The meaning of the word *charity* in the original and even in the ancient language of our own country, is *love*—love to God and man—the whole of the adoration and service due to the one, and the performance of all the kind offices and sympathies to the other. The whole of true religion flows from love. It is the foundation, the progress, and the perfection of religion. In the morning of conversion the love of God is shed abroad in the heart by the Holy Ghost. This is the principle which should regulate the whole of our conduct towards God and man, and without this principle, all our charities and good deeds will be of no avail.

Paul, according to the wisdom given unto him, in a wonderful manner adapted his instruction to the situation and characters of those to whom his epistles were addressed. The Corinthians, to whom this epistle is directed, were a very opulent people, and very wicked; their riches supplied the means, and they indulged in every kind of vice. Corinth was proverbial for her luxury, profanity, and licentiousness. The grace of God, however, overcame all opposition; many of them were converted, and turned from the service of divers lusts and pleasures to the service of the living God. Nay, many of those who had been eminent for their vices, now became equally eminent for their gifts and religious attainments. But Satan, the enemy of man, took occasion even from these to sow the seeds of pride and discord. Not a few became vain of their gifts, and despised their weaker brethren. A spirit of strife succeeded; and many of the arguments and exhortations of the Apostle have a direct reference to the existing evils; and the knowledge of them is necessary to the full understanding of those two epistles, which were written to the Corinthian church. His present object is to contrast the radical principle of love with all their gifts and attainments, and to show its great superiority; therefore, in the preceding verses, he says, "Though I speak with the tongues of

men and of angels, and have not charity," love to God and to man dwelling in my heart, and reigning in my life, "I am become as sounding brass, or a tinkling cymbal: and though I have the gift of prophecy, and understanding all mysteries, and all knowledge; and though I have all faith, so that I could even remove mountains, and have not charity, I am nothing."

There are three points of view in which the apostle presents this grace of love. He tells us what it is not, what it is, and its superior nature to either faith or hope.

I. True and genuine love to God does not consist in giving the poor and afflicted—"Though I bestow all my goods to feed the poor," and have not heaven-born love to God, dwelling and operating in my heart, "it profiteth me nothing." The man who possesses it, is not soon angry with his brother: "he suffereth long, and is kind," both to the bodies and to the souls of his fellow creatures, removing the afflictions, or relieving the wants of the one, and affording instruction and consolation to the other.—Whatever are the gifts and attainments of his fellow christians, whatever be their wealth, or honour, or superior advantages, the soul, under the influence of love, "envieth not" nor is grieved at the good of its neighbour, nor indulges an immoderate affection towards any thing that belongs to him. Nay, more, though he in whose heart love abounds, is favoured in an eminent degree with religious gifts and qualifications, yet his soul is humbled in him. "He vaunteth not himself"—he is not easily puffed up with pride. The gifts of the Holy Ghost are all productive of humility. They are only the hypocritical and counterfeit graces which puff up and incline the soul to boast and vaunt itself. The love of God also produces a civil, courteous, and kind behaviour towards both superiors and inferiors. "It doth not behave itself unseemly:" instead of that selfish love which is the governing maxim of a bad man, kindness, generosity, and philanthropy, rule and prevail in his heart. "Seeketh not his own," he is very willing to sacrifice his own for the good and advantage of his brother. Instead of being puffed up with pride, and ready to rise and swell with anger and wrath, upon the slightest offence, he "is not easily provoked," and puts the best possible construction upon the conduct of his brother. "He thinketh no evil:" nor does his love rest in those things which merely affect the external character. He seeks the salvation of the soul. Instead of being pleased to see another worse than himself, or seeing himself excelling in any virtue, he rejoiceth when he sees a sinner turned from sin to God, from false and wretched ways to the ways of holiness and truth—"Rejoiceth not in iniquity, but rejoiceth in the truth."

II. Let us attend to the apostle's description of what is love to God—"It covers a multitude of sins." Whatever may be the faults, the imperfections, and the improprieties of his fellow-christian, which might be apt to prevent the continuance of affection and of good offices, he overlooks them all, and continues unshaken in his attachment. "He beareth all things:" if he cannot clearly see the motives which regulated the conduct of his brother, and though he perceives some of these to be obviously wrong, yet he believeth that his motives and principles are upright and good, though he may be mistaken in their application. "He believeth all things:" nay, even though his fellow-christian should err and back-slide in the way of holiness, yet even this shall not stop the flow of his affection. "He hopeth all things:" he hopes and prays for his return to God and to duty; and though his God may chastise him, and withhold his gracious blessings for the present, yet still his love to God remaineth in his soul. "He hopeth all things" the return of all comforts and joys at the time appointed of his heavenly father. Nor is he soon moved in mind, either by the afflictions he receives from the hand of the Almighty, nor the affronts and reproaches, or improper treatment of his fellow-men—"He endureth all things."

III. We remark, that *love is superior to all the other graces of the Divine Spirit: it is superior to prophecy, or speaking with tongues.* The enjoyment of these rare and supernatural gifts is inferior to love; for many have prophesied in Christ's name, and in his name done many wonderful works, who will be found destitute of love, and therefore excluded the kingdom of heaven. It is also superior to knowledge, which "vanisheth away." There may be a speculative knowledge of religion, wheret here is no genuine love in the heart; and knowledge, in its utmost extent, in the present state is only partial; but when love is perfected, so will be knowledge— "When that which is perfect is come, then that which is in part shall be done away: now I know in part, but then shall I know even as I am known."

The grace of love is also superior to *faith*—"Now abideth faith, hope, and love; but the greatest of these is love." Some may be ready to ask, Does not Paul, in this saying, contradict himself, and speak a very different doctrine from that taught in other parts of his epistles, where he asserts, that "without faith it is impossible to please God;" that we are saved, justified, and rendered victorious over the world, and all enemies through faith? There exists no contradiction. They are all graces wrought in the soul by the Divine Spirit, and have each their appropriate work and value. They also mutually operate and aid each other. Sometimes faith works by love, and the believer is saved by hope from despondency, and animated to go on in the Christian course rejoicing. But the distinguishing superiority is their *duration*. The two first may be termed earthly, the latter a heavenly grace. They only operate upon earth, but *this in heaven*. They only operate in time, but *this in eternity*. Faith will give place to enjoyment, and hope to actual possession; but love will never fail; it will never cease to operate, but will increase in strength and fervour during all the countless revolutions of eternity: well then, may it be said, in the language of the text, "The greatest of these is love." In exact conformity to the doctrine now taught in this sermon, our church declares, that "all charity or alms done before faith, and without her heavenly influence, are not acceptable to God."

Having so fully and particularly illustrated the text, little is to be said in calling upon you to the aid and support of the important design for the benefit of which I now address you. To you intelligent and feeling understandings and affections, I have only to say, that if you value the preventing the fatal effects of infectious diseases—of preventing multitudes of the sick from entering your work-house,—of shortening the period of lingering diseases,—enabling the poor to return to their labours,—affording aid to families who, from the hardness of the times, are unable to procure medical aid,—and of arresting the progress of that fatal disease with which the young are afflicted:—if these different objects, I say, are of importance to individuals and to the community, open your hands, and upon the present occasion give liberally to the support of this valuable institution.

REMARKS.

The Bloomsbury Dispensary, on behalf of which the Bishop of Litchfield and Coventry, in the above discourse, has so ably and eloquently pleaded, is wholly supported by voluntary subscriptions and donations. By means of this institution, 41,996 poor persons have been relieved; of whom 21,545 were admitted under the care of Dr. Pinkark; and 17,451 under the care of Mr. Babington and the late A. Blair, including 1,595 inoculated for the cow-pock.—Five thousand eight hundred and fifty-one patients have been attended at their own habitations. The object of this institution is to relieve indigent persons who are destitute of the means of otherwise procuring medical and surgical assistance, when afflicted with disease, or requiring the benefit of vaccination.

MISSIONARY INTELLIGENCE.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

[CONTINUED.]

But though war is the most expensive of all the favourite pursuits of man, there are various other ways of spending money, which absorb enormous sums compared with which the Religious Charities of the day are a trifle! There are several great landholders in Britain, and several capitalists in its metropolis, each of whom has an income greater than

that of the British and Foreign Bible Society: and it is quite moderate to say, that the sums expended by the rich in luxurious living, and by them and others in various kinds of intemperance and vice, is one or two hundred times greater than the aggregate of all that is paid to the Bible Society and to Missionary Societies, with all their kindred Institutions.

