

NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

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CHRISTIAN REGISTER.

In our last number we acknowledged the receipt of the Christian Register, and pledged ourselves to lay before our readers, from time to time, the substance of its contents, so as to "give them a condensed view of the wide field of benevolence occupied by the wise and the good of all denominations." Upon examining the Register more particularly, we find that it does not as we then expected contain all the speeches delivered at the London Anniversaries; and that several of those speeches which are given, are abridged and condensed. The probability therefore is, that some of our Readers, who have access to other means of information, will through such channels find the speeches delivered at the Anniversary of the particular Society, with which they are more intimately connected, reported in a more ample manner. We however consider the design to be excellent, and the execution as well as could fairly be expected in the first attempt. It is probable that the speeches were abridged for the purpose of confining the work within the limits of a certain number of pages, and by keeping the price within the compass of all readers, it was intended that the most extensive circulation might be secured, and consequently universal interest on behalf of those institutions be excited. This will no doubt answer a valuable purpose, and the probability is, that on the next occasion the conductors will enlarge their plan and make their information more complete.

The table of Missionary stations and Missionaries on page 53, is not so complete and satisfactory as might be expected, considering the information and documents to which the compilers might have had access. In the list of Missionaries for New Brunswick, the names of both the Clergymen officiating in this city are omitted, and in Nova Scotia, the Wesleyan Missionaries are entirely overlooked. In other quarters the names of Missionaries are continued, who had deceased some years since. In the general statement of Receipts and Disbursements, &c., on page 64 the number of Missionaries employed by most of the Societies is not stated, and although we are not certain that in all cases the numbers could be obtained, yet we know that in some of the cases omitted, they could have been ascertained from authentic documents.

As however, we have no doubt, that the deficiencies we have noticed, and perhaps others which we have overlooked, will be supplied in subsequent numbers, we consider the undertaking as praiseworthy, and the work itself as a valuable acquisition to the religious world generally; as it will in small compass, & to all classes, give a condensed view of what has hitherto been scattered in various periodicals, and consequently difficult to be obtained.

The following introduction to the work will best explain, the spirit and the views with which it was undertaken.

"Although there are many publications devoted to the interests of particular Societies and Institutions, and some that embrace cursorily the objects of several, we are not aware of the existence of any periodical, comprehensive enough in plan, or catholic enough in principle, to combine in one view the proceedings of all those Societies that tend to the advancement of Christian knowledge and the promotion of education. To remedy so manifest a deficiency in this most important branch of information, it is proposed to publish yearly, the *Christian Register, or Annual Record of the several Religious Metropolitan Meetings held for the Promotion of*

Christianity, and the Diffusion of Education; which will be found adapted to all classes and denominations of readers: for, however men may differ upon minor points of doctrine or government, all Christians are united in the charities of their creeds. There is nothing distinctive in the grand obligations of faith; *there* the separations of opinion are forgotten, and differences blended into co-operation and harmony. It is not surprising that in an age like the present, numerous Societies should be established with a view to impart (either immediately or remotely) a moral and religious tone to that avidity for knowledge which confessedly exists. Accordingly, we find that England presents many Institutions of this description (each having its nucleus in the metropolis), which, in the influence they exercise, and the benefits they bestow, exceed the most sanguine belief of their individual supporters. To concentrate their several labours into a cheap and simple record, will, therefore, mainly assist in the formation of a juster appreciation of their character and resources, and in the spreading to all parts of the world full tidings of their whole operations. It may not, therefore, be out of place to state, that the business of each Society in the Metropolis has some peculiar claim to the notice of the Public; impressed with those feelings, we now present an accurate Report of the proceedings at the Meetings held this spring; a condensed view of each Institution, with their receipts and expenditures; the various Missions of all denominations will be noticed, with the names (where attainable) and number of Missionaries attached to each; and an abstract of all monies collected in London for disseminating the Gospel, either at home or abroad. The peculiar and extraordinary size of the *ATLAS Steam-press* has induced the Proprietors of the *Christian Register* to employ it for the present extended purpose, as they are thus enabled to present to the Public the largest printed sheets at a price that no other means could accomplish.

All information, or corrections, respecting either Annual Reports, Meetings, Receipts, and Expenditures, or upon the removal or appointment of Missionaries, &c. will be thankfully received (when sent in an authentic shape) by the Editor of the *Christian Register*, at the *ATLAS Office*, Beaufort-buildings, Strand, London."

