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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, JANUARY 2, 1830.

NO. 50.

BIOGRAPHY.

COWPER.

Born at Berkhamstead, in Hertfordshire, A. D. 1731.

Man in society is like a flower
Blown in its native bed: 'tis there alone
His faculties, expanded in full bloom,
Shine out; there only reach their proper use.

TASK.

The amiable subject of this sketch, attained to the summit of poetical fame. To all who possess a taste for literature; who feel the softer emotions of humanity; and to the religious mind especially, the name of Cowper will be ever dear.

His constitution was remarkably delicate from his infancy, and his mind was so tender as to be easily depressed into melancholy. The rudiments of learning he received at market-street, Hertfordshire, and when nine years old, he was sent to Westminster school. The literary advantages acquired by him at that celebrated seminary, were purchased at the expense of his future peace. A public school affords free scope for the cruelty of the greater boys toward their helpless juniors, and Cowper's tender age and constitutional timidity, exposed him peculiarly to this species of oppression. It produced an indelible effect upon his mind through life, and it affords the clue by which his future circumstances are to be explained. Occasional symptoms of derangement, in his early youth, may apparently be ascribed to the same cause.*

Having remained at this school for nine years, and laid in a large stock of classical knowledge: at the age of eighteen he was articled to an eminent attorney; and three years afterwards, he entered as a student of law in the society of the Inner Temple. His genius and inclinations were no better adapted to this pursuit, than his acquired habits. While in the Temple, he renewed an intimacy with Messrs. Colman, Thornton, and Lloyd, who had been his school fellows, and contributed three papers to the "Connoisseur," conducted by the two former. Being nominated, by the interest of his family, to the lucrative posts of Reading Clerk and Clerk of private Committees, in the House of Lords, he conceived so great a dread of officiating before the assembled peers, that, notwithstanding the delay and danger to which it exposed his temporal prospects, he determined on relinquishing the appointment. He had now reached his thirty-first year, and having lost his father, from whom he inherited no adequate fortune—disappointed too of his earthly hopes, the conflict in his mind may be con-

* The natural cheerfulness of his temper, which at times was so awfully depressed by derangement, is pleasingly displayed in an humorous anecdote related by himself in a letter to a friend:—

On Monday morning last, Sam brought me word that there was a man in the kitchen who desired to speak with me. I ordered him in. A plain decent elderly figure, and its appearance, and being desired to sit, spoke as follows:—"Sir, I am clerk of the parish of all Saints, Northampton, brother of Mr. C. the upholsterer. It is customary for the person in my office to annex to a bill of mortality, which he publishes at Christmas, a copy of verses; you would do me a great favour, Sir, if you would furnish me with one." To this I replied, "Mr. C. you have several men of genius in your town; why have you not applied to some of them? There is a namesake of your's in particular, C. the Statuary, who every body knows is a first-rate maker of verses; he surely of all the world is the man for your purpose." "Alas! Sir, I have heretofore borrowed help from him, but he is a gentleman of so much reading, that the people of our town cannot understand him." I confessed to you, my dear Sir, that I felt all the force of the compliment implied in this speech, and was almost ready to answer, perhaps, my good friend, they may find me unimpeachable too for the same reason. But on asking him whether he had walked over Weston on purpose to implore the assistance of my muse, and on his replying in the affirmative, I felt my mortified vanity a little consoled, and pitying the poor man's distress, which appeared to be considerable, promised to supply him. The waggon has accordingly gone this day to Northampton, loaded in part with my effusions in the mortuary style. A fig for poets who write epigrams upon their equals: I have written one that serves two hundred persons."

ceived from the following verses addressed to one of his female relations:—

"O prone to pity, gen'rous and sincere,
Whose eye ne'er yet refus'd the wretch a tear;
Whose heart the real claim of friendship knows,
Nor thinks a lover's are but fancy'd woes;
See me—ere yet my destin'd course half done,
Cast forth a wand'rer on a wild unknown!
See me, neglected on the world's rude coast,
Each dear companion of my voyage lost!
Nor ask why clouds of sorrow shade my brow,
And ready tears wait only leave to flow:
Why all that soothes a heart, from anguish free,
All that delights the happy—purs with me!"

If these emphatic lines afforded a promise of the future excellency of Cowper's productions, they were equally predictive of his future distress. They breathe the same wounded spirit with many of his later pieces. The principal difference consists in the author's unacquaintance, at the former period, with the consolations of the gospel, and his knowledge of their worth, with a sense of their loss, at the latter. The breach was already made which nothing but the balm of salvation could heal. The season was at hand when that restorative became indispensably necessary.

In lieu of the more advantageous offices which he had relinquished, he accepted of the appointment of clerk of the journals in the House of Lords, hoping that his personal attendance would not be requisite, but this expectation also was frustrated, for an occasion soon occurred which rendered it absolutely necessary for the Clerk to appear at the bar of the house; which had such an effect upon his nerves, that he was obliged to resign the place. A morbid melancholy seized him; and it was found necessary to place him under the care of Dr. Cotton, who kept an asylum at St. Alban's, usually entitled the college. He remained there eighteen months: the latter part, however, of this period saw him not only in the possession of his restored faculties, but in the enjoyment of peace with God through our Lord Jesus Christ. But our limits will not admit the lengthened detail which, descriptive of this amiable man, is so desirable.

In 1765 he settled at Huntingdon, where he formed an acquaintance with a clergyman of the name of Unwin, in whose family he became an inmate. In the summer of 1767, Mr. Unwin was killed by a fall from his horse; on which Cowper, with Mrs. Unwin, on the invitation of Mr. Newton, retired from Huntingdon, and settled at Olney. Of this place Mr. Newton was curate. To a collection of Hymns published by that gentleman, our Poet contributed sixty eight, many of which are truly sublime.

The cordial esteem and filial affection which Cowper had at first entertained for Mrs. Unwin, gradually assumed the similitude of a conjugal attachment. They had no prospect of separation during life; and without a matrimonial union, so intimate a connexion was liable to malevolent aspersions. This union however, he proposed, and the time for accomplishing it was fixed, when, alas! his relapse into constitutional melancholy frustrated their design. It afforded an occasion of proving that Mrs. Unwin was worthy to have been the wife of Cowper. This relapse occurred in his forty-second year: & several years elapsed before he sufficiently recovered his spirits to employ his mind in composition.

In 1782, a volume of his poems appeared, which did not excite much attention; but the second volume in 1785, stamped his reputation as a first-rate poet, particularly by that exquisite piece, "The Task." Lady Austin, for whom the poet had a peculiar regard, being a great admirer of the sublime Milton, requested him to try his powers in blank verse; and on his asking her for a subject, she replied, "Oh, you can write upon any; let it be this SOFA." Thus originated one of the finest poems in our language. The same lady was also

the occasion of the popular ballad of "John Gilpin," which well known story she related to amuse Cowper in one of his gloomy moments; and it had such an effect upon him, that he turned it into verse.

Among the numerous books which Cowper read, in the long evenings of winter, was Pope's elegant version of Homer. His own familiar and accurate knowledge of the original, prompted him frequently to complain of the translator's deviations from his Author, and to express his wish that some person equal to the performance would produce a more exact version. Lady Austin naturally urged him to undertake it: and upon completing his "Tirocinium," which was designed to avert from the rising generation the evils he had observed at public schools, he began to translate the Iliad. The version is not so pleasing as that of Pope, but it is said to exhibit a more faithful picture of the original.

After the publication of his Homer he was solicited by a bookseller to prepare a splendid edition of Milton's Poetical Works, in which the Latin and Italian Poems were to be translated and Notes on the whole subjected by Cowper. Both these projects were frustrated, but a prose translation, executed by him, while correcting his Homer, was published in 1792, by Mr. Newton, who had requested it. About the time his attention was directed to the life and works of Milton, Mr. Hayley, to whose elegant account of Cowper's life the reader is referred, was engaged in a similar design, which brought about an intimacy between them, which continued till Cowper's death. It was in consequence of this connection, and increased infirmities, that our author suspended his exertions on Milton.

In 1794 he had the pleasure to receive from Earl Spencer (who was distantly related to Cowper) his Majesty's grant of a pension which Dr. Johnson and Mr. Gibbon had successively enjoyed. It was nominally £300 per annum, but the royal bounty only yielded pleasure to his friends, for he was now sunk into a state of complete dejection, from which he never fully emerged.*

In December, 1796, Mrs. Unwin died; but the condition of Cowper was such, that he seemed not to feel the loss of a person whom he had so long and sincerely loved. He continued, however, to write occasionally, and also finished a revival of his Homer, which has been printed since. Some short Latin and Greek poems he translated into English, and two of Gay's Fables into Latin verse. Another of Gay's Fables he attempted, but he only translated two lines, when at the close of January 1800, he was seized with dropsical symptoms, and on the 26th of April he expired.

On reviewing the faint outlines of this extraordinary genius, at the same time reflecting on his peculiar affliction, the reader, in Cowper's own beautiful lines, may exclaim:—

God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unathomable mines
Of never-fading skill,
He treasures up his bright designs,
And works his sovereign will.

* The following anecdote will give some idea of the terrors that sometimes afflicted the Poet.—During a visit to Lady Austin, at Clifton, Cowper appeared at table absorbed in gloomy reflection, when one of the Company, wishing to console him, said, "There can be no doubt, Mr. Cowper, that you will be happy." The Poet instantly seized a wine-glass, and dashing it on the floor, exclaimed "I shall be damned as sure as that glass is broke!" "The glass contained water, Sir." "There, Mr. Cowper," said his friend, "you see the glass is whole!"

ANNIVERSARY.

CHURCH MISSIONARY SOCIETY.

This society was formed in the year 1800, and has been the means of extending the principles of the Protestant Church throughout Europe, a great portion of the East

and West Indies, West Africa, North-West America and Australasia. A college at Islington, for the education of missionaries for foreign parts, is in progress of erection.]

29th Anniversary.—Tuesday May 5.

The Annual meeting of this institution was celebrated at Freemasons' Hall. At 11 o'clock the chair was taken by the President, Admiral Lord Gambier. A prayer was offered by the Secretary, and the Annual Reports of the Committee, and Treasurer (Mr. Thornton), immediately followed.