To form some judgment of what might be accomplished, in the way of charity, by the people of the British Islands, let the following views be taken—

1. Let us suppose that the poor only were to take hold of the business of religious charity; but that they were to do it with the utmost zeal and alacrity—with the same spirit as actuated the poor widow in the Gospel, whose liberality is commemorated and approved by our Saviour Himself—with the same alacrity as enabled the Jews under Nehemiah's direction to complete the wall of the rising city, the rapid progress of which undertaking is sufficiently accounted for, when the sacred historian says, *for the people had a mind to work*—with that patience which supports men in the pursuit of an object dear to their hearts and attainable by their exertions—and with that just estimate which prefers the PEARL OF GREAT PRICE to all other acquisitions. There are probably, in the British Islands, not far from four millions of families; of whom, in prosperous times, not more than one tenth are paupers. Let the dividing line between the rich, the middling, and the poorer classes be so drawn, as to include 100,000 Families in the first class, 500,000 in the second, 3,000,000 in the third. Now if these three millions of families were to appropriate to public works of beneficence all that could be saved by abandoning every vice, how vast would be the amount received! If there were no intemperate drinking, no gaming, no quarreling, no litigation, no impurity, no idleness, and all this multitude were industriously employed in providing for their own wants and then in earning and saving for the cause of Christ, who does not see, that their united contributions would form an aggregate of many millions!

2. If the 500,000 families in middling circumstances were to put forth their full strength in the prosecution of the same work, the result would be still greater: there are few, who could not give their tens, and many could give their hundreds. It is to be remembered, that this class of persons contains a large part of the moral and intellectual force of every country: here is enterprise, and here is industry, which, in the ordinary course of Divine Providence, will command success.

3. There remain 100,000 families of the rich, possessing a greater amount of wealth, than any equal number of families in any nation upon earth. Here is the opulent Landholder, whose rents surpass the revenues of petty States: here is the great Banker, who lends money to the Crowned Heads of Europe and the Republican Governments of America: here is the Merchant, whose ships visit every country, and exchange the commodities of every climate; and here the enterprising Manufacturer, whose skill and capital employ the industry of thousands. Every head of a family in this class could give his hundreds—many, their thousands—some, their tens of thousands. If all the individuals of this class were actuated by the enlarged liberality of Zaccheus, when he said, the half of my goods I give to the poor—if they were disposed to comply with the spirit of our Saviour's direction, sell that ye have and give alms—if they were as much alive to the moral condition of the world, as the wealthy man is to the rise of stocks or the state of the market—if they took as much pleasure in aiding sinners to escape from the wrath to come and arrive at heaven, as many of them do in erecting and embellishing country houses, or making and supporting expensive gardens, or accumulating money in the funds—in a word, if it were their meat and their drink to do the will of their Heavenly Father, nothing could be more easy than to furnish resources without a parallel in the history of the world.

It may be said that such a state of things, as is here supposed would change the whole face of human society, and alter many of the pursuits of man. True: and it would alter them all for the better. It would take countless millions of mankind from trifling, frivolous, and vicious pursuits; and employ them in a course of well-directed, manly, and vigorous industry: and would make all their labour, in-

stead of being wasted as much of it now is in vanity and folly, bear upon the present comfort and future hopes of the world. We do not say this rashly; but profess the fullest confidence in being able to prove it, whenever the occasion offers.

We have made the preceding calculations with reference to Great Britain, because she is so highly favoured, as to give the principal examples of a widely extended and persevering Christian Beneficence; but, considering the public burdens resting on that Nation, it is much easier for the people of the United States to raise any moderate sum for religious charity, say five millions of dollars in a year, than for the people of Great Britain to raise the same sum. In one sense, both are perfectly and equally easy; that is, if all, who are able, were inclined to give: in that case, it would be as easy for either Nation to raise such a sum, as it is for a healthy man to walk or to breathe. But, in another sense, a respectable sum cannot be raised without considerable sacrifices of time, and labour, and influence, on the part of the more liberal and public spirited. Take the matter as it would prove in fact, and the people of the United States are more able to take a vigorous part in promoting the moral renovation of the world, than the people of any other country on which the sun shines. The means of our people being great and the motives imperative, the path of duty is plain. Oh that the Lord would give a disposition to walk in it!

In contrast with this view of the dormant capability of Christian exertions in a great people, we shall quote the severe and pungent statement of another American Publication. Our American Brethren are a calculating people: the calculation here made may not bear on our own country with reference to a lamentable and degrading vice so powerfully as on theirs; but its results bear too close a resemblance to our general spirit of comparative expenditure:—

"WHAT HAS IT COST?"—After stating some of the results of Missions, in an Address before a Missionary Society, the speaker said—

All this is done and Mr. President, what has it cost?—Cost, Sir? I am ashamed to say what it cost. Four dollars a piece we pay for our Bill of Intoxication—two dollars for the Benefit of a good Government—but our Bill for Missionary Operations, including the support of Bible, Tract, Education, Domestic and Foreign Missionary Societies, is on an average one cent! For the ruin of our Country, four dollars!—for the salvation of the World, one cent!

These calculations, however, of the neglected capacity of Christian Nations, so called, to promote the Cause of the Gospel, will chiefly be of benefit in rousing to greater exertions for the diffusion of real piety at home: for it is on true Christians, living under the powerful influence of the Faith, that the Conversion of the Nations must, under God, depend: others will still despise the work, or neglect it, or give it but a precarious or niggardly support; but GENUINE CHRISTIANS will devote it WILLINGLY, INCREASING, and, in duo time, ADEQUATE aid.

THE BEGINNINGS OF THIS ENLARGED LIBERALITY are already seen. Encouraging evidences of this were noticed at pp. 343, 565, and 631 of our last volume. The notice at p. 566 has reference to munificent assistance lately afforded to the American Board of Missions. The measure alluded to is considered by our American Brethren as forming an important era in Missionary History: we shall, therefore, close these Introductory Remarks, by giving a fuller account of it, from the recent publications of the Board. Besides the Resolutions of the eighteenth Annual Meeting before quoted, we find the following Minute and Resolution—

Whereas the Committee have received pressing applications, within a few months past, from liberal individuals at a distance, proposing that a plan should be adopted, by which the resources of the Board, as was hoped, might be suddenly and greatly increased; and whereas similar applications have been made to the Board, during the present session, in behalf of the same individuals and others of like spirit, by which it appears that there is in the Christian-Community a disposition to meet the exigencies of the Church and the World, by coming spontaneously with large offerings of money to aid in sending the Gospel to heathen nations—Therefore, Resolved,

—That, as there is an urgent call for a great extension of Missionary Effort, the Board thankfully acknowledges and warmly approves of such a generous consecration of property as is proposed; and that such representations be made, by the Committee and other Members of the Board, to the religious public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

On the proceedings of the Board at this Anniversary it is remarked—

The proceedings, which have been described, in the abstract of the Minutes, plainly shew, that the Members of the Board felt, in a manner unusually deep and solemn, their responsibility to the Christian Public and to their Divine Master: but no written account, much less the mere copy of Resolutions, can give a full and adequate impression of the state of feeling. All the deliberations were interesting; but on Friday, Saturday, and Monday, they were so, to an extraordinary degree.

On Saturday morning, a large Committee reported on the subject of the Call for Augmented Efforts in carrying forward the Missionary Operations of this country. When the Board was about to enter on the consideration of this Report, a Member proposed, as the subject was one of the most important that ever engaged the attention of any deliberative assembly, and as there was an inexhaustible Source of Wisdom, to which all who felt their need of Divine Teaching might have access, that special prayer should be offered for the blessing of God upon the Board in the approaching discussion; a prayer was immediately offered, and the subject was then resumed.

The Corresponding Secretary gave some description of the opening fields for Missionary Labour. The Board then requested the Rev. Jonas King, lately returned from the East, to make such statements, as his own observation would prompt, with reference to those countries of the East, which he had visited: this was done at considerable length; and was closed by an allusion to his reflections when abroad respecting the happy condition of Christians in America, and the peculiar obligations under which they are laid. A most animated discussion ensued, in which Dr. Spring, Dr. Beecher, Mr. Bissel, Dr. Mathews, Dr. McAuley, and others, took a part. Several Gentlemen, both members and spectators, declared that they had never before been present at so interesting a deliberation—debate it could not be called, for all were of one heart and one soul. The great topics, which filled the mind, and caused the bosom to heave with emotion too big for utterance, were the wonderful preparations, in the Providence of God, for evangelical effort—the ability of this country to furnish faithful, devoted, efficient labourers, in constantly increasing numbers—the vigour and enterprise which American Christians are capable of exhibiting, whenever they shall be generally and fully embarked in this Great Cause—and the indications that they are speedily to be thus embarked.

It was the opinion of not a few, who were present, that the effect of this Meeting, and of the unexampled liberality which it was the occasion of bringing forth, would be immediately felt through the land. It will animate Missionaries, and operate powerfully to increase their number: it will turn the thoughts of rich men to their obligations, and do much toward forming a new standard for their efforts; and, in these various ways, may exert an influence greater than can now be foreseen or conceived.