BIOGRAPHY.

INTERESTING ACCOUNT OF THE REV. SAMUEL LEE.

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

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

Mr. Samuel Lee, now Professor Lee, is a native of the county of Salop. The village of Longnor, which is situated on the Hereford road, about eight miles from Shrewsbury, was honoured with his birth on a day and year, which we regret we have not the means of stating with precision. In this village a charity-school had been founded, and endowed by the family of Corbett; ancestors of Archdeacon Corbett, who afterwards became Mr. Lee's patron and friend. In this school he received the first rudiments of his education, remaining in it until he was twelve years of age; but acquiring nothing more than a general knowledge of reading, writing, and arithmetic, and without distinguishing himself in any respect by those bright coruscations of genius, which occasionally give, in early life, such strong indications of future greatness. Nothing, indeed, appeared in this seminary, to kindle the latent spark, or to awaken the torpid energies of his soul. Frustration for negligence was the only stimulus to action; and, under this cheerless system, the height of his ambition was to avoid flagellation.

Having attained the age of twelve, Mr. Lee was put an apprentice to a carpenter, and joiner, through

the kindness of Robert Corbett, Esq. His situation, as an apprentice, was not without its hardships; which, on many occasions, rendered his condition rather uncomfortable. But his father having died when he was young, and the support of two other children devolving on his mother, "whose hand laborious earn'd their daily bread," he submitted, though with some reluctance, to the destiny which he could not avert.

Advancing towards maturity, Mr. Lee felt an attachment to reading, and pursued with attention such books as happened to fall in his way, in the house where he lodged. In the pages of these, he occasionally found quotations from Latin authors, and felt no small degree of mortification, in not being able to understand them. This circumstance suggested to him the first idea of making an attempt to learn the Latin language. Another incident occurring nearly about this time, tended in no small degree to confirm the resolution which he had thus formed. Being employed in the building of a Roman Catholic chapel, for Sir Edward Smith, of Actonburnel, he had an opportunity of seeing many Latin books, and not unfrequently, of hearing them read, accompanied with the painful reflection, that their treasures were concealed from him.

Having fixed his resolution to attempt the Latin language, when he had attained the age of seventeen, Mr. Lee found, on a book-stall, "Ruddiman's Latin Grammar," which he immediately purchased; and, by unremitting application, committed the whole to memory. Not long afterwards, he bought "Corderius' Colloquies, by Loggon," from which he derived considerable assistance; and to this he soon added, "Entick's Latin Dictionary," "Baza's Testament," and "Clarke's Exercises." But, notwithstanding the information which these books afforded him, the difficulties with which he was compelled to struggle, still appeared formidable.—To obviate some of these, he one day ventured to solicit information from one of the priests, who frequently visited the chapel where it was in building. But, unhappily, instead of finding that assistance with which he had flattered himself, he was disappointed with this unexpected repulse, "Charity must begin at home." On the motive which dictated this reply, to a young man struggling with all the difficulties of his situation, and attempting to emerge from the shadows of ignorance, it will be useless to speculate. It is not improbable, that the priest imagined the axe and saw more becoming the hand of a poor mechanic, than the volumes of Livy, Virgil, or Sallust.

Happily, however, for Mr. Lee, he was not to be intimidated by this cold refusal. He was mortified at the unkindness he had received, but his indignity only furnished a new stimulus to exertion; and he determined, if possible, to excel, in his knowledge of the language, the man who had dismissed him with such frigid indifference. But, unfortunately, Mr. Lee had at this time to contend with a more formidable rival. His wages amounted to no more than six shillings per week; with which sum he had to provide for his own subsistence, and to pay for his washing and lodgings. But even poverty itself was unable to extinguish the fire of genius, which the circumstances already mentioned had conspired to kindle. Small as this sum was, he contrived to reserve a pittance, to gratify his desire of learning; but in the same proportion as this literary propensity was indulged, he was compelled to suffer a partial privation of the necessaries of life.