The report presented a very extended and encouraging view of the society's missions, the progress of which will be found sufficiently detailed in the speeches of the several speakers. The receipts of the year exceeded above eight thousand pounds those of any previous one. The gross total amounted to no less than 53,675*l.* 8*s.* of which sum 45,184*l.* 18*s.* 10*d.* had been received from Auxiliary societies, and 2,558*l.* were legacies, supposed to be contributions in aid of the known deficiency of the funds, and which could not be again calculated upon. Notwithstanding the great augmentation in the receipts, the expenditure having increased in a still larger proportion, being 55,000*l.* including an advance of 4,400*l.* to the institution building funds, for the completion of the works at Islington. The balance in hand was now only 1,800*l.*, leaving the society in a different condition to former years; it being usual to have a year's expenses in hand, whereas now there was only enough for two months.

The Bishop of Chester rose to move the first resolution for printing, ascribing the success of the society and the increase in its funds to the gracious Providence of God. "That part of the motion (said the Right Rev. Prelate) which states the large increase in the funds, I consider a matter of just congratulation; for though I agree with it, that we are not to place our trust in human means, still I know that they are necessary, and beyond that I know that the increase springs from motives the purest and most encouraging. The increase, my Lord, springs from an improved feeling in the country, and especially in the church, on the subject of missions. In truth, we may all, without going back many years, remember the change that has taken place in the public feeling, and recollect the time when the duty of giving the Gospel to others lay easy on our minds. We seemed to have forgotten that the injunction to preach and teach all nations was still unrepcaled. We were satisfied with performing our own duties in quiet; nay, the very word mission rather excited the idea of an enthusiasm that was more to be feared than followed. In this we remark the change that has taken place. I am delighted with it; and I aver, that great results must take place; and I also hope I am not too sanguine in supposing that it will be productive of the greatest service to our own Church. (Hear.) My reason for this here is, because I find that the missionary cause has always produced a benefit to all those that have engaged in it. When we look to districts and parishes, we know that the parochial clergy induce their flock to enter into these works; and we also find that when the flock becomes anxious to enlighten, and feels alive to the wants of others, they always become better themselves. Our mission is a Church mission, and we ought to increase our exertions in its favour as far as possible; and, indeed, as a means by increasing her extent, also to increase her permanency: for I believe it to be with her as with a tree, which, as it lifts its head, and spreads its branches to heaven, proportionably strikes its roots, and fixes them firmly in the ground below.

The Rev. Thomas Mortimer.—"Much as I rejoice at seconding such a motion as the present, still I am fearful of those commendations so often given at public meetings. I am jealous of knowing that our income has increased: we bless God for it. The committee tell it to us, but I say forget it; look not behind you at all, but go forward; for, my lord, when I think of our profession our prayers, and our hopes, I would compare them with our practice. We profess to have been brought by the blood of a dying Jesus; we acknowledge that this is not our home; we profess, all of us alike, whether peers or prelates, and however rich and great, that we are no more than poor pilgrims. But I say we are dead to the word of God, and I ask, how many do

the luxuries, the pomps, and the vanities of the world, keep back from the one thing needful? Then as to prayer, we pray that the holy Spirit may be shed over the world; we pray for conversions, and we send missions, but still we do not follow up these prayers. For I ask, why are there so few of our parish clergy who go and preach the Gospel? and I think, that when the love of God beams in them as it ought, they will strive with each other, and each will say, 'send me.' As to our hope in our dying pillow, when the world is fading from us, we rely for consolation on our Saviour. But now for our practice: I say the sum mentioned here is nothing to what it ought to be, if we felt as we ought: and though many may say, after I have concluded, you have done a great deal. I say you have done nothing compared to what you ought and what you should do. I am aware, that if we could have all the missionaries and funds we wanted, still all would be thrown away if we had not the blessing of the Lord. But I can never admit an argument of this kind as a cloak for my own covetousness. I never will let the man cry, who could give ten guineas as easily as he could give a farthing, nothing can be done without God."

Resolution put and carried.

The Rev. W. Jowett (Missionary of the Mediterranean) proposed the next resolution. He said, "It seems only like yesterday since I was before you, surrounded by peers and by prelates, although eight years have elapsed: but when our minds are deeply occupied, we may say of time as it is said of light, that it soon passeth away." The Reverend Gentlemen observed, that the difficulties attending the missionaries had been spoken of, but there was one omission in the description—the support they received from the prayers of the Church, which enabled them to triumph over all privations. "It may now (proceeded Mr. J.) be right that I should give a short statement of the work that is going on in the Mediterranean. With respect to Malta, one circumstance occurred when I was here eight years ago, which will, I trust be productive of the greatest blessings; I mean the labour I was then engaged in of printing the Gospel of St. John in the dialect of Malta. When I took it there, its diffusion was met by a resistance on the part of the hierarchy, a resistance so powerful, that I much doubted whether our direct success would be very great. I, however, persevered, and the success has been great indeed, as the beginning showed the natives our real object, and will, I hope, lead to translations of the whole Scriptures. I beg also to observe, that the time I spend in England now is not idle, as I am now printing a translation of the whole of the Gospels, into the Maltese language.

This is no longer an experiment, there is no doubt that this is a great opening, and there is now no question of our success. The opposition was great from the Maltese government, from the head of the Roman Catholic Church there, the Bishop of Malta. He is now of a very old age; and though I have not the honor to know him personally, I have good reason to believe that as he approaches the end of his days, his conscience is oppressed at the thought of what he has done in attempting to hinder the spread of the Gospel. Surely an instance like this ought to give us confidence that our work has the blessing of God. It may be looked upon as a special call, and perhaps not a solitary one; for I trust our prayers may be heard, and that the members of that church may have their hearts turned to the spreading, and not to the hindrance, of the Gospel. With respect to Greece, an interesting report has been read to you; but I confess that after the visits I have paid to that country, no report can meet the intense interest it excites in my mind. Greece has a peculiar hold upon our minds, and for what reason? It is not because she has been to us the origin of instruction and discipline; it is not that her orators and her poets have delighted and inspired us, nor is it the recollection that formerly she possessed the most eminent virtues.—for Athens and Corinth are now no more. The feeling evaporates, and even the thought that they gave us the Scriptures in their original tongue, does not come near enough to us at present. Neither are we excited by having witnessed a bravery in her struggles against oppression, worthy of her best days, and greater than could have been expected from her unhappy circumstances. No, none of these reasons weigh with us—none but this, that the Pro-

vidence of God has made the distress and the oppression of that country the great means of opening a wide door to the spread of the Gospel. This it is that excites our interest; and I do believe that nothing can do so much good, or indeed any good for Greece, except the benefit of missions, and the spread of Christian knowledge. It may be irregular for me to advert to it, but still it is upon my mind that there is something to be done that missionaries cannot do. I mean, that we might give the Greeks the benefit of valuable works, and that a Translation Committee would be an excellent institution the labours of which might be greatly facilitated through the missionaries now there; although I should at the same time wish that the two establishments continued independent of each other. The great work, however, after all, is to be done by the cross of Christ, and in saying this, I must allude to our missionary brother (Hartley). In Greece we preach as we can, and when we can—to ten—to five—to two—and even to one. The missionaries sit from morning unto evening, and every one is at liberty to come in, to converse, and if they will, to enter into controversy with us. The people do come; of course with different motives. But mark the effect. My brother Hartley is well known everywhere, and the young men are constantly with him. They have the spirit of enquiry natural to Greeks, and they exert it, as was done in Athens of old. He also has gone among the Jews, and he it was who poured the baptismal water on these Jews, of whom you have heard at Constantinople. Those Jews were denounced by their nation, and the Turkish governors were offered money to put them to death. My brother Hartley, like the Apostle, was, on their behalf, before kings and governors, to testify the truth, and a Turkish governor, to whom the Jews had offered money to put the converts to death, spoke thus to him:—"These Jews have offered me money to put these men to death, and they wish to do with me as they did when they tied down Pontius Pilate to crucify Jesus." This shows that the Turks are not ignorant of history, as is represented—for this Turk understood, as well as Pilate, that their enmity proceeded from envy. He did not put these persons to death, he sent them to prison—a horrible and a loathsome one, no doubt—where they lingered for fifteen months, and were then delivered by means unknown to any one; and one of them is now most anxious to become a missionary. There hangs upon this another point—that possibly the Jews may be most instrumental in preaching the Gospel to the Mahomedans themselves. This has ever been considered a delicate subject, not from the danger which it would draw upon us, but from that which they would incur. Any change of religion by a Mahomedan—such is their law—is punished with death by the edge of the sword. We have one instance, that of Athanasius, a Christian, who unfortunately, like several others, had become a Mahomedan. He, however, was struck with the enormity of his crime, went into a public court, threw down his turban, and renounced Islamism. The consequence was, that he was taken out to a plain near Smyrna; he was tortured for a long time, in a manner the most cruel, and at length his head was cut off by the sword of the executioner. Then the question may be asked, how is the Gospel to be preached to Mahomedans. But, I ask again, has it never been preached under circumstances even more dangerous! Nay, was it not in the first instance by the man who had once for a short period proved he was a coward, and did he not do so in Jerusalem, and when the spiritual and temporal powers both conspired against him. Let the Gospel then be wholly preached at Constantinople, and it will produce its blessed result. The reverend gentlemen went on to observe, that before he left the subject of the Mediterranean, he would solicit the attention of the meeting to a few weeks he spent in Jerusalem. He regretted to say, that in all his missionary labours, he never spent such uncomfortable days as those he spent there.