Of the Meeting which took place a few days afterward, some account was given at p. 566 of our last Volume: we subjoin fuller details:—

The Corresponding Secretary of the Board, was introduced to the Meeting, and was requested to state what openings there were for an immediate increase of Missionary Labour, provided additional funds should be offered: in compliance with this request, gave a rapid glance at the Missions now in existence, and at desirable fields for new Missionary Enterprise: among the latter, he dwelt a little upon Western Africa, and the North-West coast of America: he concluded by stating, that these increased exertions, to which the Board was invited, would demand an additional expenditure of one hundred thousand dollars the first year, leaving what might be called the ordinary receipts to defray the expenses

of existing operations; and that the continually-increasing sphere of Missionary Labour would probably require an equal or greater expenditure, in subsequent years. The Rev. Jonas King was next requested to state the result of his own observations, in countries bordering on the Mediterranean, with respect to the need and the utility of increased efforts; this he did, in a very interesting manner, by mentioning many places, which he had visited, in which Missions might be planted with great advantage; he described these places and their inhabitants, and the countries adjacent: and urged on the Gentlemen present their peculiar duties as American Christians. The Rev. Dr. Beecher was then invited to address the Meeting as he had previously expressed his views to the Board, somewhat at large, on the same subject: he spoke about twenty-five minutes with great effect.

At the close of these statements and arguments, which were heard with the most profound attention, the Chairman observed, that the Meeting was now ready to receive any motion. It was accordingly moved, that a subscription be opened, for the purpose of raising funds to enable the American Board of Commissioners for Foreign Missions to make NEW AND AUGMENTED EFFORTS. In the object of the motion the Meeting was perfectly united; but there was a diversity of opinion, as to the form which the subscription paper should take: some Gentlemen thought, that, for the sake of securing a large sum, and affording a strong ground of confidence to the Board in regard to new efforts, it would be well for the subscription to be annual, for five years, payable on the condition that it should be raised to One Hundred Thousand Dollars annually; others were of opinion, that it would be better to have the subscription for the present only, and without any condition as to the amount: supposing that the sum given would increase from year to year. To meet the wishes of both these classes, it was decided that Two Papers should be laid on the table. The subscribers to the first stipulated, that they would, with the permission of Providence, pay the sums annexed to their names annually, for five years, and on the condition that 100,000 dollars were raised, as an additional effort within twelve months from this time: they also engaged to make the first payment, without any condition, as to the whole amount raised: on this Paper, one Gentleman subscribed 5000 dollars; another, 10,000 for himself and his friends in the western part of the State; several others 1000 dollars each; two 500 each, &c. amounting, in the whole, to 20,675 annually, or 103,375 for the five years. On the other paper, 5000 dollars were subscribed; making the sum of both Papers to be 108,375, of which 25,675 are payable within twelve months, and the remainder is payable in future years, on the condition above specified. Except the large sum engaged from the west, the subscription was made by a few Friends of Missions in the city of New York. Gentlemen from other States did not subscribe; reserving themselves to act in connexion with their friends, in the towns and counties, where they reside: but it was very pleasing to hear the assurance given, from many quarters, that the contributions would be greatly increased in the Auxiliary Societies generally: one Gentleman, who belongs to an Auxiliary which raised 1800 dollars the present year, guaranteed that the sum should be doubled next year: another had previously given a similar guarantee in writing. Several Clergymen expressed the opinion, that the offerings of the Friends of Missions, generally, could easily be doubled.

On the whole, the result of the Meeting was most auspicious; not merely or principally on account of the sum raised; but because it afforded a practical illustration of the ease with which the Friends of God can contribute of their substance, when he imparts the disposition.

[TO BE CONTINUED.]

BIOGRAPHY.

MEMOIRS OF JOHN URQUHART.

Memoirs, including Letters and Select Remains, of John Urquhart, late of the University of St. Andrews. By William Orme.

Dr. CHALMERS, in a letter to Mr. ORME, speaks of the youth who forms the subject of this Memoir, in the following terms of commendation:—

—My first knowledge of him, was as a student, in which capacity he far outpeered all his fellows: and in a class of uncommon force, and brilliancy of talent, shone forth as a star of the first magnitude.

I do not recollect the subject of his various Essays: but the very first which he read in the hearing of myself, and of his fellow-students, placed him at the head of the class in point of estimation: a statement, which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions, which are submitted to my own judgment, and among which, I decide the relative and respective merits, without any knowledge of their author.

For several months, I only recognized him as a person of fine taste, and lofty intellect, which, recurring forth, as they did from one who had not yet terminated his boy-hood, gave the indication, and the promise, of something quite superlative in future life. It was not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath school, which I had formed. In the conduct of this little seminary, he displayed a tact, and a talent, which were quite admirable, and I felt myself far out-run by him, in the power of kind and impressive communication: and in that faculty, by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition, with the rigor and precision of the exact sciences. But his crowning excellence was his piety: that virtue, which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain ethereal hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominence to certain acquisitions, by which to overshadow, or to leave behind, the other acquisitions of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together, alike distinguished by the fulness, and the harmony of his powers.

I leave to you, Sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his philosophy,—to you it belongs, to speak of the sublimer attainments of his faith.

Urquhart was but eighteen years old when he died; and rarely, if ever, has so young a man come before the public with a character combining so many and such great excellencies. His progress in human science, though indicating the finest genius, was not more remarkable than his attainment in divine knowledge, and he was equally distinguished for his habits of practical piety. Whatever he found to do, for the glory of God and the good of man, he did with his might. Alluring as were the prospects which his own country held up before him, he had resolved upon offering himself to the London Missionary Society, for the benefit of the heathen, as soon as his age and the feelings of his relatives would justify the Society in accepting his services. Meanwhile he erected the Missionary standard among the venerable Halls of St. Andrews, and succeeded in forming an association, which ultimately numbered among its friends and supporters more than one-third of all the members of the University.

These volumes are specially and admirably fitted to be useful to young men in pursuit of a liberal education; but no serious and intelligent person can peruse them without interest and profit.

A few extracts will be made from an address of Urquhart to the St. Andrew's Missionary Society. "on the duty of personal engagement in the work of missions."

—We have been too much accustomed to regard the missionary life as an undertaking of most extraordinary magnitude, and as reserved for a few of the more daring and devoted spirits in the race of living Christians; and thus we easily succeed in pushing from ourselves the duty of personal engage-

ment. But we should do well to view the matter apart from this borrowed splendour, which, by its glare, obscures rather than brightens the object of our contemplation. After all, the greater part of the work must be accomplished by ordinary men. And I am persuaded, if we but take a candid and sober view of the case, we shall begin to suspect that the matter may come home in the shape of duty, even to ourselves. Great, as are the sacrifices the missionary makes, they are but small when we take into account those sublime truths which we believe, as well as he. And it is of the very deepest importance that we should bear in mind that those very sacrifices are represented in the Bible, not as the fruits of an over-reaching faith which may fall to the lot of but here and there a mind of apostolic endowment; but as the test of simple discipleship itself. "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." If by these, and the remarks that follow, I can impress the mind of any one of you with the duty of engaging in this great undertaking, let me warn such an individual of the delusion of putting such convictions away from him on the ground that this is a work far too high for him to engage in; or under the deceitful impression that his shrinking from such an enterprise is a sign merely that his faith is weak, and has not yet acquired sufficient strength to warrant his engaging in a work of such difficulty and self-denial. If the words of Christ be true, which I have just repeated, to shrink from duty, even in the face of all the trials that present themselves in the contemplation of the missionary life, does not argue a weakness of faith merely, but a want of faith. The man who is not ready to part with country and even life itself, at the bidding of his Saviour, is not worthy of the name of a disciple. *Vol. ii. pp. 65, 66.*

—Now, I say, there is a call for much more devoted services on your part, than you have ever yet rendered in the work of evangelising the nations. If we are disposed to estimate the prosperity of the missionary cause from the sums that are annually poured into its coffers, we should indeed augur well of its success. But you are aware, that, after all, money is but a subordinate part of the apparatus. It may be the main spring of the machine, but it is not the machine itself. The agents, who go forth to the work, are the effective part of the mechanism. And what avails it, that we have obtained a good moving power, if there be no machine to set in motion? A good will to the cause of missions has been on the increase, but there is every reason to fear, that the spirit of missionary zeal is on the decline. It has grown more fashionable of late to subscribe to missionary societies: in consequence of this, the revenues of the different societies have been so increased, as would enable them to extend their plans, could they but find a sufficient number of zealous and devoted agents. But such is the languishing of missionary zeal,—so little is there of what Horne would call "a passion for missions," that it is with considerable difficulty the present stations can be supplied; and, in such circumstances, it is altogether vain to talk of extending the plan of missionary operations. *pp. 67, 68.*

—The Scottish Missionary Society is in want of labourers; the London Missionary Society is in want of labourers;—the Church Missionary Society (to the shame of the churchmen of England be it told) have for some time been compelled to gather the missionaries, whom they send forth, from the other countries of Europe. And, to sum up all, even among the Moravians themselves, so famed for the devotedness of their missionary zeal, that spirit of other days, which could brook slavery and death for the sake of Jesus, would seem to have died away. Of them, it once could be said, that, no sooner was a missionary station vacant, than there was an eager competition who should have the honor to supply it;—for then it was counted an honor, for the love they bore to Christ, to succeed to a dreary station amid eternal snows, or to fill the places of those who had fallen by the murderous hand of the savages for whose sakes they had left their country and their me. But now there is a difficulty in finding persons willing to go to stations of ordinary comfort and ease. In this state of matters, what avails the increase of Missionary funds? Do you not feel that there is a loud call for something else than mere sub-

scriptions? And to whom can this appeal be made, but to the members of Missionary associations. And on whom can it be urged home, more forcibly than on those who have professed to surrender the whole energies of their minds and their bodies to the promulgation of the religion of Christ?