But these difficulties, though formidable in their nature, were only temporary in their vigour. His wages were soon afterwards advanced one shilling per week; and in the ensuing year, one shilling more was added. Small as these improvements in his circumstances may seem, they enabled him to prosecute his studies with renewed vigour, and furnished him with the means of reading the Latin Bible, Florus, some of Cicero's Orations, Cæsar's Commentaries, Justin, Sallust, Virgil, the Odes of Horace, and the Epistles of Ovid. To procure

these works, Mr. Lee had recourse to an expedition, which his pecuniary circumstances very naturally suggested. The books enumerated were never in his possession at one time. Having purchased one, and read it, this was sold; and, with a little addition, the sum enabled him to procure another; which, in its turn, was disposed of in a similar manner. Such was the progress of Mr. Lee's mind, and such were his acquirements during his apprenticeship.

On being liberated from his indenture, he formed a determination to make himself acquainted with the Greek. He accordingly purchased a Westminster Greek Grammar; and not long afterwards a Greek Testament; which, with the assistance of Schrevelius' Lexicon, he was soon able to read.— Having made this proficiency, he next procured "Huntingford's Greek Exercises," which he wrote throughout; and then, agreeably to the plan recommended in these Exercises, read Xenophon's *Cyropædia*, and, shortly afterwards, Plato's *Dialogues*. Some parts of the *Iliad* and *Odyssey* of Homer, the *Golden Verses* of Pythagoras, with the *Commentary* of Hierocles, Lucian's *Dialogues of the Dead*, some of the *Poetae Minores*, and the *Antigone* of Sophocles, soon followed, to mark the career of intellect, and to augment his stock of knowledge.— Having surmounted these difficulties, Mr. Lee next thought he would attempt the Hebrew; and, with this design, he procured Bythner's *Grammar*, with his *Lyra Prophetica*, by the help of which, he was enabled in a short time to read the Hebrew *Psalter*, a copy of which he procured. Advancing in the study of this language, he next purchased Buxtorf's *Grammar* and *Lexicon*, together with a Hebrew Bible, with which he soon made himself acquainted.

It was much about this time, that a kind of accident threw in his way the *Targum of Onkelas*, which, with the assistance of a Chaldean Grammar he already possessed in Bythner's *Lyra*, and Schindler's *Lexicon*, he was soon able to read. His next step was to undertake the Syriac, in which also his efforts were crowned with success. By the assistance which he derived from Otho's *Synopsis* and Schindler's *Lexicon*, he was soon enabled to read some of Gattir's Testament. He next turned his attention to the Samaritan, in which he found less difficulty than in several of his former attempts.— For as the Samaritan Pentateuch differs but little from the Hebrew, except in the variation of character, he found few obstacles to his reading it. In this, however, he was compelled to consult himself to such quotations as books supplied; as works in that language did not lie within his reach.

During the whole of this astonishing career, Mr. Lee was aided by any instructor, uncheered by any mercenary companion, and uninfluenced by the hope either of profit or of praise. The difficulties which he had to surmount, arising from his situation in life, were more than sufficient to depress any spirit less active and energetic than his own. But in addition to these, his incessant application to study, brought on an inflammation in his eyes, with which, at times, he was severely afflicted; and this induced those with whom he was surrounded, to use every effort to dissuade him from his pursuits, and to oppose his progress with every discouragement in their power. These circumstances united, presented to his view an accumulation of opposition, the aspect of which was truly formidable.— But habit, and a fixed determination to proceed, had now made study his principal solace; so that when the business of the day was finished, he renewed his application, and found it rather a source of rest from manual labour, than a mental exertion which augmented his bodily toils. And although, in his prosecution of these arduous studies, he suffered many privations; yet the solitary satisfaction which he derived from his successful efforts, imparted a recompense, which a mind actuated by similar principles alone could feel.

But while Mr. Lee made these rapid advances in the acquirement of languages, he was not inattentive to the business upon which his livelihood depended. In the purchase of books, he had expended much money; but he had also procured a chest of tools, worth about £25, by the time he had attained his twenty-fifth year. Considering his trade as his only support, and receiving some intimations and promises of a favourable nature in the line of his occupation; his prospects in life, now fully engrossed his attention; and under these views he

married. The changes which had then taken place, soon induced him to think, that, how pleasing so over his acquisitions might appear, they were entirely useless in the situation that seemed to be allotted him; and under these impressions, he thought it prudent to relinquish the study of languages altogether. His books were accordingly sold, and new resolutions were formed, which coincided with his station, if they were not conformable to his inclination.