The city was, in fact, borne down by an oppression and a tyranny such as could not be described. It answered to the description given of it by the prophet Jeremiah: 'This is, indeed, a city to be visited; there is holy oppression in the midst of her.' The insolent Turk was in possession of it, who suffered the city to go to ruin, while he drew from it a miserable supply to pamper his insignificant

grandeur. There was seen the pining Jew, exhibiting in his person and appearance the most vivid comment on the curses heaped upon him in the book of Deuteronomy. Then there were Christians in the city, having had time to live, but they were morally dead. What were they doing? Not certainly the errand of their Lord and Master. They prided themselves on possession of what they called the holy places and the holy sepulchre. If he had not remembered that his duty might have called him to give a description of the place on his return to his country, he would never have appeared in a place which was defiled by the grossest superstition. The church of the Holy Sepulchre was open to all on certain festivals; upon other occasions it was to be seen for about eight shillings. Having (in company with a friend) paid the entrance fee, they expected to make their visit in silence. But that satisfaction was denied them. It was immediately known about the city, that the English Christians were to visit the church. Accordingly when they arrived there they found the place crowded with persons, who, in the language of their faith, were 'doing' certain devotions. They were going round touching certain places—the stone of unction, the spot where Joseph of Arimetha stood, and the exact place where Adam's skull was found by Constantine the Great; and their surprise was great when they saw we did not follow their example. He should always be unwilling to wound the feelings of any one, more especially of one sincere in his error; but in the Church of the Holy Sepulchre, there was no union, nothing in fact but disunion. There was the chapel of the Greeks, the chapel of the Latins, the Nestorians, the Copts, the Armenians, and the Abyssinians; and the Turk who sat at the door with the pipe in his mouth, smiled in tranquil scorn while he knew that he must be paid his price. These Christians came to purchase their safety, by these superstitious observances, and the consequence was, that there was nothing but discord and strife among them, instead of being an example to Mahomedans and Jews. Before sitting down (said the Rev. Gentleman), let me gratify myself by recalling the time, my lord, when, fifteen years ago, at the house in Salisbury-square, you dismissed me to commence my labours. Within this period I have seen Protestant missions spring up everywhere, and around me. Eight years ago there were only six missions, twelve months ago there were thirty. (Hear.) But there is this peculiarity in the character of missionary bodies, that the more you have the more you require. When the last report was presented, there were missionary representatives for seven Protestant societies; there are now representatives for eight. There is the Church Missionary Society, the London, the Wesleyan, the Berlin, and the American; and, within the last two months, the Episcopal Missionary Society of America: these make six; but, besides these, there is the British and Foreign Bible Society, and the Society for promoting Christianity among the Jews. All these different bodies live together in the utmost harmony, and all unite in forwarding the one great work of truth and love. If the God of peace and love have blessed us, may he also bless our friends and supporters at home. We have continued for fifteen years to experience the benefits and the guidance of their counsel; and I trust every succeeding year will bring a new proof of unanimity and godly peace. Then may I expect that God will bless our undertakings." (Much applause.) The Rev. Gentlemen sat down with seconding the resolution as above, which was adopted by the meeting.

[TO BE CONTINUED.]

COMMUNICATION.

MR. McLEOD.—Should the enclosed meet your approbation, you will much oblige me by inserting it.—As I am a subscriber to several Religious Publications, I will occasionally send you some selections, which if you should think fit you can insert in your very valuable Religious Paper.

Your's, &c.

A CHRISTIAN.

WHAT THE NEW TESTAMENT CAN DO!

Some time ago there was a pious widow, living in the northern part of Scotland, on whom, in con-

sequence of the loss she had sustained, devolved the sole care of a wretched family consisting of seven daughters and one son. It was her chief anxiety to train up her children in those virtuous and religious habits which are friendly to the present happiness, and the immortal welfare of many. Her efforts were crowned with the best success, so far as the female branches of her family were concerned. But, alas! her boy proved ungrateful for her care; and her only son, her darling, perhaps her idol, became her scourge and her cross. He loved worldly company, and worldly pleasure; till, having reduced his circumstances, it became necessary that he should go to sea. When his mother took her leave of him she gave him a New Testament, inscribed with his name and her own, solemnly and tenderly entreating that he would keep the book, and read it for her sake. He was borne far away upon the bosom of the trackless deep, and year after year elapsed, without any tidings of her boy. She occasionally visited parts of the island, remote from her own residence and particularly the metropolis; and in whatever company she was cast, she made it a point to inquire for the ship in which her son sailed, if perhaps she might hear any tidings of the beloved object, who was always uppermost in her thoughts. On one occasion she accidentally met, in a party in London, a sea captain, of whom she made her accustomed inquiry. He informed her that he knew the vessel and that she had been wrecked; that he also knew a youth of the name of Charles—; and added, perhaps with too little reserve and caution, that he was so depraved and profligate a lad, that it were a good thing if he, and all like him, were at the bottom. Pierced to her inmost soul, the unhappy mother withdrew from the house, as soon as she could sufficiently compose her agitated feelings; and resolved in future upon a strict retirement, in which she might at once indulge, and hide her hopeless grief. "I shall go down to the grave," was her language, "mourning for my son." She fixed her residence at one of the sea-ports on the northern coast. After the lapse of some years, a half-naked sailor knocked at her door, to ask relief. The sight of a sailor was always interesting to her, and never failed to awaken recollections and emotions, better imagined than described. She heard his tale. He had seen great perils in two deep,—had been several times wrecked; but said he had never been left so dreadfully destitute as he was some years back, when himself, and "a fine young gentleman, were the only individuals, of a whole ship's crew, that were saved.—We were cast upon a desert island, where, after seven days and nights, I closed his eyes. Poor fellow! I never shall forget it." And here the tears stole down his weather-beaten cheeks. "He read day and night in a little book which he said his mother gave him, and which was the only thing he saved. It was his companion every moment; he wept for his sins, he prayed, he kissed the book, he talked of nothing but this book and his mother; and at the last he gave it to me, with many thanks for my poor services. 'There, Jack,' said he, 'take his book, and keep it and read it, and may God bless you—it's all I've got.' And then he clasped my hand, and died in peace." "Is all this true?" said the trembling, astonished mother. "Yes, madam, every word of it." And then, drawing from his ragged jacket a little book, much battered and time-worn, he held it up, exclaiming, "and here's the very book too." She seized the Testament, described her own hand-writing, and beheld the name of her son, coupled with her own on the covers. She gazed, she read, she wept, she rejoiced. She seemed to hear a voice which said, "Behold thy son liveth." Amidst her conflicting emotions, she was ready to exclaim, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." "Will you part with that book my honest fellow?" said the mother, anxious now to possess the precious relic. "No, madam," was the answer, "not for any money,—not for all the world. He gave it me with his dying hand. I have more than once lost my all since I got it, without losing this treasure, the value of which, I hope, I have learned for myself; and I will never part with it till I part with the breath out of my body."

NEW-YEAR'S EVE.

"Time rolls his ceaseless course, the race of you"
"Who danced our infancy upon their knee,"
"And told our marvelling Boyhood legend store,"

"Of the strange ventures happ'd by land or sea,"
"How are they blotted from the things that be."

They are gone like the "year that's awa"—and are buried in that Chaos of oblivion, from which our busy memories sometimes recall them, like phantoms of the imagination, by a melancholy retrospection.

Another year has sped its rapid course, and in an hour will take its everlasting leave, while thoughtless mortals hail its successor with convivial joys, un mindful of the death of its Progenitor.—The Sun may rise upon the varied cares of men, but this midnight moon will witness the varied frailties of the votaries of pleasure, pouring unhallowed libations upon suicidal Altars, while the sufferings of the poor, commemorate their Anniversary, and the tears of the widow and the cryings of the orphan, are heard in the house of woe.—But there are some, who, had they lived in devoted Gomorrah, would have saved that city—they mourn the year that is gone as a blessing lost, and implore the protection of Providence for the coming year.—When we indulge in the contemplation of the past, there is a rush upon the remembrance, which brings with it a painful pleasure, for who can revert to his years of "marvelling Boyhood," and recall his youthful scenes, and unsuspecting and youthful associates, with their anticipated joys without emotions of pleasure alloyed with pain. The time was—and its foot stepped lightly upon flowrets, while its sands like diamonds sparkled as they fell—our friends once were!—But how many of them now, are "blotted from the things that be"—Our hopes were also! But we have long since found them blasted in their buddings, and those which escaped the early mildew of mortality, have like exposed exotics attained a sickly growth.—So evanescent is time, and so fugitive are all of its productions.

In early life, we viewed the world through a pleasing but deceptive medium—we were ignorant of real cares and were unwilling to foretaste them. But ere forty years have whirled their rapid flight, the veil is removed, and we confess the futility of all sublunary happiness.—"men are "but children of a larger growth"—In early life we hung our stockings for a new-years gift, and pleased with a rattle, felt rich in the possession of it—in older childhood we hung our hopes upon the pleasures of the world, and are warned by its smiles, and withered by its poutings—the delusions of early life were pleasing but the disappointments of our riper years are painful—the former revisit the memory as playful dreams, cheering it like a sunbeam upon the waters; the latter like the sickly visions of a dis-temperated constitution, contort the recollection with the oppression of the deadly night-mare—for where is the man, who can say that his very best estate was not a dream, and that when he has been aroused from it, he has not awoken to the conviction of a life of disappointment.—My children hung their stockings on my chimney-piece, an innocent offering to its annual visitor St. Nicholas—but soon the delusion will lose a charm, altho' the truth discovers a fond Parent the kind Donor. I did so too some twenty years now gone, when well do remember the merriment of my new-year's eve—the huge back log, and the blazing fire, its social circle, and the choicest cake, and choicest cider—and the gay round of pleasing trifles, which cheered the parting, and welcomed the coming year—but those days of light enjoyment now are gone—my pleasing pictures of the then future have been vain still, and my intercourse with the world has proved its insincerity, and the mockery of friendship—and now another year has fled—"Time rolls his ceaseless course," and rolls its giddy tenants, wave after wave, into the silent mansion of the tomb where a few more revolutions of this gay season without the appliance of disease or accident, must roll me also, chap-fall'n! a new-years gift for worms, until my disjointed skeleton is dishumed and kicked about by some unthinking gravo digger to make room for a fresh victim of mortality to re-banquet the crawling Sarcophagors of a burying-ground.

Is it for this we waste in riot the fleeting moments of the passing year, because it hurries us onward to this loathsome consummation, or do we bid it a long and eternal adieu in hopes that its cares will vanish with it—the year has gone.—But its cares remain to accumulate with those of another and eventful season.