This is a statement of facts, and such a statement, I am sure, would be quite sufficient to call forth the willing offer of his services, from any one who believes in the efficacy of missionary exertions, and who is not tied down by some peculiar circumstances to his native land, were it not that the mind is driven from its convictions of duty by prejudices and affections, the strongest that can influence our nature:—and I will even say, the purest that can even oppose the will of God. Accordingly, I have found in my own experience, that even those who are most liberal in their donations to the missionary societies, and most active in spreading among their friends, a spirit of good will to this work of Christian philanthropy, immediately abate their ardor, and turn upon another tack, so soon as the duty of personal engagement is pressed home upon themselves, or even upon any of their near relations. Those who are most strenuous in their arguments for the general cause of missions, instantly start objections to the proposal of themselves becoming missionaries. A thousand plausible arguments immediately present themselves. Our own country has much higher claims upon us,—all are not yet converted here. Besides, the success of missionaries has not been very great; and we think we can do more good by remaining at home. Such arguments, when in the mouth of an opponent to the general cause of missions, none are so forward to answer, or so eloquent in refuting as they, and yet to the same refuges do they betake themselves, when we merely carry out a little farther and make a new application of their own previous assertions. *pp. 67, 68.*

—Let us imagine, that instead of the world, a single country had been pointed out by our Lord as the field of action. And, since we are most familiar with our land, let us just suppose that the particular country specified was the island of Great Britain; and that, instead of the command to go forth into all the nations, and preach the Gospel to every creature,—the order had been, to go throughout all the countries of this island, and preach the gospel to every inhabitant. I find, that on a scale which would make the population of Great Britain represent that of the world, the population of such a country as Mid Lothian might be taken, as a sufficient accurate representation of the population of our own land.

In order, then, to have a just picture of the present state of the world, only conceive, that all who had received the above commission, some how or other, had contrived to gather themselves together within the limits of this single country. Imagine to yourselves, all the other divisions of Scotland and England immersed in heathen darkness; and that by these Christians, who had so unaccountably happened to settle down together in one little spot, no effort was made to evangelize the rest of the land, except by collecting a little money, and sending forth two or three itinerants to walk single-handed through the length and breadth of the country.

I shall be told, however, that illustration is not argument; and so distorted have our views been on this subject, that you will be disposed to think this a perfect caricature of the matter. But I deny that this is an illustration at all. It is merely a representation, on a reduced scale;—and I believe you will find it to be a correct representation of the state of the world. It is no argument against the conclusions of the practical mathematician, that his calculations have had to do nought with the very objects or doctrines themselves, about which he determines, but with proportional representations of them which he has delineated. The very same thing holds here. And if you but grant the correctness of my representation, then the deductions made from it are every whit as conclusive, as if our minds could so expand, as to do away with the necessity of the representation, and could gather their conclusions with as much ease from the consideration of the object themselves about which we reason.

You will permit me, therefore, to argue from the representation a little farther.

Were I to ask you what, in the case we supposed, you would imagine to be the duty of the ministers who had clustered within the limits of a single coun-

ty, when their commission embraced every country in the land? You would at once reply, that they ought to spread themselves over the face of the country, till every corner of the field shared equally in the benefit of their ministration. Now I am almost afraid to transfer this question from the representation to the actual case before us. Not, but that I believe I might most legitimately do so, but because I feel that I cannot carry along with me the sympathies of the Christian world. In fact, I am arguing at present for a much laudable effort, than the fair answer to such a question would land us in. To return to our ideal field of operation, let us suppose, that even the little band of itinerants began to fail, and a difficulty was found to recruit their numbers. Let us suppose, that the funds collected were sufficient to send forth more, if any could but be found who were willing to go. Let us try if we can fancy any thing in the shape of an excuse, which our professed evangelists could alledge, for still refusing to quit the little territory to which they had all along so pertinaciously adhered. Some might say, they did not think it was the proper time to go forth. You might meet them with the unlimited command of their Master, and especially his promise, to be always with them in the work to which the commandment called them. Others might say, they did not think those who had gone forth already had taken the right plan, and might even urge, in support of this, that actually the two or three preachers who had been sent forth had not yet covered the country. The direct reply to such, would be—The error of another is no apology for your disobedience. It is only a louder call to you to fulfil the command of your Lord, by some plan which will be more agreeable to his will. Such excuses might be framed by those who had never co-operated in the little effort that had been made. But can you conceive, that those who had given their entire consent to the plan itself and had been zealous in sending forth others, could have any imaginable excuse from shrinking back, when their personal services were called for? Let us try if we can invent any. They might tell us, there were yet many within the little sphere they had allotted to themselves who were yet unconverted. They might bear witness to their own negligence, by telling us, that actually there were still some within their own sphere of action, to whom the message they had received from the Lord, had never been fairly delivered. They might express their apprehension, that if they began to go forth over the face of the country, the little spot which they had hitherto cultivated with so much care, might hereafter be overlooked in the wide field which lay before them, and come to be altogether neglected. And some might even have the effrontery to tell us, that they quite felt the urgency of the call, to go forth over the face of the country; but for their part, they had rather stay at home and persuade others to go.

You feel that there is something ludicrous in the very description;—there is such an utter discrepancy between the command and the professed obedience of it; between the work to be performed, and the scantiness of the means that are expected to accomplish it; between the obvious calls of duty, and the frivolous excuses by which they are evaded. Now, would this were but an imaginary picture; but it must recommend itself to all of you as too true a representation of the present state of the world, and of the kind of obedience which the disciples of Christ render to the last command of their Lord and Saviour.

DOMESTIC MISSIONARY INTELLIGENCE.

The Anniversaries of the Wesleyan Missionary Branch Societies, in the Westmorland and Petto-diac Circuits, have been held for the present year as follows:—

WESTMORLAND CIRCUIT.

Bai de Verte—Monday, January 19, Mr. Joseph Avard, sen'r. in the Chair. Preacher, Rev. R. Williams; other speakers, the Rev. Messrs. Busby, M'Nutt, and Williams, and Mr. Jonathan Goodwin.—Subscriptions, £16 17 4.

Point de Bute—Tuesday, 20th, Mr. Joseph Avard, sen'r. in the Chair; Preacher, Rev. R. Williams, other speakers, the Rev. Messrs. H. Pope, Hennigar, Busby, M'Nutt and Williams, and T. Roach, Esqr.—Subscriptions, £28 18 6.

Sackville—Wednesday, 21st, Mr. Joseph Avarl, son'r. in the Chair; Proucher, the Rev. H. Pope, other speakers, the Rev. Messrs. Williams, Busby, Hennigar, Pope, and M'Nutt. Subscriptions £27 10.

Dorchester—Thursday, 22d, Mr. Joseph Avarl, son'r. in the Chair; Proucher, the Rev. R. Williams, other speakers, the Rev. Messrs. Busby, Hennigar, M'Nutt and Williams, and William Chapman, Esq. Subscriptions, £43 5 7.

PETITCODIAC CIRCUIT.

Monkton—Friday, 23d January, Proucher, the Rev. R. Williams; William Chapman, Esquire, in the Chair; Speakers, the Rev. Messrs. Busby, M'Nutt and Williams. Subscriptions, £10 10 0.

Hopewell—Tuesday, 27, Proucher, the Rev. S. Busby; John Smith, Esquire, in the Chair; Speakers, the Rev. Messrs. Williams, M'Nutt and Busby, and William Chapman, Esquire. Subscriptions, £12 17 6.

Hillsborough—Friday, 30, Proucher, the Rev. R. Williams; William Chapman, Esquire, in the Chair; Speakers, the Rev. Messrs. Busby, M'Nutt and Williams. Subscriptions, £4 17 2 1-2.

Coverdale—Monday, Feb. 2, William Chapman, Esquire, in the Chair; Speakers, the Rev. Messrs. Williams, Busby and M'Nutt. Subscriptions, £11 16 10.

Total Subscribed in the Westmorland Circuit, £114 11 10.

Ditto, in the Pettocodiac Circuit, £40 1 6 1-2.

The first Anniversary of the Sussex Vale Wesleyan Missionary Branch Society, was held on the second and third of February at the Upper Settlement, and at the Mill Stream. In connexion with these meetings, Sermons were delivered on the preceding Sabbath, and although, in consequence of the severe snow storm, which took place a few days previous, there was a disappointment of some of the Preachers who were expected, could not attend; yet the principal part of the places were supplied by others, who were there. On Monday the meetings commenced, Mr. G. T. Ray, of St. John was called to the chair, and the annexed Report was then read; after which, solemn, appropriate, and impressive Speeches were delivered by the Rev. W. Smithson, Rev. M. Pickles, Mr. R. Colepitt, Mr. Douglass, Mr. A. W. M'Leod, and Mr. A. Henderson.—The Congregations were large, attentive, and serious; and many of the people were deeply affected by the statements that were given of the condition of their fellow creatures: and their increased liberality, manifested a growing interest in the cause of missions.