But the issues of human life frequently depend upon incidents, which we can neither anticipate nor command. Mr. Lee, prior to these latter resolutions, had been sent into Worcestershire, to superintend, under his master, Mr. John Leo, the repairing of a large house, belonging to the Rev. Mr. Cookes. While in this situation, he was awakened from his dream of life, by a melancholy accident that in one instant totally disarranged his plans, and reduced him and his wife to a state of the most severe distress. A fire broke out in the house which they had been repairing, which consumed all his tools, together with his hopes and prospects, in one devouring blaze. In consequence of this calamity, he was now cast upon the world, without a friend, without a shilling, and without even the means of subsistence. On his own account, as he had long been accustomed to misfortune, these calamities were but slightly felt; but the partner of his life, being involved in the same common affliction, her distress gave to his sufferings a degree of acuteness, which virtuous sympathy alone can comprehend.

Affairs, however, had now reached an important crisis. What was lost could not be recovered; and Mr. Lee began seriously to think of adopting some new course, in which he might derive advantages from his former studies. At this time, nothing appeared so eligible to him, as that of becoming a country schoolmaster; and to qualify himself more fully for this office, he applied with assiduity to the study of "Murray's English Exercises," and to the improvement of his knowledge in the rules of arithmetic. But against this scheme there was one formidable objection. He had no money on which to begin; and now not any friend, who, under existing circumstances, would be disposed to lend him the sum he wanted.

Provisionally, while he was in this state of depression, solicitude, and embarrassment, the Rev. Archdeacon Corbett, having heard of his singular attachment to study, and of his being at that time in Langport, requested an interview; that he might learn from his own statement, the genuine particulars of a report, in which, from its singularity, he hesitated to place implicit confidence. A little conversation soon convinced him, that, on this occasion, the trumpet of fame had not sounded a delusive blast; and an inquiry into his mode of life, soon led to a development of his present calamities.

Pleased with having such an opportunity of fostering genius, of relieving distress, and of rewarding application, this worthy gentleman soon adopted measures, through which Mr. Lee was appointed to the superintendance of a charity-school in Shrewsbury, and, at the same time, introduced him to the notice of Dr. Jonathan Scott, who had been Persian secretary to Mr. Hastings in India, and who is well known and kindly respected as an Oriental scholar. It was with this gentleman, that Mr. Lee had, for the first time in his life, either an opportunity or the pleasure of conversing upon those arduous studies in which he had been so long engaged; but, which, under all the disadvantages arising from solitude and poverty, he had prosecuted with so much success.

Astonished at Mr. Lee's acquisitions, and finding him possessed of almost unexampled facilities for the acquirement of language, Dr. Scott put into his hands some books, through the assistance of which he has made himself acquainted with the Arabic, Persian, and Hindostanee languages. The loan of these books, and some instruction in pronunciation, included all that Mr. Lee required from foreign aid. His own mind furnished every other resource. And such was his progress in these hitherto untrodden paths, that, in the course of a few months, he was not only able to read and translate from any Arabic, or Persian manuscript, but to compose in these languages. To his friend and patron, Dr. Scott, Mr. Lee sent Arabic and Persian translations of several Oriental apologues, taken from Dr. Johnson's *Rambler*; and also Addison's *Vision of Mirza*, in the

Spectator. These translations, in the opinion of Dr. Scott, were "wonderfully well done; and his testimony is confirmed by the decided approbation which Mr. James Anderson, whose abilities as an Oriental scholar needs no encomium, has been pleased to express.

MISSIONARY INTELLIGENCE.

OPERATIONS OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN INDIA.

Travancore.

This is a populous country in the southern part of Hindoostan, extending northwestwardly from Cape Comorin, nearly 200 miles, on the Malabar coast; and successfully occupied, as a missionary field, by several societies in Great Britain.

One of the most interesting of the London Society's missions, is the mission in South Travancore. It was commenced in 1805. By the advice of Messrs. Tyerman and Bennett, who had been employed as a Deputation of the Society, to visit all their missions, the whole Travancore mission was recently formed into two distinct missions, called the eastern and western divisions: the former to have its centre at Nagercoil, the original seat of the mission; and the latter at the town of Travancore, which is situated in the heart of an immense population. This arrangement, it is thought will add much to the efficiency of the mission.