31st December, 1829.

THE JOURNAL.

CHRISTIAN GUARDIAN.

We have much pleasure in acknowledging the receipt of the three first numbers of the *Christian Guardian*, a Religious Paper, commenced on the 21st November last, at York in Upper Canada.—“This paper is published for the Methodist Episcopal Church, in Upper Canada, the profits of which will be applied to the support of superannuated, or worn out Preachers, of that denomination in Canada, and of the widows and orphans of those who have died in the work; and to the general spread of the Gospel.” It is edited by the Rev. E. Ryerson, and F. Metcalf. The tendency of the selections which the numbers we have seen contain, and the intelligence and the christian candour and charity manifest in the opening Address, afford good grounds to expect, that it will be both a harbinger and a means of doing good, and that it will be a valuable auxiliary to ministerial labours. It is to be hoped that it will receive that measure of support which will render it efficient to the end for which it was established.

The following is an extract from the opening Address:—

“The present is a most eventful period to the religious and civil interests of this interesting and important portion of the British Empire. The nature of our depending relations—the principles of our foreign intercourse—the complexion of our internal regulations—and the aspect of our literary and religious institutions, are about taking the hue of a permanent character; and a few years will probably rank this Colony among those improved and happy portions of the earth, whose wilderness has blossomed—whose desert has become a fruitful field—whose literary institutions have imparted the gracious boon of knowledge to the cottages of the poor as well as to the mansions of the great, and whose religious privileges have left Ephraim without any cause to envy Judah & Judah without power to vex Ephraim; or they may behold its interests sacrificed to folly, cupidity and ambition—its cultivated fields and wilderness—its halls of learning the depositories of bigotry—and its inhabitants in a state of morbid excitement, or of national lethargy and ignorance. We think it requires but an ordinary sagacity to see, that there is a moment on which hang the destinies of this Colony, and that this august moment is not far from the present. Under the influence of this conviction, no lover of his country, no private christian, no christian minister, can look with unconcern upon passing transactions, nor with indifference upon future results. Impressed with reflections like these, and with the responsibility which they involve, it is with trembling embarrassment we come before the public in our present capacity; and nothing but a sense of duty to the country that gave us birth—to the Government that has protected and fostered us from our infancy—to the religion in which we profess to believe—to the church to which we have the privilege of belonging, and to the ministry that has called us to arduous employment, would have induced us, to subject ourselves to the anxiety, labour, and responsibility, of conducting a public Journal, that was intended, in every instance and on every occasion, to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's; a journal that might be the repository only of “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report.”

We are aware that our motives have been variously appreciated, and that our opinions, have assumed as great a variety of characters as the mediums through which they have been prophetically viewed; whether of candour or prejudice, of friendship or animosity. It now becomes our duty to our patrons and to the public, to speak for ourselves—to express our own opinions, and to let the tree be known by its fruits. The former we have done in the character of our selected articles for the present number, and to do the latter, requires time as well as opportunity.

It may however, be proper for us to add, that while

others are regulating the affairs of the state—& while others are, by research, argument and enterprise, labouring to advance our commercial interests abroad and to enlarge our internal resources, at home—while others are studying to render our harvests abundant, our civil-Government firm and our laws perfect, we consider it our duty and feel it to be our vocation, to devote our limited resources, talents and influence, to the high and holy interests of morality and religion—to the spiritual welfare of immortal and redeemed man. Not that we would have it understood, that the interests of Christianity are disconnected from prudential considerations, nay, it comprehends, it enables them. Godliness is profitable unto all things—it has the promise of the life that now is, as well as of that which is to come. Nor should it be inferred that we either think or speak lightly of dignities—or undervalue civil regulations. To do this would be to abandon the principles as well as the precepts of Christianity. Civil Government itself, we believe, is based upon principles of Christian morality; and, to the binding obligations of social compact, in every properly constituted Government,—such as ours—is added the authoritative voice of Divine Revelation. Therefore, to “resist the power, is to resist the ordinance of God.” And—in the language of a great man—“to abjure our God”—as was the case in the French Revolution—“is the next step to beholding the King.” But it should be recollected—and we avail ourselves of this occasion to make the remark, as it may be improper to introduce it at another time, while the Bible gives the magistrate authority, it also teaches the use he should make of that authority; it tells him what he ought to be, and what he ought to do; that he should be a “minister of God,” and that he should rule “in the fear of God.” The same Bible that gives the magistrate his authority, limits it by saying, he is to be a “minister of God—for Good.” On the other hand, while the Bible tells the subject, that he should obey magistrates, and that even the exceptionableness of their moral deportment would not justify his disobedience, it also tells him that his obedience has limits. The same Spirit of God, that dictated St. Paul to say, “be subject unto the higher powers, not only for wrath but for conscience sake,” also dictated to him to maintain his rights as a Roman and even to demand the concession of the magistrate when he acted contrary to the Law. (Acts xvi. 37.)—From these brief and hasty observations two inferences follow. 1. That the civil authorities, are derived from God, and every Christian is bound to obey them, 2. That the rights peculiar to a subject are also secured by the Supreme Being, and every Christian is at liberty to maintain them. In the economy of divine wisdom these both harmonise; and the limits of the one, and the bounds of the others can as easily be distinguished, as righteousness and unrighteousness.”

(From the Royal Gazette.)

KING'S COLLEGE, NEW-BRUNSWICK.

At a meeting of the Council held on Monday, December 21st.

PRESENT,

His Honor the President, and Commander-in-Chief
Chancellor of the University,

His Honor the Chief Justice,

The Rev. E. Jacob, D. D. Vice President,

The Rev. J. Somerville, L. L. D. } Professors.

The Rev. G. M. Cawley, A. M. }

G. F. Street, Esquire, Clerk of the Council.

The Terminal Examination of the Students took place. They were examined in the Greek Testament, the Classical Authors read during the Term's Logic, Mathematics, and Metaphysics. The Chancellor in the name of the Council expressed his great satisfaction at the progress which the Students had made; and at the exemplary regularity with which they appeared from the Vice President's report (almost without an exception) to have conformed to the Rules established in the College.

The examination of the Pupils in the Collegiate Grammar School (the Rev G. Cowell, Head Master; Mr. J. Holbrook, English Master,) was afterwards held. The Senior Classes were examined in the Classical Authors lately read, particular attention being paid to their grammatical knowledge; the Junior

in English Reading and Grammar, and Geography; their Books of Writing and Arithmetic were also inspected. With the result of this examination likewise the Chancellor declared his high gratification, in which the Council unanimously concurred.

At the same meeting of the Council it was resolved, that, Sir Howard Douglas the Lieutenant-Governor having in conjunction with the Legislature of the Province founded a Gold Medal, as an annual Prize for the College, His Excellency be requested to allow a Silver Medal to be struck from the same die as a prize for the School. This prize, together with the usual presents of Books, is intended to be awarded at the Midsummer Examination.

The Christmas Vacation commenced with the close of the Examination. The School will re-assemble on Monday the 4th of January. And the College Lent Term opens on Thursday Jan. 14th.

TO THE PUBLIC.

The Editor of the Royal Gazette of New-Brunswick has the honour to announce that on the first Tuesday of 1830, a NEW SERIES of that publication will commence.

The Editor himself is new; the proficiency in the art of Communicating intelligence made by numerous surrounding Journalists call for improvement; the recent establishment of an University at Fredericton, with other auspicious signs, indicate an advance in the literary character of the Province;—these are the causes and reasons of the change—“*melior hinc nascitur ordo.*”

The alteration will almost amount to a revolution. Already has the Editor removed to a new Office; other Types are provided; the Paper will be of a better description; and the Gazette itself will assume a superior Form—expanding from the cramped and awkward Quarto to the majestic dimensions of the Royal Folio.

Every exertion will be made to procure a new supply of valuable and interesting Matter. The best Papers of England, British America and the United States will be obtained by the earliest and safest conveyance; Agencies will be established in various districts of the Province; Communications from intelligent and respectable sources will be received with due attention;—by such means the Editor trusts that he shall be enabled to render his Paper much more worthy of the patronage which it enjoys.

A new and more commodious Arrangement of articles is contemplated. The body of the Paper will be regularly divided according to the quarters of the globe, and subdivided according to the countries and places, to which the several paragraphs may have relation. EUROPE will take the lead, and of it ENGLAND—unquestionably the leading country; ASIA comes next, in which INDIA claims our first regard, AFRICA succeeds in our map, with EGYPT apparently rising once more into political importance; AMERICA, where every one will primarily look to the UNITED STATES, conducts us home:—for the Colonies of North America we consider and shall treat as ENGLAND ON THIS SIDE THE SEA, to them in general we shall consequently pay almost as much regard as to the Province in which our particular lot is cast.

Our Domestic Intelligence will comprise, in addition to the Official Announcements of which we have the honor to be the accredited heralds, authentic information respecting PUBLIC MEASURES, LEGISLATIVE and JUDICIAL PROCEEDINGS, and the progress of education in King's College and the subordinate Schools of the Province. We shall also usually introduce observations, in the shape of what are called “Leading Articles,” in which we shall endeavour to give a right direction to the minds of our readers in all matters of great importance; more especially those which relate to Religion, Morals, and the Prosperity of British America—the three principal objects of our incessant solicitude.

A great defect is observable in most public journals. They appeal sometimes to certain political opinions; at other times to the natural feelings, and not unfrequently (alas) even to the corrupt affections of our nature; but seldom are they found to refer to any fixed standard of duty. It will be our aim to avoid this defect. A newspaper is essentially a record of passing events; and we shall endeavour, while the events are passing, and thus awaken a lively and eager attention, to make such reflections on them as may lead our readers to refer to the rule of eternal rectitude. But that our purpose may be clearly understood, we will now state the principles on which such reflections will be founded.

1.—Our first principle then is a Supreme Regard to the mind and will of God, as revealed in the Sacred Volume, and more particularly in the records of Christianity. This revelation alone can we admit as incontrovertible authority in religious and moral questions. This shall be our *primum mobile*; this our *ultima ratio*. We dare not countenance any thing which may oppose it; we feel ourselves bound by the most solemn consideration to support and recommend it by all fit and practicable means.