The collections were considerably more this year than the last, and several persons in addition to those of last year, came forward at the close of the services, and gave in their names to become annual Subscribers.—The sum of £8 10s. was collected.

REPORT.

The Committee of the Sussex Vale Wesleyan Missionary Branch Society, desire, devoutly to offer their gratitude to ALMIGHTY GOD, the giver of all goodness, for the measure of success which has crowned their efforts during the year now past, for the increasing light he has caused to shine upon their own minds, and for the knowledge they have acquired, of the spiritual destitution of a great proportion of the human family, and especially of the benighted and degraded heathen. These outcasts of men, they recognize as their brethren, descended from our common ancestor, and as being endowed with the high attribute of immortality. They therefore, deem it imperative upon them, and upon all Christian people, to think deeply upon the state of the heathen nations, to pity them in their dark, and degraded condition, and according to the utmost of their ability, to contribute towards the diffusion of the sacred and saving truths of the glorious Gospel of our Lord and

Saviour Jesus Christ among them. Justice, as well as mercy requires this of them; and your Committee consider it a great privilege for the people of Sussex Vale to have an opportunity of casting their mite into this treasury. That God who has made of one blood, all the nations of men, who dwell upon the face of the whole earth, has graciously promised, that all shall be taught of him, and, that "the earth shall be filled with the knowledge of God, as the waters cover the face of the deep." Having perfect confidence in the promises, and knowing that the Lord is graciously pleased to make use of means, and the instrumentality of men to accomplish his benevolent purposes and designs, it becomes the duty of all men, to contribute, towards sending the Ministers of the Cross, the Heralds of Salvation, to those benighted people, to turn them from darkness to light, and from the power of Satan to the Kingdom of God's dear Son; that they may obtain an inheritance among them that are sanctified by faith which is in CHRIST JESUS. The success which has already attended the efforts of those who have been engaged in that good work, affords ample grounds of encouragement, and shews that their work of faith and labour of love have not been in vain in the Lord.

Your Committee acknowledge with heart-felt gratitude, the liberality of this Branch, and are happy to record, that in the first year of its existence, the sum of twenty-three pounds, was contributed towards the benevolent object of the Parent Society. And it greatly increases their pleasure, to witness the steadfastness of former members, and the accession of an increased number of contributors for the year ensuing. This proves to a demonstration the favorable influence of the Gospel upon their hearts, and that they are determined not to withhold good from them to whom it is due, while it is in the power of their hands to perform it. And that they wisely consider themselves to be but stewards of that which they possess; and that they will shortly have to give an account, to that God who has bestowed it.

Viewing things in this light, your Committee confidently anticipate, an increase of zeal, benevolence, and exertions in all the members of this Institution, and also a large accession to their numbers. Then shall the small sums contributed by each, go to swell the tide of the benevolence of the parent Institution.

Your Committee have witnessed with peculiar complacency, the assiduity and patient perseverance of the Collectors, in bringing together the free will offerings of the people, and the unostentatious manner in which they have emulated the zeal, of those holy, learned, laborious, and faithful persons, who have gone before them; and whose bodies, now lie low in the dust of the earth, until that voice is again heard which once said, "I am the resurrection and the life."

A continued, cordial, and zealous co-operation, of the office bearers, and of all the members of this infant institution, will in its measure, contribute to assist the general purpose of the most noble benevolence, and towards the more extensive diffusion of Divine truth, the conversion of the heathen, and the spread of experimental and practical godliness through the earth.

It will also furnish an example worthy of imitation to the generation, which is now rising up around us, and which will shortly fill the places which we now occupy,—therefore, what our hands find to do, let us do it with all our might; for there is no work, nor device, nor knowledge in the grave, whither we are all going.

But as nothing is wise, or strong, or good without HIM, let us earnestly implore, the special blessing

and grace of GOD, upon all our efforts, remembering that Paul, may plant, and Apollos, water; but it is God only who giveth the increase.

May a spirit of earnest prayer, be poured out upon all the members of this Institution, and upon the Church universal;—may the Ministers of the Gospel be clothed with power and the Atanorrv give testimony to the word of his Grace. And may the pleasing anticipations of the Christian Poet, be fully realized.

Our heathenish land,
Beneath the command,
In mercy receive;
And make us a pattern to all who believe.
Then, then let it spread,
Thy knowledge and dread,
Till the earth is o'er-flowed
And the universe filled with the glory of God.

VARIETY.

ON SELLING PERNICIOUS BOOKS.

Dr. Beattie justly said, "If I one soul improve, I have not lived in vain." But persons in the habit of selling pernicious publications, live to injure others, by giving circulation to works of an immoral and irreligious nature; and by spreading them among the various gradations of society, they are instrumental in diffusing vicious habits, and infidel principles.—Such a line of conduct is repugnant to the genius of the gospel, and diametrically opposed to those benevolent sentiments with which Christianity inspires the mind. We are to frown at vice, and smile at virtue. We are to "abstain from all appearance of evil," and to endeavour to do good in every possible way, by suppressing vice and immorality, and spreading truth and virtue in every direction. The conduct of the Ephesians, recorded Acts xix. 19. was therefore highly proper, and is worthy the imitation of Christians in general. The Rev. Mr. Wesley pertinently remarks, in his comment on that scripture,—"To burn them, was far better than selling them, even though the money had been given to the poor." For, how can we present to others, works which we have proved to be injurious to ourselves?

In the middle of the last century, when some doubts were expressed as to the propriety of erecting a new episcopal church in Philadelphia, Dr. Franklin delivered an opinion upon it in his characteristic manner. "To build a new church in a growing place," said he, "is not properly dividing, but multiplying, and will really be a means of increasing the number of those who worship God in that way. Many who cannot now be accommodated in the church, go to other places, or stay at home; and if we had another church, many who go to other places, or stay at home, would go to church. I had for several years, nailed against the wall of my house, a pigeon-box that would hold six pair: and though they bred as fast as my neighbour's pigeons, I never had more than six pair, the old and strong driving out the young and weak, and obliging them to seek new habitations. At length, I put up an additional box, with apartments for entertaining twelve pair more, and it was soon filled with inhabitants by the overflowing of my first box, and of others in the neighbourhood. This I take to be a parallel case with the building of a church here."

Tower of Babel.—The tower of Babel, says a recent traveller in the east, now presents the appearance of a large mound or hill, with a castle on the top, in mounting to which the traveller now and then discovers through the light sandy soil, that he is treading on a vast heap of bricks. The total circumference of the ruin is 2236 feet, though the building itself was only 2000, allowing 500 to the stadia, which Herodotus assigns as the side of its square. The elevation of the west side is 198 feet. What seems to be a mound at a distance, when examined, proves to be a solid mass of kiln burnt bricks, 37 feet high and 23 broad.

REASON.

The strength and dignity of man consists in his Reason; all which darkens and impairs this precious faculty, weakens, lessens, or renders him contemptible.

MISCELLANY.

EXTRAORDINARY GENIUS IN A SELF-TAUGHT SCULPTOR.

We heard some time ago of an individual in humble life, at Ayr, in Scotland, named *James Thom*, who had suddenly manifested the most extraordinary genius as a sculptor, and had produced two statues in stone of *Tam O'Shanter* and *Souter Johnny*, in illustration of Burns's admirable comic tale, not inferior in force of character to the delineation of the poet himself, and worthy to be compared with the creations of the unrivalled Hogarth. The sculptor was said to be a young operative stone-mason, who had cut these statues, when out of work, for his own amusement, *without drawing or model*, and who had developed these wonderful powers of fancy and sculpture art altogether without instruction, and as unexpectedly to himself as to his fellow-workmen and neighbours. The gentleman from whom we had our information had seen the statues with the greatest admiration, and spoke of them with the zest of one who is filled with the novel and felicitous idea presented by an original work of art almost surcharged with humour and expression. He said that the whole country round went to view these illustrations of their favorite Burns, produced in the very town which was the scene of his poem, and by a man of even humbler situation in life than himself.

We are happy to find, from the *Scotsman* which we received yesterday, that these statues have attracted the notice of some patrons of genius, and that they have been taken to Edinburgh for exhibition. The Editor of that paper states that *James Thom*, who is in the 26th year of his age, and whose employment has been cutting slabs into head-stones for the country church-yards, found out his own talent by cutting a bust of *Tam O'Shanter*, at a single sitting, in a church-yard, during a fall of rain, which he never noticed from being so deeply engrossed by his work. It is added that, with some difficulty, and by the aid of Mr. Auld, a friend of Burns's widow, who had seen the bust, Thom got credit for a block of free-stone at a neighbouring quarry; that in six hours he had produced so much life and character out of this block, that Mr. Auld hesitated whether to allow him to go on, afraid that he might spoil the work: that he finished it as a full-length statue in the most admirable style: and that he afterwards executed in a similar way a statue of *Souter Johnny*. The moment chosen for the representation is that which would have demanded all the powers of a Hogarth or a Wilkie, when *Tam* was revelling in the varied charms of the ale-house.