The following encouraging statement respecting the mission, says the Missionary Register, is made by the Deputation:

In the eastern division are 14 chapels, 10 of which are good and comfortable buildings and one more which is immediately erected: the central chapel at Nagercoil, not yet finished, belongs to the eastern division. Here are, also, 36 schools, containing 1304 children, some of which are girls; besides the girls' school at Nagercoil, under the care of Mrs. Mault, in which are 40 fine girls, 12 of whom learn to make lace—making in all 1344 children; one schoolmaster to each school: the seminary contains 31 boys and youths, making a total of 1375 children and youths under constant religious instruction. In this division are 1410 professing Christians—men, women, and children; 440 of whom have been baptised. To this division belong 17 native teachers and catechists.

In the western division are 12 chapels; 10 of which are good buildings, and the other two are under improvement and enlargement: one more chapel is to be erected in the town of Travancore, near Mr. Mead's house. Here are, also, 21 schools, containing 541 children, some of whom are girls; one schoolmaster to each school. In this division are 1441 native Christians; 95 of whom have been baptised. To this division 16 native teachers are attached.

The eastern and western divisions contain together—26 chapels; 59 schools, including seminary and girls' school; 95 schoolmasters, and Mr. Cumberland, who is over the seminary, with some monitors; 1916 children under Christian instruction; 2851 native Christians; 535 of whom have been baptised, about 100 of whom appear to be truly pious characters; 33 native teachers.

We had several opportunities of seeing all the native teachers, as they assemble once a week at Nagercoil, to report to the brethren their labors; and to receive instruction and seek encouragement and admonition, such as it may be deemed necessary to give. Nearly the whole, it is hoped, are pious and consistent men, and efficient laborers; possessed of good common sense, and a competent knowledge of theology, they appear to be much devoted to their work, and we had every reason to be satisfied with their qualifications and their labors. They are essential auxiliaries to this vast and extended mission; with them is the superintendance of the schools, which they visit several times every week; and thus they are enabled to do, as they all reside in the villages at which they labor and where the schools are. They, likewise, assemble the people in the chapels, on Lord's days, and other occasions, and read and explain to them the word of God; and go from house to house, catechising

men, women, and children—a goodly number having turned from their idols to serve the living God: this is, indeed generally speaking but in profession; yet a considerable number, it is hoped, with the whole heart. We are delighted, on several occasions, to see congregations of 500 persons have assembled in some of the chapels; decently clad, and conducting themselves in the house of God with the greatest decorum and propriety.

The schools we found, in general, in good condition; the children making rapid progress, as well the children of heathens as those of Christian parents; on the average, five or six, in each school read the Scriptures in Tamul; about 15 or 20 repeat catechisms, and answered such plain questions as we proposed to them on the meaning of Scripture and the general principles of Christianity. The girls' school, under the care of Mrs. Mault, is in an excellent state, and does her much credit: 12 of these girls learn to make lace, some of which is exceedingly well done; the children in this school and that called the seminary, both on the premises, are entirely supported, clothed, fed, and educated, from the proceeds of land given for this purpose, and the sale of the lace made by the girls. The seminary contains, as mentioned above, 31 boys, mostly small; a few approaching manhood: these latter may soon be useful to the mission, as readers or schoolmasters: two or three know English pretty well: this institution is in a good state. The printing establishment appears to be conducted with efficiency; some native youth are employed in it.

We are most highly gratified with the general aspect of this mission. The whole is exceedingly encouraging, and ought to awaken our most fervent gratitude and praise to a gracious God.

Bellary.

This is a town in the northern part of Mysore,—near 200 miles north of Seringapatam,—surrounded by many populous towns and villages. It is occupied as a military station.—The Deputation say—

Mr. Hand's one of the missionaries, has been very useful to the English at Bellary. Many officers and privates in the army, as well as civilians in the Company's service, we have reason to believe, have been brought to a knowledge of the truth by his labors; and many of them are now bright ornaments to the religion which they profess. He is most highly and extensively respected by the Europeans, as well as by his brethren in this country. Mr. Taylor, of Belgaum, Mr. Howell, of Cuddapah, and Mr. Walton, his assistant at Bellary, have all been brought into the missionary work by his instrumentality; and are all men worthy of the Society's esteem and confidence.

Mr. Walton, the country-born assistant, is very usefully employed in the mission. On Lord's Days, he preaches in Malabar, on the mission premises; on Mondays, in Canarese, in the town; on Wednesdays, in the evening, in the school-rooms—Thursdays, in the fort, in Tamul—Friday mornings, at a village, in Canarese—Saturdays, in the town, in Telooogoo.