2.—We consider Christianity as a system adopted by Infinite Wisdom to the various forms of civil Society; but we hold that every man who calls himself a Christian is under a strict obligation to act as such in whatever station he may find himself placed. Hence we maintain the propriety of Kings protecting and encouraging the Christian religion, of a National Church, and of Legislative provision for its support. We are however the cordial friends of unlimited toleration, and would treat the various denominations of the religious world with true Christian charity and brotherly love.

3.—Civil Government we consider as actually Constitutional; the more congruous indeed with the ordinance of

God, and with the essential nature of human Society, the more it retains of the paternal character, in which it had its first and happiest existence; but now, after the many changes which States and Empires have undergone, necessarily dependent for its form and organization on the consent of the *potential* majority in every place. We see therefore no enemies to any well-regulated monarchy, aristocracy, or democracy. But we esteem the happily-blended Constitution of England, (in which her Colonies participate) as a peculiar privilege, and would strenuously uphold and defend it—and our own connection with it—against all assailants, foreign or domestic.

4.—Our final maxim is, "While we have time, let us do good unto all men." We heartily desire that the benefits derivable from a pure religion, equal laws, and a well-balanced government, may be enjoyed by all ranks and orders of men, at home and abroad, in the East and in the West; and we embrace with enlarged affection the numerous measures for these benevolent objects which are the glory of our Country and our age.

The Editor will say no more by way of bespeaking a favourable attention to the New Series of the Royal Gazette, except to give the public one assurance. Its principles include a sacred and reverential regard to truth. He may mistake; he may be ignorant; but he will not attempt to persuade others of any thing which he does not himself believe.—*Royal Gazette.*

LITERATURE.

LIBRARY OF ENTERTAINING KNOWLEDGE.
VOL. I.—PART I.

The Pursuit of Knowledge under Difficulties; Illustrated by Anecdotes.

This is an admirable Part of the agreeable and instructive work which bears the above designation. To all who thirst after valuable knowledge, and know the labour and difficulties to be encountered in its acquisition, we recommend this Treatise as one that will introduce them to an almost universal acquaintance with the illustrious spirits who have preceded them in the divine though toilsome path, and who have left behind them their bright examples to interest the sympathies and sustain the ardour of succeeding generations. When we mention that the work biographically illustrates the progress, in the pursuit of knowledge, of the following host of distinguished characters.—Newton, Galileo, Torricelli, Pascal, Prince Rupert, Montgolfier, Pythagoras, Archimedes, Leibnitz, Heyne, Epictetus, Protagoras, Cleanthes, Haüy, Wincleman, Arnigio, Duval, Bandinelli, Scaliger, Protogenes, Baudoun, Gelli, Metastasio, Haydn, Opie, Parni, Prideaux, Saunders, Linnæus, Lomonosoff, Ben Johnson, the Milners, John Hunter, Cillini, Q. Matsys, Ibbetson, Kent Towne, Kirby, Schiavoni, Hogarth, Sharpe, Thow, Caslow, Cromwell, Sir W. Jones, Cato the Censor, Alfred, Molière, Valerianus, Vondel, Pilot, Paveon, Ogilby,—with treble the number of others equally distinguished, whom we feel averse to occupy the reader's time with recapitulating;—when we mention that the work biographically illustrates the progress in the pursuit of knowledge of such multitudes of such great men as these, it certainly cannot fail to be allowed that our recommendation of it is amply justified. There also runs through it a fine vein of reflective observation worthy of the best days of didactic philosophy, and calculated to operate as a powerful moral tonic on the reader.—On this account alone, even setting aside its great amount of information, is it extremely valuable.—As a specimen of its style and manner, and also as describing in a great measure its object, we copy the following delightful extract relative to the subject of "Self Education":—

"To return, however, for a moment, to the topic of the happy application of common facts to philosophical purposes. This subject is the more worth our attention, as it opens a field of invention and discovery, to which all men have, in one sense equal access; although it is only that mind which has been rightly prepared, by previous knowledge and reflection, which is in a condition to profit by the opportunity. Another example which may be given, is that of the famous Prince Rupert's supposed discovery of the mode of engraving called mezzotinto, which is said to have been suggested to him by observing a soldier one morning rubbing off from the barrel of his musket the rust which it had contracted from being exposed to the night dew. The Prince perceived, on examination, that the dew had left on the surface of the steel a collection of very minute holes, so as to form the resemblance of a dark engraving, parts of which had been here and there already rubbed away by the soldier. He, immediately conceived the idea that it would be practicable to find a way of covering a plate of copper in the

same manner with little holes, which being inked and laid upon paper, would undoubtedly produce a black impression; while, by scraping away, in different degrees, such parts of the surface as might be required, the paper would be left white wherever there were no holes. Pursuing this thought, he at last, after a variety of experiments, invented a species of steel roller, covered with points, or salient teeth, which being pressed against the copper-plate, indented it in the manner he wished; and then the roughness thus occasioned had only to be scraped down, where necessary, in order to produce any gradation of shade that might be desired."

"The celebrated modern invention of the balloon is said to have had an origin still more simple. According to some authorities, the idea was first suggested to Stephen Montgolfier, one of the two brothers to whom we owe the contrivance, by the waving of a linen shirt, which was hanging before the fire, in the warm and ascending air. Others tell us, that it was his brother Joseph who first thought of it on perceiving the smoke ascending his chimney one day, during the memorable siege of Gibraltar, as he was sitting alone, and musing on the possibility of penetrating into the place, to which his attention had been called at the moment by a picture of it on which he had accidentally cast his eyes. It is known, however, that the two brothers had, before this studied & made themselves familiar with Priestly's work on the different kinds of air; and it is even said that Stephen had conceived the idea of navigating the heavens, by the employment of a gas lighter than common atmospheric air, on his way home from Montpellier, where he had purchased that book. Newton, too, is well known to have been indebted for the first hint of certain of his great optical discoveries to the child's amusement of blowing bubbles out of soap; and as Dr. Pemberton has ingeniously observed, in his account of that great man's philosophy, "it is suitably to this mode of thinking that he has, in his *Observations on Daniel*, made a very curious as well as useful remark, that our Saviour's precepts were all occasioned by some ordinary circumstance of things then especially before him."

"Such is the way in which out of a very little matter has not unfrequently grown a large produce of philosophy. Originally, all human knowledge was nothing more than the knowledge of a comparatively small number of such simple facts, as those from which Galileo deduced the use of the pendulum for the measurement of time, and Newton the explanation of the heavens. All the rest of our knowledge, and these first rudiments of it also, a succession of individuals have gradually discovered in separate portions, by their own efforts, and without having any teacher to instruct them. In other words, every thing that is actually known has been found out and learned by some person or other, without the aid of an instructor. This is the first consideration for all those who aspire, in the present day, to be their own instructors in any branch of science or literature. Furnished as society now is, in all its departments, with accommodations in aid of intellectual exertions, such as, in some respects, even the highest station and the greatest wealth in former times could not command, it may be safely asserted, that hardly any unassisted student can have at present difficulties to encounter, equal to those which have been a thousand times already triumphantly overcome by others. Above all, books, and especially elementary books, have, in our days, been multiplied to an extent that puts them within the reach almost of the poorest student; and, books, after all, are, at least to the more mature understanding, and in regard to such subjects as they are fitted to explain, the best teachers. He who can read, and is possessed of a good elementary treatise on the science he wishes to learn, hardly, in truth, needs a master. With only this assistance, and sometimes with hardly this, some of the greatest scholars and philosophers that ever appeared have formed themselves, as the following pages will show.

• Virtue, the engraver, and others, assign this invention to Prince Rupert, and describe the accidental discovery as above. But some writers state that mezzotinto scraping was the invention of Lieut. Col. de Slegens; that he thus engraved the portrait of the Landgravin of Hesse, in 1643; and that Prince Rupert learnt the art of him, and carried it into England, where he much improved it. See Heinicke, *Idee des Estampes*, p. 208.

And let him who, smitten by the love of knowledge, may yet conceive himself to be on any account unfortunately circumstanced for the business of mental cultivation, bethink him how often the eager student has triumphed over a host of impediments, much more formidable in all probability than any by which he is surrounded. Want of leisure, want of instructors, want of books, poverty, ill health, imprisonment, uncongenial or distracting occupations, the opposing example, the discouragement of friends or relatives, the depressing consideration that the better part of life was already spent and gone,—these have all, separately or in various combinations, exerted their influence either to check the pursuit of knowledge, or to prevent the very desire of it from springing up,—but they exerted this influence in vain. Here then is enough both of encouragement and of direction for all. To the illustrious vanquishers of fortune, whose triumphs we are about to record, we would point as guides for all who, similarly circumstanced, may aspire to follow in the same honourable path. Their lives are lessons that cannot be read without profit; nor are they lessons for the perusal of one class of society only. All, even those who are seemingly the most happily situated for the cultivation of their minds, may derive a stimulus from such anecdotes. No situation, in truth, is altogether without its unfavourable influences. If there be not poverty to crush, there may be wealth and ease to relax the spirit. He who is left to educate himself in every thing, may have many difficulties to struggle with; but he who is saved every struggle, is perhaps still more unfortunate.

If one mind be in danger of starving for want of books, another may be surfeited by too many. If, again, a laborious occupation leave to some but little time for study, there are temptations, it should be remembered, attendant upon rank and affluence, which are to the full as hard to escape from as any occupation. If, however, there be any one who stands free, or comparatively free, from every kind of impediment to the cultivation of his intellectual faculties, surely he must peruse with peculiar interest the account of what the love of knowledge has achieved in circumstances so opposite to his own. Certain, at least, it is, that such achievements produce a most powerful call upon his exertions in the pursuit of science and literature, that his acquisitions may be in some degree commensurate to his advantages. Finally, for all who love to read of bold and successful adventure, and to follow daring ambition in its career to greatness, it cannot but be interesting to contemplate the exploits of some of the most enterprising spirits of our race,—the adventurers, namely, of the world of intellect, whose ambition, while it has soared as high, and performed feats as brilliant as any other, never excites in us an interest dangerous to feel, nor holds up to us an example criminal to follow; because its conquests have been a blessing, and not a curse, to humanity."