The *Scotsman* thus describes the statues—"Tam, bliaed by the liquor, and tempted by a new supply of reaming swats, has opened his mouth to receive, with full zest, the contents of his glass; but, at this moment, the last and one of the queerest stories of the *Souter*, concluded, is felt in such force as, for an instant, to arrest the glass in its course to the lips. This is the moment chosen by the artist—and the blended effects of liquor and fun—carried almost to silliness—are seen in the eye, the mouth, and in every muscle of *Tam's* countenance. The Cobbler again—for we must anticipate so far as to say that Thom has executed, and is now exhibiting in St. Andrew's Square, a statue of *Souter Johnny*, as well as of *Tam O'Shanter*—the *Souter* we repeat, is enjoying the effect which he observes his story has produced on his boon companion; and the expression in his features of compound wit, humour, benevolent feeling, and a self-satisfaction, physical and intellectual, is altogether one of the most felicitous efforts of genius. This is felt at the first glance;—and examination only brings the judgement to ratify what was previously settled in point of feeling. The force of conception must have been miraculous, which could enable the artist, working, as he did, without models, and with very few and slight helps from nature; to animate in each case the whole figure, embracing attitude, drapery, and every separate part, with one harmonizing principle of vitality. All is instinct with life; and there is truth and keeping in the minutest details. The strong grasp taken of the subject as a whole has, in no instance, made the artist careless about particulars. The texture of the *Souter's* night-cap and stockings, the opening and fall of his left pocket, and the turning in of his toes, are as well treated, and have as much character and meaning too, each in its way, as the countenance

itself, which chuckles in a kind of secretive glee, over the results produced on *Tam O'Shanter*, by the superior talents of its owner."

The *Scotsman* adds that the sculptor has executed another work, a statue of *The Landlady*, in whose good graces *Tam* established himself, for Lord Cassilis; and that it is said even to surpass the rest.—The extraordinary force of genius requisite to produce works such as these (which are far more difficult than higher and graver subjects) promises that a sculptor of first rate talents has thus happily been discovered; and we are confident that in the present day there will be no lack of encouragement to bring his powers into their full exercise. Canova sprung from an origin as humble as that of *James Thom*, in a village of the Venetian territory; and as *Craigleith* has produced from its quarries a stone to equal the obelisks of Egypt, *Ayr* may in like manner send forth from its mines of rude native wit a genius as high as that which has adorned the Vatican.



DR. HARWOOD'S LECTURES ON ZOOLOGY.

These Lectures continue to attract overflowing audiences in the morning, and highly respectable ones at the evening delivery. We shall proceed in our plan of giving, not an outline of the lecture, but a few of the most curious and remarkable facts stated by the Lecturer. On Wednesday Dr. Harwood considered the Amphibious Mammalia, including the seal, the walrus, &c.

THE SEAL.—The seal is one of those animals most widely diffused over the face of the globe, being found in great numbers throughout the arctic and antarctic regions, and also in the temperate zones. Its anatomical construction is beautifully adapted to its amphibious habits. On the west coast of Ireland seals are very abundant, and the more so as the fishermen from some superstition never kill them; Dr. Harwood has seen twenty of them asleep at a time on the rocks; he has also seen proofs of the inquisitive propensities of this animal, in its following the boat when any noise was made, as a whistle, often raising its head above the water, and gazing steadfastly with its large round eyes on the persons in the boat. The seal breathes slowly, there being frequently half a minute between the respirations, but it inhales a great quantity of air at once. The nostrils are accurately sealed by valves to enable it to dive without injury, and from the construction of its blood-vessels breath is not so necessary to maintain life as in land animals. The smell of this animal is very acute, and it has been calculated that the surface which receives odours in the olfactory organs is not less than 240 inches in extent. The parental authority maintained by seals is truly astonishing;—they strike their young with their paws, and their voice is highly expressive.

THE WALRUS.—This animal is a native of the arctic regions, is distinguished by its large ivory tusks, which have sometimes been known of the weight of 8 lbs. each, and attains not unfrequently double the size of our large cattle. Of the skin of this animal the Normans are supposed to have made their almost imperishable cables. The walruses herd together on the ice-bergs like so many swine; they are naturally mild and inoffensive, but, if provoked, are very resentful; they have been known, when attacked, to place their young in safety, and then to return in herds to the fight, which they maintain with great fierceness.

CAVES OF FOSSIL REMAINS.—The Lecturer proceeded to notice briefly the fossil remains which have been found of the animals that existed before the flood, especially those found in the caves of Germany and England, which have been appropriately called antediluvian charnel-houses. The animals most common in the caves of Germany is a huge species of bear, which must have had a greater stature than the horse. It is remarkable that the bones are generally found laid as close together as if they had been arranged by art, and in many cases they are imbedded in an alluvial substance, and covered with stalagmites. The remains of no less than two thousand five hundred bears have been found in one cave, which has led Professor Buckland to suppose that the animals must have lived and died in those caves for many generations, the bones of other animals on which they preyed are also strewed about, like bones in a dog-kennel. None of these caves are

more curious than that discovered some years since at Kirkdale, in Yorkshire, and explored by Professor Buckland; it appears to have been the den of a large species of hyena, and the bones of larger animals, and even of elephants, were found there; this cave is some hundred feet in depth. By these discoveries we are made nearly as well acquainted with the zoology of the antediluvian world as with that of our own tribes.

THE BEAVER.—This curious and ingenious animal is famous for the huts it constructs on the banks of deep streams in North America. They consist of two rooms, one level with the water, so as to receive the prey the beaver may take, and the other above, having no entrance to it but from the first—and which, being perfectly dry, is the sleeping apartment. To make these huts, the animal cuts down considerable trees on the banks of the river, above the place fixed upon for the habitation; the trees float down to the place, and are there cut up, and the branches laid across each other so as to form the two rooms, being plastered together with mud beaten into consistency by the beaver's tail. The number of these useful animals slaughtered for our convenience is prodigious; in the year 1721, not less than 100,000 beavers' skins were obtained in Canada alone by the Hudson's Bay Company.

THE MARMOT.—The torpidity of this and other animals which sleep through the winter, cannot be accounted for; when torpid it cannot be awakened by electricity, or blows, or laceration: it may be even torn asunder without awakening. Yet, if brought out of its close retreat into the open air, it wakes almost immediately.

THE FLYING SQUIRREL.—This animal has a loose extensible skin on its sides, connected by a membrane with the fore and hind feet, and, by extending this skin: its leaps, and moving it almost like a wing, it makes those prodigious springs which may be called a flight.

Yesterday Dr. Harwood lectured on the elephant, the mammoth, &c. but we must reserve any particulars of this lecture for next week.

THE TEN LOST JEWISH TRIBES.

The following paragraph, which lately appeared in a German paper, under the head of Leipzig, is calculated to lead to some interesting inquiries:—

"After having seen some years past, merchants from Tiflis, Hesia, and Armenia, among the visitors at our fair, we have had, for the first time, *two traders from Bucharia, with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere, by the Jewish families, who form a third part of the population.* In Bucharia, (formerly the capital of Sogdiana,) the Jews have been very numerous ever since the Babylonish captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian Government succeeded in extending its diplomatic mission, far into Bucharia.—The above traders exchanged their shawls for coarse and fine woollen cloths of such colours as are most esteemed in the East."

Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted, do we find the least hint as to the existence in Bucharia of such a body of Jews as that here mentioned, amounting to one-third of the whole population; but as the fact can be no longer doubted, the next point of inquiry which presents itself is, whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered by supposing that these persons are the descendants of the long lost Ten Tribes, concerning the fate of which, theologians, historians, and antiquarians, have been alike puzzled; and, however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the Second Book of Kings, it is said, "In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Holah and Habor, by the river of Gozan, and in the city of the Medes;" and in the subsequent verses, as well as in the writings of the Prophets, it is said, that the Lord then

"put away Israel out of his sight, and carried them away into the land of Assyria unto this day." In the Apocrypha, 2d Esdras, xiii., it is said, that the Ten Tribes were carried beyond the river, (Euphrates,) and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt: that they entered in at the narrow passage of the river Euphrates, when the springs of the flood had stayed, and "went through the country a great journey, even in a year and a half;" and it is added, that "there will they remain, until the latter time, when they will come forth again." The country beyond Bucharia was unknown to the ancients; and it is, we believe, generally admitted, that the river Gozan, mentioned in the Book of Kings, is the same as the Gangos, which has its rise in those very countries in which the Jews reside, of whom the Loipic account speaks. The distance, which these two merchants must have travelled, cannot, therefore, be less than three thousand miles; and there can be little doubt that the Jews, whom they represent as a third part of the population of the country, are descendants of the Ten Tribes of Israel, settled by the river Gozan.