There are numbers of the heathens around us, whose minds, by our preaching and other means, have been so far enlightened as to see the folly of worshipping idols, and who do, in their hearts despise them. Many go further: they acknowledge it to be sinful, and readily admit the excellence of Christianity; but, from the dread of persecution, or the want of a living faith in the Redeemer, they continue to walk in the ways of their fathers.

Surat.

This is a large city on the western coast of the peninsula, 180 miles north of Bombay, said to contain 500,000 inhabitants. The following notices respecting the mission are taken from the Missionary Register—

There are in connexion with the mission, 5 schools, containing about 300 children. The missionaries have not yet succeeded in introducing female education. Two English services are held every Sabbath, and one in Guzerattee; besides a meeting with the school children. There are also four stated services during the week. Three persons have been baptised.

Printing and Circulation of Books.

The second edition to the Guzerat New Testament, in large type, is finished and much sought

after. An edition of the Old Testament, which the missionaries have revised, of a similar description, is projected. They have also printed 1,000 copies of a book of prayer, 28,000 tracts, and 20,000 school cards; and have distributed 4,000 portions of the Scriptures and 16,000 tracts.

Journeys for Preaching, &c.

At the commencement of 1827, Mr. Fyvie, the missionary, made a tour of eight weeks in the province of Guzerat; during which he distributed 2,000 Gospels and 6,000 tracts, which in most instances, were received with eagerness. He preached the Gospel to multitudes, many of whom seemed greatly astonished by the addresses and the prayers.

In December, and January following, Mr. F. took another journey; in which he travelled about 400 miles, and distributed 2,500 portions of Scripture, and 10,000 tracts. "My opportunities of doing good," he says, "were most abundant; and the attention of the people in general, very pleasing. The way in which the people listened and conducted their inquiries betrayed great dissatisfaction with their present system; and much anxiety of mind, to be fully instructed in the great doctrines of the Gospel."

Salem

A town containing 60,000 inhabitants, and surrounded by populous villages. On the Society's Deputation visiting Salem, they found so cordial a reception from a gentleman of the highest respectability, by whom much had already been done to make the inhabitants acquainted with Christianity, and who most urgently entreated that a missionary might be sent to the place, that they were induced to recommend to the Madras committee, that Mr. Crisp, who had been destined for Cuddapah, but whose labors were not required there, should be appointed to Salem: this met with the cordial acquiescence of Mr. and Mrs. Crisp; and they would enter on their labors about the 25th of October last. Already, schools containing not less than 2,000 children, are established in Salem and its vicinity, which are to be put under the superintendance of our missionary. From the report of the Deputation, the Directors cannot but think very highly of this new station, as promising to become one of the most important of the Society's fields of labor in Peninsula India.

ANNIVERSARY.

From the Christian Register.

BRITISH AND FOREIGN BIBLE SOCIETY.

[The sole object of this society, which was established in 1804, is to promote the circulation of the Holy Scriptures, without note or comment, both at home and abroad. Amongst the vice-presidents are several dignitaries of the Established Church, and peers of the realm; and the proceedings of the society are conducted by a committee of thirty-six laymen, six of whom are foreigners, residing in London and its vicinity; fifteen are members of the Church of England, and the remaining fifteen are members of other denominations of Christians. The auxiliary and branch associations of the society in England are about 2,160, and societies in connexion with it are found in every quarter of the globe. In England, it has published, at its own expense, the Bible, or integral parts of it, in twenty-eight languages. Altogether, the various languages in which the Holy Scriptures, or portions of them, have been published by the society, or are in progress of publication, exceed One Hundred and Forty; and upwards of Six Million copies have been circulated, at an expenditure, since the commencement of the institution, of nearly One Million Six Hundred Thousand Pounds.]

25th Anniversary.—Wednesday, May 6.

The annual meeting of this institution was very fully attended; Freemasons' Hall was crowded long before the business of the day commenced. On the platform were several dignitaries of the Established Church, and ministers of the Gospel from various parts, and a number of noblemen and gentlemen well known in the ranks of religion and benevolence.