TEMPERANCE.

At a Meeting which recently was held, at Columbia, S. C. to promote the cause of Temperance,—the following sentiments on the subject of entire abstinence from spirituous liquor, were advanced, and the succeeding Resolutions were passed.

Dr. Moultrie of Charleston, says:—

"I know of no enemy to domestic bliss comparable to this. Its most dangerous feature is its apparent innocence at first. I consider the peace of no family secure so long as the use of distilled spirits is the popular drink of the community. All are interested in its exclusion, if not for themselves, at least for those, perhaps, they do not know so well as themselves. But where is the individual at all given to its use, who can venture to predict his entire immunity from its dangers? Who that has ever been subdued by it, can from his own experience recall the moment when he became its slave? Who that is now wretched in his captivity, is half conscious of his chains and misery? Who knows where to stop—where in his own case the line of demarkation is drawn—or is willing to accept the opinion of another—or sure it will be given in time, were duty or friendship to urge to its deliverance? Were it not that the moderate use of it by the temperate is tolerated in society, the vice of intemperance

would be unknown. The evil therefore lies with them. They are the corrupters of the morals, and the destroyers of the peace and prosperity of the community. The proximate cause of drunkenness is temperance. The instigators of Intemperance are the sober, who for the gratification of a minute, pay a bounty to vice. The temptors to the sin are those who use it in moderation. It subsists upon the temperate. Its victims are among them. They cause it, they support it, they subscribe to it, privately, publicly, by compact, and by personal contribution. The remedy must, therefore, be applied to the evil. The efforts of your society, it appears to me, ought to be aimed at them. And he shall truly deserve to wear the civic wreath, who shall be so fortunate as to point out the means, by which the temperate in the land can be brought to a final, if not a simultaneous determination to relinquish the use of it."

Resolved, That in the opinion of this meeting, ardent spirits are wholly unnecessary in any climate, or under any circumstances, to the preservation of health.

Resolved, That their habitual use, even in moderation, especially in our warm climate, invariably induces a deterioration of the constitution, and a pre-disposition to disease, which renders the system more susceptible of contagion, and more easily acted on by other exciting causes, thus producing indirectly a large proportion of the deaths and diseases in our country.

Resolved, That even a moderate use of ardent spirits, renders most diseases more difficult of medical treatment, and increases their fatality, even in cases unconnected in their origin with such vice.

Resolved, That intemperance, or the excessive use of ardent spirits, is the direct and certain cause of many of the most distressing maladies that destroy the human race, & indirectly produces almost every disease with which man is afflicted.

Resolved, That its moral influence is still more disastrous, producing most of the vices and crimes which disgrace our country, and render our people wretched.

Resolved, That it wastes the means of our citizens, leading to most of the insolvencies, the poverty, and pauperism of our state.

Resolved, That it is most destructive of the morals, the subordination and usefulness of our slave population, rendering them at the same time discontented and wretched.

Resolved, That these are evils, in a great measure beyond the control of legislation, and can find their remedy only in a reformed state of public sentiment.

Resolved, That among the various means of producing this reformation, Temperance Societies are like to be the most efficient.

Resolved, That the great danger of the temperate use of ardent spirits, arises from its apparent innocency at first, but ultimately leading to excessive ruinous indulgence.

Resolved, That intemperance is the direct and almost inevitable consequence of the habitual moderate use of spirits, and therefore that entire abstinence can alone protect from its danger, or promise any hopes of success in preventing or reforming the pernicious habits which has brought upon our country such various and complicated evils.

Resolved, Therefore, that this meeting will proceed to form a Society, on the principle of entire abstinence from the use of ardent spirits.

MISSIONARY INTELLIGENCE.

[From the N. Y. Commercial Advertiser Nov. 20.]

Swiss Missionaries to Liberia.—Agreeably to public notice, a meeting was held in the Methodist church in John street, on Monday evening. It was a pleasant sight on this occasion, to see assembled in the pulpit and around it, clergymen of all the protestant denominations in this city. About 7 o'clock the Rev. Dr. Milnor, of St George's Church, rose, and stated the object of the meeting, and introduced Messrs. Sessing, Graner, Buhner and Dietschy, the Missionaries from Switzerland. The Rev. Mr. Somers, of the South Baptist Church, addressed the throne of Grace, after which the Rev. Mr. Van Vleck, pastor of the Moravian Church, read a gratifying account of the rise, progress, and present condition of the Society at Basle which had sent out the interesting strangers then present. After the devastating wars which were terminated in 1816 some of the inhabitants of Basle, feeling a sense of gratitude for their deliverance

from the danger which had surrounded them, determined to form a society for the education of pious young men for the ministry, to be employed in Missionary labors. Hence the rise of that excellent institution, which under the fostering care of the Rev. Mr. Blumhart, has now seventy young men preparing for foreign missions. They have already a mission among the Tartars in Persia; one in Asia; and one in the Gold Coast, in Western Africa. About two years ago, the Basle institution sent five Missionaries to Liberia, among whom was Mr. Sessing, one of the gentlemen then present. Their stay in Africa was short, in consequence of the death of one and the severe illness of another, whom Mr. S. accompanied back to his native country—they are now going out in the hope, that, understanding the nature of the climate better, and under the guidance of Providence they may be the means of doing some good to the degraded natives, and be useful to the American emigrants who are settled at Liberia.

Mr. Sessing, who speaks the English Language imperfectly, addressed the meeting; and in behalf of himself and his brethren, thanked the assembly for the christian sympathy which had been manifested for them.

The Rev. Mr. McIlvane, of St. Ann's Church, Brooklyn, the Rev. Doctor. Cox, of the Presbyterian Church, and the Rev. Mr. Luckey, of the Methodist Episcopal Church, severally addressed the meeting, after which the services of the evening were closed by the Rev. Dr. Matthews of the Reformed Dutch Church.

MALTA.

Missionary & Printing Establishments.—Mr. Jowett of the Church of England Missionary Society, has a press here under his direction. Rev. Mr. Scheffenz, of Germany, is his assistant. A young gentleman of the same country assists in overseeing the business department.—Mr. Jowett has about five men and boys in his printing-office and bindery, besides the principal, who is also a German.—This press commenced operation in 1824. The average amount of labour done at this office is about one thousand copies in a day: equal to twelve thousand pages of duodecimo Tracts. Belonging to this establishment are fonts of Arabic, Greek, and Italian types. One or two other kinds are expected. At this press have been printed one Greek book of about three hundred pages. 8vo; a Maltese Grammar of about one hundred and fifty; several smaller books; and a variety of Tracts in the various language.—*N.*

GENERAL INTELLIGENCE.

LONDON, NOVEMBER 9.

We see with great concern that Mr. O'Connell is opening a new chapter of agitation, whose object does not even pretend to be a redress of grievances, in the pursuit of which there is any chance that enlightened and public spirited men would join him; but on the contrary, that he throws out a lure to resolutionists and incendiaries, by holding up as an attainable benefit for Ireland, a violation of that solemn compact with Great Britain, which every subject of both Islands, who either comprehends or feels for their common interest, will maintain with his life and fortune.

A Limerick Paper states that Mr. O'Connell proceeds immediately to take up his residence in Dublin, for the purpose of trying the Union Question effectively before the Public.

The four Persons lately convicted of Conspiracy at Cork, have been rerieved.

A London Paper states that the Revenue for the month ending the 5th November, presented an increase of half a million, compared with the corresponding period of last year. The statements respecting the Trade and Manufactures of the Kingdom are contradictory.

A Paris Paper (the Constitutionnel) says, "Greece, which is destined to form a Confederate Government, is to be ruled by a Sovereign Prince. Each of the four Great Powers present their Candidate. France proposes for the throne of Leonidas the Prince of Lucca, son of the King of Etruria, in whose veins Spanish blood flows; Great Britain sets up Prince Leopold of Saxe Cobourg; Austria presents the Prince of Hesse Homberg, and Russia the son of the Ex-King of Sweden. As to the Title the Candidate will assume, this is said to be left to the Aulic Chancery of Austria."

Russia, it is reported, has reduced the terms of the Treaty of Adrianople, both as it regards the a-

mount of the indemnities, or the periods at which they are to be paid by the Porte.

The Governments of France and Rome have recognised Don Miguel as King of Portugal.

Seventy-five French Vessels were at anchor in the Port of Alexandria Sept. 27, waiting for cargoes of Cotton, Indigo and Saffron, from the interior.

Parliament was to meet the first week in February.

A London paper of 28th Oct. says, by accounts from Paris yesterday, we learn that the treaty between France and Hayti had been ratified, and that the Independence of the latter was entirely acknowledged, and a commercial intercourse established upon principles of perfect reciprocity.

HALIFAX, DECEMBER 23.

ANOTHER MURDER.—We learn that a deliberate and cruel murder has been perpetrated in the neighborhood of Windsor, by some person or persons unknown. It appears that Mr. Thomas M. Rudolph, who has been acting in the capacity of Deputy Sheriff, was sent to a place called Rainy Cove, to warn some persons off disputed lands. He was subsequently found in a Brook, with marks of blows about the right ear, and the prints of fingers upon the throat; and it is supposed that the barbarous deed was consummated by holding the victim under water. Three persons, named Skaling, Wilcox and Mills, were arrested on the spot, and subsequently two others—a younger Skaling, and a man named Speering. Investigations are going on, and hopes are entertained that the crime will be brought home to the perpetrators.

QUEBEC, December 7, 1829.