The great plain of central Asia, forming four principal sides, viz. Little Bucharia, Thibet, Mongolia, and Manchous, contains a surface of 150,000 square miles, and population of 20,000,000. This vast country is still very little known. The great traits of its gigantic formation, compose, for the most part, all that we are certain of. It is an immense plain of an excessive elevation, intersected with barren rocks and vast deserts, of black, and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior, flow all the great rivers of that part of the world. In the interior are a quantity of rivers, having little declivity, or no issue, which are lost in the sands, or perhaps feed stagnant waters. In the southern chains are countries populous, rich, and civilized; Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds. Their habitations are tents and towns and camps, which are transported according to the wants of pasturage. The Bucharians enjoy the rights of trading to all parts of Asia, and the Thibotians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. "The inhabitants of the country," as we learn from a great authority, "are in a high state of civilization; possessing all the useful manufactures, and lofty houses built with stone. The Chinese reckon (but this is evidently an exaggeration) that Thibet alone contains 33,000,000 of persons. The merchants of Cashmere, on their way to Yarkland, in Little Bucharia, pass through Little Thibet. This country is scarcely known to European geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides, except China; and when the watchful jealousy of the Government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

Such is the country which these newly-discovered Jews are said to inhabit in such numbers. The following facts may perhaps serve to throw some additional light on this interesting subject.

In the year 1822, a Mr. Sargon, who, if we mistake not, was one of the agents of the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cinnamora, and their vicinity, who are evidently the descendants of Jews, calling themselves Beni Israel, and bearing almost uniformly Jewish names, but with Persian terminations. This gentleman feeling very desirous of obtaining all possible knowledge of their condition, undertook a mission for this purpose to Cinnamora; and the result of his inquiries was, a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochin, and consequently that they were a remnant of the long lost Ten Tribes. This gentleman also concluded, from the information he obtained respecting the Beni-Israel, that they existed in great numbers in the countries between Cochin and Bombay, the north of Persia, among the herds of *Tawtary*, and in *Cashmere*; the very countries in

which, according to the paragraph in the German paper, they exist in such numbers. So far, then, these accounts confirm each other, and there is every probability that the Beni-Israel, resident on the west of the Indian peninsula, had originally proceeded from Bucharia. It will, therefore, be interesting to know something of their moral and religious character. The following particulars are collected from Mr. Sargon's accounts: 1. In dress and manners they resemble the natives, so as not to be distinguished from them except by attentive observation and inquiry. 2. They have Hebrew names of the same kind, and with the same local termination as the Sepoys in the 9th regiment Bombay Native Infantry. 3. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4. Their common language is the Hindoo. 5. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6. They circumcise their own children. 7. They observe the Kippor, or great expiation day of the Hebrews, but not the Sabbath, or any of the feast or fast days. 8. They call themselves *Goroh Jehudi*, or white Jews; and they term the black Jews *Collah Jehudi*. 9. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. They use, on all occasions, and under the most trivial circumstances, the usual Jewish prayer—"Hear, O Israel, the Lord our God is one Lord." 10. They have no cohen, (priest) levite, or kasi, among them, under those terms; but they have a kasi, (reader) who performs prayers, and conducts their religious ceremonies; and they appear to have elders and a chief in each community, who determine in their religious concerns. 11. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing at Jerusalem that they will see their God, worship him only, and be despised no more.

These particulars, we should presume, can scarcely fail to prove interesting, both in a moral and religious, as well as in a geographical point of view. The number of the scattered members of the tribe of Judah and the half-tribe of Benjamin, rather exceed than fall short of five millions. Now, if to this number be added the many other millions to be found in the different countries of the East, what an immense power would be brought into action, were the spirit of nationality once roused, or any extraordinary event to occur, which would induce them to unite in claiming possession of that land which was given to them for an "heritage forever," and to which, in every other clime of the earth, their fondest hopes and their dearest aspirations never cease to turn.—*Caledonian Mercury*.

Mr. Wilderspin, the active and enlightened promoter of Infant Schools, is now in Edinburgh, where he is about to give a lecture unfolding their advantages. It is remarkable that these excellent institutions have not been introduced sooner into the northern capital, which is seldom behind-hand in the improved modes of education.

PRESTON INSTITUTION FOR THE DIFFUSION OF KNOWLEDGE.—We have great pleasure in copying the following account of the extraordinary support which this useful institution has received;—Upwards of 700 volumes have been presented already to this Institution; and Wednesday night being fixed for the first delivery of books, several hundred of the members attended, especially operatives, who behaved with great decorum, and expressed themselves highly gratified with the arrangements and progress made by their committee. The contributions have now reached in value the sum of £512. 19s. and the number of members who have joined the Institution is 525. The first series of Lectures will commence on the 4th Dec. Mr. Holden having engaged to deliver a course on Optics, to begin on that day.

LETTER FROM SWITZERLAND.—A Letter from the missionary seminary in Basle, Switzerland, to the *Society of Inquiry*, in the Auburn theological seminary, appeared in the *New-York Observer* of the 29th ult. Fourteen young men have lately been admitted into that seminary. Mr. Leider, formerly of this seminary, has gone to the Coptic Christians. On visiting some of their schools he did not find a book in them, but only a board with a few words

written on it for the boys to copy. The school masters were some of them blind. In the churches were no sermons. Mr. Kugler, missionary to Abyssinia, had met with an Englishman who had spent 14 years in that country, and was then returning to England to engage some mechanics for the king of Abyssinia. Mr. K. accompanied him with a view to interest him in the mission, and also to publish, during his stay in England, some Christian school books containing suitable parts of the Bible for Abyssinia.—Messrs. Gerber and Metzger had laboured on the coast of Sierra Leone, with encouraging success. On Christmas night, 1826, Mr. G. was attracted to the girls' school room by an unusual noise, and found all the scholars on their knees, weeping and praying to God for the forgiveness of their sins. About four weeks afterwards a similar scene was exhibited in the boys' school. The change in these heathen children made a deep impression upon the minds of the older people, so that many came with the grand inquiry, "What shall I do to be saved?" The same letter mentions that the king of Wirtemberg had distinguished himself in favouring the believers in Christ, and that his was the most blessed country known to the writers with respect to vital piety. "The pure word of the cross" is preached by "truly converted ministers."—In the kingdom of Bavaria some Roman Catholic priests had treated the "ceremonies as by-matters," and the "preaching of the saving gospel as the main point." This produced great excitement, and thousands flocked from the neighbourhood to hear that new thing, "salvation by faith alone." One preached the glad tidings to an assembly of about 10,000 in the open air. A similar revival took place in the grand duchy of Baden. But the most striking occurred in the parish of Rev. Mr. Boos, a Roman Catholic priest, but a faithful believer in Christ. He was often imprisoned and persecuted from place to place; but every where the Lord wrought with him, and rich and glorious fruits were evident.

NEGRO CHRISTIANS.—I will state a remarkable circumstance, communicated by Captain Smith, who was long resident at Tripoli. He says that among the negro slaves, mostly of a vigorous handsome tribe, brought from the interior of Africa to Tripoli, there are many who call themselves Christians, though they are extremely ignorant, and strangers alike to circumcision and to the most ancient symbol of Christianity—the cross. One evening, just as a ship belonging to the pacha of Tripoli, bringing some of these slaves from Algiers, came to an anchor, the evening bell was rung in a vessel which lay at a distance. The negroes joyfully sprang up, called to their companions, embracing one another with transport, and exclaiming, "Campan! Campan!" This Latin or Italian word led the interpreter to inquire the cause of the general joy. He was informed by the slaves that in each of the negro towns of their native country there was an open place, where stood a building provided with a bell. This bell is rung morning and evening for prayers, after which the priest delivers an exhortation to the assembly. The people knew nothing of idols or images of saints in their temples, but they seemed to have a sort of holy communion. Where is the country of these black Christians situated?—*Present State of Christianity and of Missionary establishments, by F. Shoberi, 1823.*

Quarrels.—He that blows the coals in quarrel's he has nothing to do with, has no right to complain if the sparks fly in his face.

Five Reasons for not using Spirituous Liquors.—1. Because it poisons the blood and destroys the organs of digestion.

2. Because an enemy should be kept without the gate.

3. Because I am in health and need no medicine.

4. Because I have my senses and wish to keep them.

5. Because I have a soul to be saved or lost. To the man whose mind is untouched by all crany of the above reasons, a volume on the subject would be useless. He is unfitted for society; and the sooner he is in his grave the better—Better for society and for himself—For society—Because of his example—for himself—Because his future torment will be less.

POETRY.

LINES WRITTEN IN RICHMOND CHURCH-YARD,
YORKSHIRE.

"It is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."—*Matt. xxii. 4.*

ΜΕΤΗΝΚΙΣ it is good to be here;
If thou wilt let us build—but for whom?

Nor Elias nor Moses appear,
But the shadows of eve that encompass the gloom,
The abode of the dead, and the place of the tomb.

Shall we build to Ambition? oh, no!
Afrighted he shrinketh away;

For, see! they would fix him below,
In a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey!

To Beauty? ah, no!—he forgets
The charms which she yielded before—

Nor knows the foul worm that he frets
The skin which but yesterday fools could adore,
For the smoothness it held, or the tint which it wore.

Shall we build to the purple of Pride—
The trappings which dizen the proud?

Alas! they are all laid aside;
And here's neither dress nor adornment allow'd,
But the long winding-sheet and the fringe of the shroud!

To Riches? alas! 'tis in vain;
Who hid, in their turns have been hid;

The treasures are squander'd again;
And here in the grave are all metals forbid,
But the tinsel that shone on the dark coffin lid.