The navigation of the river at this port, was closed by ice on Saturday last, the 5th instant, the thermometer having fallen that morning a little below zero. No square rigged vessel winters in the port. Sufficient snow has now fallen to make good winter roads: and on Wednesday a new line of stages will be despatched for Montreal by Mr. Gauvin. Mr. Cady will continue the old line.—Such modes of conveyance of passengers and parcels are much wanted. The price to Montreal for each person, with baggage, is ten dollars, and the time taken two days.—*Old Q Gaz.*

WELLAND CANAL.—The celebration of the opening of the Welland canal. &c. did not take place on the 24th, as noticed in the Journal of the week before last. Owing to the inclemency of the weather, and the severe frosts experienced for a few days previous, the attendance of several distinguished personages from a distance would have been very inconvenient, and the passage of the vessels some what difficult and unpleasant; and it was, consequently, deemed inexpedient to proceed. Some difficulty was also experienced in obtaining a schooner of a suitable description, at this late season of the year. The canal, however, now contains a full head of water, upon every level throughout, and it pours over the waster air here, in abundance. Esquires Keefer's famous new large stone grist-mill, at the head of the locks, 3 or 4 miles above this, has commenced operation, and is doing good business. We understand it is in contemplation by several gentlemen, to tow a vessel thro' the locks in the course of a few days; but the grand celebration will not take place till next spring.—*Canal Intelligencer.*

Mr. William Hamilton Meritt has been appointed collector of the customs at Port Dalhousie, (the mouth of the Canal.)

The principal Chief of the Sault St. Louis Indians, of St. Regis, a few miles above Montreal, arrived at Quebec on Thursday, accompanied by his nephew, (another Chief) and an interpreter, on their way to London, to claim the other half of their Seignior of St. Regis, which they have been refused. They have taken their passage in the ship Montreal, which sailed for Liverpool a few days ago.

It is understood that Kotska one of the Chiefs of the Huron village at Jorette, near Quebec, will also take his passage for England, and that the deputation is empowered by the tribes in both Provinces, to make complaints of the diminution of their Government supplies of guns and ammunition, clothing, &c. and to claim lands.—*Quebec Star.*

QUEBEC, December 14.

It gives us pleasure to see that a Meeting has been called in Montreal for the 18th inst., to devise means in aid of establishing a steam communication between Quebec and Halifax. We are persuaded a line of steam boats in that trade would afford profitable pecuniary investment, and much increase the business and intercourse with our sister provinces. As means for communicating intelligence, the passage being regularly performed in from 6 to 8 days, it would be attended with benefit; with the regular Post-Office packets and a mercantile line to Halifax, it would divert a great portion of the very large sums now paid to the United States for postage and passage. It is astonishing that such an undertaking has not long ago been accomplished. If the Volantia steam packets were to go into operation, there can be no doubt that a boat to Quebec would give the whole trade in postage and passage to British interests, by which it ought to be enjoyed.

In addition to the bequest of £100 made to the British and Canadian School in St. Roc (not at St. John's gate, as stated by mistake) the late Mr. Stott bequeathed £100 to the Wesleyan Chapel, £100 to the Wesleyan School in Quebec, and £100 to the Wesleyan Chapel in the Township of New Ireland.—(Mercury.)

EXTRACTS

From the Fourth Annual Report of the Board of Managers of the Boston Prison Discipline Society.

CONTINUED.

This Society, without thwarting the purposes of justice, calls into action the sympathetic and compassionate feelings of man towards his fellow.—Were it not for some such operation as this, it might not only be unfelt but unknown, that there are in the United States about 300 lunatics, 500 youth and children, 1000 females, 10,000 of all classes, in prison at the same time; and in the lapse of a single year, about 125 criminals, and 75,000 debtors, committed to prison. Much more would it be unfelt and unknown, how friendless are these lunatics in prison; how miserable their condition; how incurable they become, if they do not soon die, in consequence of their dreadful malady, when aggravated by imprisonment. Even with the operations of this Society, we know not how much time must elapse, before this wretched class of prisoners will excite so much commiseration as to cause other provision to be made for them. Five hundred youth and children too, might have remained for ages, in the old penitentiaries, subject to the brutal passions of old offenders, and no houses of refuge for juvenile delinquents have been provided for them, except for the publicity which has been given to the facts in regard to the unutterable abominations to which they have been exposed. 1000 females, also, among whom are daughters once promising, wives with husbands and children living, and mothers with infant children in their arms, might have remained in prison, and may still remain there a long time, before it shall be felt generally that female commiseration, prayer and corresponding effort, can find scope for its ever active spirit within the walls of prisons. This would not be because the same heart which was first at the sepulchre of Him, who was anointed to preach liberty to the captive, does not remain on earth; but because it has been so extensively unknown that there were so many females in prison. And 10,000 persons of all classes might have remained in prison, and every year 125,000 criminals, and 75,000 debtors might be committed to prison, and still this might remain a subject so unimportant, and uninteresting, as not to excite the commiseration of the public, were no publicity to be given to the facts concerning it. We believe therefore, that this Society, without thwarting the purposes of justice, calls into action, to some extent, the sympathetic and compassionate feelings of man towards his fellow.

Thus it appears that the indirect influence of the Society may have been or may be of some use to the world.

THE PHYSICIAN OF THE CONNECTICUT STATE PRISON REPORTS,

That uncommon health has prevailed in the institution during the past year. Not a death has occurred within that period; and only one since the prison was first tenanted in June, 1827.

This degree of healthfulness and exemption from fatality is, it is presumed, unexampled in the history of prisons.

In Europe, one death in 30 or 35 is considered common healthiness.

Auburn prison, with 570 convicts, has lost but nine the past year.

The Connecticut prison, with an average of 120 convicts, has had but one death in nearly two years, and not one for sixteen months. These facts speak well for these institutions. No other prisons have ever been so healthy. This may be ascribed to the three following causes, principally, viz.

1st. Regular and uniform diet, and strict temperance of the prisoners.

2d. Thorough ventilation, and uniform temperature of the shops and night rooms.

3d. Constant and regular employment during the day.

DIET.—In the Connecticut prison, the food and drink of the convicts are the same as last year; and, with little variation, the same throughout the year. The diet established by the directors, on opening the institution, is found not only to be wholesome and sufficiently nutritious, but generally very satisfactory to the prisoners. In health, no prisoner is allowed any other drink than water. Coffee, tea, milk, and other proper food and drink, are furnished to the sick and indisposed. The opinion which has so long and so extensively prevailed, that spirituous liquors could not be suddenly abandoned with safety, has, in the experience of this institution, been completely refuted.

Of the 106 convicts committed to this prison since its establishment, 90 have acknowledged themselves to have been intemperate, or are known to have been so. Some of these were veteran drinkers; and one, in addition to spirits, had for 17 years used large quantities of opium. These prisoners were deprived of spirits at once without a substitute. Those individuals in whom the habit was long confirmed, suffered a temporary loss of appetite and almost overwhelming anguish for the want of their accustomed stimulus, which seemed, for the time, to supersede every other evil connected with their confinement. But by attentive watching, the use of coffee and nutritious and wholesome diet, the appetite was soon improved, and after a while greatly increased—the craving for spirits gradually subsided; and after some time had elapsed, they acknowledged an improvement in their feelings, increase of bodily strength and vigor of mind. These facts are important; and it is hoped will have an influence in correcting a very general mistake that is prevailing, that the peculiar diseases of drunkards are liable to come on suddenly, if spirits be suddenly abandoned. With this erroneous impression many have resorted to substitutes and preventives, which only changed the stimulus without removing the habit.

VENTILATION.—In addition to the former expedients for ventilation, a furnace has been constructed for the double object of regulating the temperature of the prison, and still more important purpose of forcing a constant supply of pure air into the great Hall.

EMPLOYMENT.—The subject of employment was adverted to in the Report of last year, and also in the report of the directors. Another year's experience has confirmed all our former opinions on the subject, and satisfied us of the importance of labor both to health and discipline.

EXTRACTS FROM THE FOURTH REPORT OF THE MANAGERS OF THE HOUSE OF REFUGE IN NEW-YORK.

Previously to the establishment of the house of refuge, there were more than five hundred young persons annually committed, in the city of New-York, either as criminals or vagrants. Now the officers of justice do not find that number, of these descriptions; so that the effects of the institution are not only felt by those who are committed to its care, but the community at large feels its benign influence in the diminution of crime.

If there could, at this time, be a question as to the humanity and justice of the institution, the condition of the objects of its care, previously to and after they are received into the house of refuge, might be exhibited.—It has happened that when one has been questioned as to his former course of life, and asked how he obtained means of subsistence, he has answered, 'by begging and stealing,' with apparently as little consciousness that he was making a dis-

graceful confession, as if he had said that he had found a support from some honest employment.

In almost every case—we do not say in all cases—the discipline of the institution works a reformation. The moral faculties are awakened, the thoughts of the young offender are turned, often with regret, upon his past life, and he is led to resolve on a better course.—The transition is of a being from a life of want, ignorance, idleness, corruption, and hopelessness, to the enjoyments in the refuge of comfort, to the relief which is afforded to the mind, by constant and useful employment, to the knowledge of good and evil, to the hope of obtaining an honest living, and to the consolations of religion.

It is worthy of remark, that several of those who appeared the most depraved, when they came into the refuge, and for some time afterward appeared incorrigible, have subsequently given the best hope of their entire reformation.

Since the establishment was opened, on the first of January, 1825, to the commencement of the present year, five hundred and twenty-seven subjects have been received; of these, two hundred and seventy-five have been bound out, and of the latter only twenty-two have been returned on account of their having given dissatisfaction to those to whom they were apprenticed.

In several instances reformed youths, after an absence, which they were conscious they had advantageously employed, have presented themselves to greet those to whom they were indebted, with filial affection, and with full hearts to express their gratitude.

It will be seen, that though the managers chiefly rely on a system of moral discipline, yet, moderate corporeal chastisement is not prohibited.—It rarely happens, but there are some natures who can be made to feel only through their corporeal senses; and the managers have not been willing to suffer these to be sacrificed to notions of ultra-humanity, which would abolish all punishments.

The introduction of the supervision of a committee of ladies, for the female department, is an improvement, the benefits of which are constantly felt.

There have been in the house of refuge, during the last year, including those who were left there the preceding year, three hundred and thirty-seven boys and girls, of whom one hundred and forty-eight have been bound out, and one hundred and sixty-one remained at the close of the year.

It is to be regretted that this report cannot be closed without adverting to a subject which is very far from affording any grounds of satisfaction: it is the state of the funds and the revenue of the institution.—This establishment must be considered as an integral part of the penitentiary system which has been adopted by the State; it may be said to be the foundation on which the whole superstructure rests; and there can be no more reason to believe that the Legislature will withhold from it an adequate support, than there is to believe that they will abandon the principles of a penal code, which marks the advancement of mankind in knowledge, civilization, and humanity.

The managers, while on this subject, beg leave to present some extracts from a report of a committee of the Senate, which introduced the law of 1826.

The committee say, "There is hardly a child who will be condemned to the house of refuge, who, if left to the course which will bring him there, would not finally become a charge to the State as a convict.—One person, in particular, who is now confined in the prison at Auburn, was first convicted when he was only ten years old, and has since, at different times, been twenty-eight years a convict, supported by the State at an expense of not less than two thousand dollars.

"Since the house of refuge was opened," continues the same report, "the number of children who have been brought to the bar of the criminal courts in New York, has lessened in the proportion of four to one."

In conclusion, the managers have only to say, that they desire nothing more than the moderate means necessary to support the institution; and, relying on the disposition which has been heretofore manifested by the Legislature, to support an establishment which, the managers believe, was justly characterized by the late Governor, as "the best penitentiary institution ever devised by the wit, and established by the beneficence of man."

POETRY.

HYMN FOR THE NEW YEAR.

Come, let us anew, Our journey pursue,
Roll round with the year,
And never stand still till the Master appear!
His adorable Will, Let us gladly fulfil,
And our talents improve,
By the patience of hope, and the labour of love.
Our life is a dream, Our time as a stream
Glides swiftly away;
And the fugitive moment refuses to stay.
The arrow is flown, The moment is gone;
'Tis the millennial year
Rushes on to our view, and eternity's here.
O that each in the day Of his coming may say,
"I have fought my way through;
I have finish'd the work thou didst give me to do."
O that each from his Lord May receive the
glad word,
"Well and faithfully done!
Enter into my joy, and sit down on my throne."
WAZLEY.

LIFE.

BY MISS EMILY TAYLOR.

"What is the gift of life!"
Speak thou, in young existence telling;
To thee it is a glorious, god-like thing;
Love, hope, and fancy lead the joyous way;
Ambition kindles up her living ray.
There is a path of light mark'd out for thee,
A thornless path, and there thy way shall be:
A thousand spirits by thy side shall fall:
But thou shalt live, and look beyond them all:
Yes, life indeed may seem a joyous thing.

"What is the gift of life!"
To thee, subdu'd and taught by wisdom's voice,
Wisdom of stern necessity, not choice!
Whose cup of joy is ebbing out in haste,
Who loth no fountain to supply the waste;
Whose spirit, like some traveller gazing round
On broken columns in the desert ground,
Sees but sad traces on a lonely scene,
Of what life was, and what it might have been;
Oh! is not life a sad and solemn thing!

"What is the gift of life!"
To him who trends with heav'n's instructed eye
'Tis the first dawning of eternity;
The future heaven just dawning on the sight;
The glimmering of a still increasing light;
His cheering scenes foresteats of heav'nly joy,
Its storms and tempests sent to purify;
Oh! is not life a bright inspiring thing!

"What is the gift of life!"
To him, whose soul thro' this tempestuous road
Hath past, and found its home, its heav'n, its God!
Who sees the boundless page of knowledge spread,
And years, as boundless, rolling o'er his head;
No cloud to darken the celestial light;
No sin to sully, and no grief to blight;
Is not that better life a glorious thing!

MISCELLANY.

THE CHURCH.—There has been no period of our history in which the intended measures of the Cabinet have been more studiously kept secret than at the present moment; and consequently, at no time were the rumours of projected innovations to be received with greater caution. Among these rumours no one has been in more positively insisted on, nor repeated in more various quarters, than that which states a determination to modify, in some way not precisely explained, the present Ecclesiastical Establishment in the ensuing Session of Parliament. We do not pretend to know on what foundation this generally received assertion rests, and are consequently ignorant of the amount of credit to which it is entitled—but of one fact we are perfectly certain, and that is this:—most official inquiries are going on in Ireland, to ascertain exactly the annual amount of income, and the probability of the higher orders of the Church Protestants. We have heard that this very salutary measure is likely to excite considerable dissatisfaction, and that various subterfuges will be resorted to for the purpose of rendering it incomplete and inaccurate; but we hope and trust

that it will be followed up in a proper spirit, and that any attempt at mystification on the part of an incumbent will be promptly and vigorously met and defeated.—*Morning Chronicle.*

The New-York Daily Advertiser gives the following advice:—"It is now the season of the year, when fires are necessarily in universal use, and as instances have already occurred in which the lives of persons have been destroyed by their clothes taking fire, we take the liberty to recommend to parents and nurses, the constant exercise of the strictest watchfulness on this subject. The universal use of cotton stuffs for dresses, for grown persons as well as children, exposes them to far greater hazard from fire, than would be the case if they were those of a less combustible material. Cotton is almost as dangerous as gunpowder. Multitudes of lives are lost by carelessness without regard to this peculiar exposure. No young child should be left alone in a room where there is a fire, or a candle for one minute. Who can answer for the judgment or discretion of such a child? Certainly not the parent or the nurse, who could manifest so little of both as to risk it in such a situation. Let it be remembered that death caused by fire, is the most excruciating of all forms in which that calamity appears. And every parent, or nurse, who should by inattention or from mistaken confidence, contribute to the destruction of a child's life in this mode, would be the subject of severe remorse, as well as deep affliction, for the remainder of her life. It is very desirable that children should not wear any cotton garment in the winter; and that, under all circumstances, they should be watched with the strictest care, nor never be left alone in a situation where they may be exposed to fire for a moment—for a moment is enough to cause the calamity.

Cautions to Mothers.—Avoid the use of tight bandages for your infants, especially round the body, for fear of producing fits, obstructions in the bowels, or a slow decay.

Avoid giving them Godfrey's Cordial, Daffy's Elixir, Dalby's Carminative, Bateman's Drops, or any other warm auodyne, for fear of producing fits, fever, or palsy, a common consequence of quick medicines indiscriminately given.

Avoid giving them any quick medicine, for fear of bringing on decline, or sudden death.—*Journal of Health.*

What good can a little boy do?

A Teacher, who wished that every boy in his class should possess the Word of God, asked one of his class whether or not he had a Bible.

The boy answered,—"No, 'Teacher; not yet. But I'm paying in every week, and shall soon have it now; and then I shall pay in for one for my grandmother, and after that one for my father?"

"What!" said the Teacher, "get a Bible for your grandmother before your father?"

"Yes," replied the boy, "for grandmother can read, and father cannot yet, but I teach him every night when he comes home from work!"

"Is he willing you should teach him?" asked the Teacher.

"O yes," said the boy; "he is never so well pleased as when I am teaching him; and I hope that, when I have got him a Bible, he will be able to read a chapter."

"This boy is about twelve years of age, and his father a coachman; therefore the boy is not able to instruct him every night. Query. Would this boy have possessed a Bible, if the opportunity of depositing a penny every sabbath were denied him?"
Sabbath School Magazine.

Coffee from Acorns.—The coffee made from roasted acorns, is now, it seems, becoming very general in Germany. Some of the German papers state that persons debilitated stomachs have been able to take this coffee when they could digest no other preparation; and that after long use have recovered the tone of the stomach, and acquired considerable *em bon point*. There is nothing new in this discovery, however, for among the lower orders in many parts of Portugal, where the sweet acorn grows abundantly, they are used for bread and coffee; although they are not considered very wholesome as an article of food, and are taken solely on account of their cheapness. They are a

powerful astringent; and in cases where Peruvian bark is recommended are said to be employed in Germany with good effect in the way of coffee.

Letters from Carthage of 12th Nov. state that the differences between Colombia and Peru, were all adjusted, and Bolivar would return to Bogota on the 12th. A letter from Lagunera of the 18th Nov. mentions that Bolivar had expressed a desire to leave that Country for Europe. This is supposed to be a movement on his part, to procure a crown for his head.

MARRIED.

On Sunday last, in St. Andrew's Church, by the Rev. Dr. Burns, Mr. John DALTON, to Miss MARGARET JANE ALAN.

At Picton, (Nova-Scotia.) on the 7th inst. by George Smith, Esquire, WILLIAM MILNE, Proprietor of the Colonial Patriot, to ELIZA, daughter of J. W. Harris, Esquire.

At Windsor, on the 25th ult. Mrs. Mary Sardinia.

DIED.

On Thursday morning, the 8th October, a little before eight o'clock, at his house, in King street, the Right Rev. Patrick Kelly, D. D., Roman Catholic Bishop of Waterford and Lismore. The immediate occasion of his death was an inflammation of the lungs, occasioned by a heavy cold which he took on Wednesday week at the funeral of a parishioner, Mr. Edmund Croft, of the Quay.—Dr. Kelly was born at Kilkenny, in April, 1770. After receiving his classical education at the Catholic Seminary of Kilkenny, he went in 1797, to St. Patrick's College at Leuven, in which having completed the ordinary course of theological and philosophical studies he was appointed Professor of Philosophy. Having occupied that Chair for two years, he returned to his native diocese of Ossory in the year 1804; in obedience to the positive commands of his Bishop. He then spent seven years on the mission as Curate, chiefly at Inistigue and the Roca. In 1811, he was selected to be Professor of Logic & Natural Philosophy in the Diocesan Seminary of Ossory, and afterwards became President of Birrighfield College, near Kilkenny. On the 21st Oct. 1820, the Bishop of Waterford, happened to die at Rome 1st October, 1821. It is understood to be the prerogative of the Holy See to nominate to all vacancies occasioned by the deaths which occur at Rome. It seldom, however, exercises this prerogative expressly; an amicable interference is preferred. Accordingly, a letter was written, 2d October, 1821, to the Vicar-General of Waterford, the Very Rev. Dr. Garrett Connolly, intimating a desire of having Dr. Kelly postulated for. The intimation was complied with. In June, 1822, Dr. Kelly received his bull of translation to this diocese, and he arrived in Ireland in July, 1822.—*W. Mirror.*

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