To the pleasures which Mirth can afford—
The revel, the laugh, and the jeer!

Ah! here is a plentiful board;
But the guests are all mute as their pitiful cheer,
And none but the worm is a reveller here.

Shall we build to Affection and Love?
Ah, no! they have wither'd and died,

Or fled with the spirit above;
Friends, brothers, and sisters, are laid side by side,
Yet none have saluted, and none have replied.

Unto Sorrows?—The dead cannot grieve;
Not a sob nor a sigh meets mine ear,

Which compassion itself could relieve!
Ah! sweetly they slumber, nor hope, love nor fear—
Peace, peace is the watch-word, the only one here!

Unto Death, to whom monarchs must bow?
Ah, no! for his empire is known,

And here there are trophies now!
Beneath the cold dead, and around the dark stone,
Are the signs of a sceptre that none may disown!

The first tabernacle to Hope we will build,
And look for the sleepers around us to rise:

The second to Faith, which ensures it fulfill'd;
And the third to the Lamb of the great sacrifice,
Who bequeath'd us them both when he rose to the skies!

*The above lines, amongst other poetical effusions, are from the pen of Herbert Knowles, of Canterbury. Though left unfinished, they may give some idea of the early excellence and superior abilities of this youth, which were sufficient to procure him, in an eminent degree, the favour of one of the most eminent poets of the present day (Southey); but the advantages of this friendly connexion he did not live to enjoy. H. K. died in the neighbourhood of Richmond, on the 17th of February 1817, at the early age of 19, deeply lamented by all who knew him.

HYMN FOR MARINEKS.

By Bishop Heber.

SAVE, LORD! OR WE PERISH.—*Matt. viii. 25.*
When through the torn sail the wild tempest is streaming,
When o'er the dark wave the red lightning is gleaming,
Nor hope lends a ray, the poor seaman to cherish,
We fly to our Maker: "save, Lord! or we perish."
Oh, Jesus! once rock'd on the breast of the billow,
Aroused by the shriek of despair from thy pillow,
Now seated in glory, the mariner cherish,
Who cries in his anguish, "save, Lord! or we perish."
And, oh! when the whirlwind of passion is raging,
When sin in our breasts his wild warfare is waging,
Then send down thy grace, thy redeemed to cherish,
Rebuke the destroyer, "save, Lord! or we perish."

MEDICAL.

THE CURE FOR STAMMERING.—An English surgeon, who remarks that his attention was called to the subject, while travelling in the United States, in 1826, has published a paper on the nature and cure of stammering. The position he assumes, in respect to the nature of stammering, is, that it is an attempt to speak while inhaling breath. Let the lungs be filled and the words spoken as the breath goes out, the pronunciation will be easy. Many obstinate stammerers are good singers, and pronounce well and rapidly through the medium of a tune. The reason is that all musical sounds are made while the breath is going out from the lungs. The stammerer, no doubt, has the power to cure himself; but he must not expect that the sturdy habit of speaking while the breath is drawing in convulsively, will be mastered in a day. The English physician recommends the following mode of cure:—

"From these premises, which I know to be correct, the method of cure will be easily understood. It consists in making the stammerer (if a child, for an adult can do it himself) take in a deep inspiration, and repeat with the whole force of the expiration, the different letters of the alphabet—numerals—monosyllables, one by one. This may be prefaced or not, by several hours practice of slow and deep breathing. As for the repetition of the monosyllabic pronunciation, it must be continued for hours, days, or weeks, according to the condition of the patient, such as his age, capacity, strength of lungs, or inveteracy of the impediment. The stammerer must not proceed to the utterance of polysyllables, during one expiration;—Then short sentences—and lastly long sentences; thus reversing, in fact, the evil habit, until, at length, a new habit is acquired and the cure effected. In some cases, this desirable object will be accomplished in a few hours; in others, it will require months. In general, a few days, or at most, weeks, will be sufficient."

DYSPEPSIA.—This prevalent, and in many cases, terrible disease, arising from a deranged state of the liver, is characterized by an inordinate acidity of the stomach, and until this be subdued, the process of emaciation goes on with a steady pace, bidding defiance to all the nostrums and palliatives so plentifully prescribed. Having been a severe sufferer, I feel it a duty to others in my case, to communicate a simple, safe, and effectual remedy for the morbid and acid state of the stomach alluded to. It is nothing more than a strong tea of wood soot, drank freely, cold, at the pleasure of the patient. Let the experiment be fully made, and if others experience the same happy result as myself, their testimony may be given to the public through the channel of your paper, and prove an extensive benefit to the Community.—*Daily Advertiser.*

A HINT TO THE LADIES.—Several instances have occurred of ladies reclaiming their husbands from intemperance, by putting a portion of Chambers' celebrated remedy in the bottle from which they were accustomed to take their libations. The following case of recent occurrence is an improvement upon the discovery, and ought to be inserted for the benefit of those whose husbands are addicted to the disgusting habit of chewing tobacco. An amateur of Gambault's having deposited a paper in his box, requested his wife to moisten it with spirits. This was a favor he was accustomed to ask of her, and she having previously furnished herself with Chambers' medicine, put it upon the tobacco in place of the spirits as he desired. The consequence was, one quid had the desired effect.—*Leroy Gazette.*

ANECDOTE OF DR. CHALMERS.—The visits of this extraordinary man to England are so ardently looked for, and the desire to hear him so general, that he has found it necessary to limit the number of times he will preach in any given place. To this, it is said, he strictly adheres, so that none can be offended, as the pulpits are named before his arrival, and all know that he will not go beyond his engagement. On one occasion, in the large town of M—, a committee from the Wesleyan Methodists, probably unacquainted with the doctor's invariable rule, waited upon him to solicit the favour of his preaching in one of their chapels. His answer was brief—I cannot now, but the next time I come, I will—adding with his characteristic energy—"For ye're the

mon, ye're the men. Repentance, faith, and holiness—ye go direct to the heart;—whereas to get to the heart of a Scotchman, you must go through a whole body of divinity." The above anecdote was related to me by one of the committee.

When the American Convention were framing their Constitution, Dr. Franklin asked them now it happened, that while 'groping as it were in the dark, to find political truth,' they had not once thought of humbly applying to the Father of lights to illuminate their understandings? "I have lived, Sir, (said he) a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an Empire can rise without his aid? We have been assured, Sir, in the sacred writings, that, "except the Lord build the house, they labour in vain that build it." I firmly believe this; and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little, partial, local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages." He then moved, that prayers should be performed in that assembly every morning before they proceeded to business.—"The Convention, except three persons, thought prayer unnecessary!" These words, and these notes of admiration, were written by Dr. Franklin himself.

INTEMPERANCE.—The Christian Almanack for the present year contains a long and spirited article on the cost of this prevailing vice, and in summing up the result, the author gives the following bill of charge.—Who, on a careful investigation of this frightful subject, will say that it is exaggerated!

The people of the United States,
To INTEMPERANCE, Dr.
To 56,000,000 gallons of spirits, at 50 cents per gallon, \$28,000,000
To 1,344,000,000 hours of time wasted by drunkards at 4 cents per hour, 53,760,000
To the support of 150,000 paupers, made so by intemperance, 7,500,000
To loss by depravity of 45,000 criminals, do. unknown, but immense
To the disgrace and misery of 100,000 persons, (relatives of drunkards,) incalculable
To the ruin of at least 30,000 and probably 40,000 souls annually, infinite! unspeakable!
To loss by premature death of 30,000 persons in the prime of life, 30,000,000
To losses from the carelessness and mismanagement of intemperate eamers, agents, &c. unknown, but very great
Certain pecuniary losses, (in round numbers,) 120,000,000

People seldom differ in their opinion of any object they view in the same light at the same time—it is when the light is obscured or withdrawn, and memory succeeds to vision, that a difference of sentiment, and contention about it, takes place.

[] THE ANNIVERSARY OF THE WESLEYAN MISSIONARY BRANCH SOCIETY for this City, will be held in the Wesleyan Chapel, on Monday evening next, the 9th inst.; the Chair to be taken at 7 o'clock. In connexion with this Anniversary, two Sermons will be delivered, and Collections made, to-morrow.

The communication of "A SUBSCRIBER," from Frederickton is received, and will appear in our next.

AGENTS FOR THIS PAPER.

Fredrickton,	Mr. WILLIAM TILL.
Chatham, Miramichi,	Mr. ROBERT MORROW.
Sussex Vale,	Rev. M. PICKLES.
Sackville,	Rev. S. BUSBY.
St. Andrews,	Mr. G. RUGGLES.
Magaquadvic,	Mr. THOMAS GUARD.

NOVA-SCOTIA.

Halifax,	Rev. Mr. CROSCOMBE.
Cumberland,	THOMAS ROACH, Esquire.
Newport,	Rev. R. H. CRANE.
Bridge Town,	Mr. A. HENDERSON.
Granville,	Rev. A. DESBRISSAY.
Yarmouth,	Mr. JOHN MURRAY.
Barrington,	W. SERGENT, Esquire.

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