Lord TEIGSMOUTH, the president of the society, took the chair. In opening the proceedings of the day, his lordship craved the indulgence of the meeting, on account of the increased infirmities which advanced age had brought upon him. "The experience," continued his lordship, "of twenty-six years has proved unquestionably the value of the institution; and the hopes indulged at its commencement, that the Divine Blessings would accompany it, have been amply verified. The history of the

rise and progress of the British and Foreign Bible Society is pregnant with interest. Established at an era when the open dissemination of infidel principles made it peculiarly desirable to promulgate the language of truth and inspiration, it proclaimed war against infidelity, superstition, and idolatry. Its principles were soon joyfully hailed; and so successful has been its example, that we now have the satisfaction of seeing Bible Societies established in every quarter of the globe. Through the exertions of this institution, the pure water from the rock of salvation has been supplied to the pilgrims who thirsted for it from all parts of the earth. Next to the Saviour, the word of God is the best treasure given to man, and to disseminate that word amongst those who are ignorant of its value, is to confer the greatest blessing which it is possible for man to confer on his fellow-man. The prosperity of the institution, however, is alone owing to Him who is the author of all good works. It is most encouraging and gratifying to know, that the demand for the Bible has always increased with the supply; and that the public liberality has always met the increased demand. Without presumption, we may hope, that the same God who gave birth to this happy spirit, will continue his influence over the hearts of the people. We may hope, that the streams of benevolence will still pour forth their supplies, that we may have an opportunity of fertilizing the barren places of the earth. From a perusal of the report, I am enabled to state, that it will afford equal, if not increased gratification, to any former report; and I have no doubt that our anniversary now, as on former occasions, will manifest that happy union of affection, kindness, and charity, which ought to distinguish those who are engaged in a labour of love."—(Applause.)

The report (read by the Rev. A. BRANDRAM, one of the secretaries) gave a most gratifying view of the proceedings of the past year. In Sweden, and the North of Europe, in Russia, Germany, and Greece, the operations of the agents had been very effective. More than 14,000 Bibles had been distributed in France by the Paris Bible Society. The societies at Calcutta and Madras had distributed nearly 17,000 copies of the sacred Scriptures. An edition of the Bible, in the Chinese language, had been extensively dispersed among the natives of China, who manifested the greatest anxiety to possess copies. In the West Indies and South America, the prospects were equally encouraging. Both in Scotland and Ireland, the report stated, the agents of the society had conferred most extensive benefits. On the whole, the number of copies of the holy Scriptures distributed within the year was above 365,000, being 29,000 more than in any former year. The receipts were 86,259*l.*; presenting an excess of 7,315*l.* over those of the previous year; but the disbursements were 104,132*l.* The society is under engagement to the amount of 28,532*l.*

The Bishop of LICHFIELD and COVENTRY came forward to move the resolution adopting the report. He was anxious to omit no opportunity of expressing his admiration of the society, feeling convinced, though many present differed in outward communion, that they all joined sincerely in praying, that the influence of that Book, which it was the object of the society to disseminate, might fill the hearts of all men. He congratulated the meeting on the report, which he thought the most interesting he had ever heard. Successful as the society had been, what had already been accomplished was only like the droppings before a shower. It might be compared to the levelling and ploughing of the first colony in the vast continent of America. They blessed God for what had been done; but the work must continue for years and for centuries, or it would fall short of its aim. Whether they considered what had been done in India, in America, or in China, all the accounts animated them to perseverance and increased exertion. "Let us," concluded the Right Rev. Prelate, "be indefatigable, but cautious, in our translations of the Scriptures; let us be self-denying and self renouncing in our triumphs, but disinterested and liberal in our contributions to this society. Thus, I trust, our institutions will rise, not like the tower of Babel, to the confusion of men, but like the mountain of the Lord, to bless and elevate mankind."

The Bishop of CHESTER, in seconding the resolution, thought it right to promise, that this was the first time he had taken any part in the anniversary

proceedings of the society, though he had watched over its progress with great and growing interest for the last twenty-five years. He felt satisfaction in reflecting, that he never considered the constitution or the purposes of the institution as any ground for jealousy or alarm. He was convinced, however, from what he had this day heard, that the society was not only one of the greatest ornaments, but one of the strongest bulwarks, of the land. But what was the success of which they were so justly proud, but the blessing of God in the work they had undertaken—the fulfilment of his promise, by acting upon which, they had met with encouragement. That promise was—“Those that do honor to me, them do I honor.” The Bible was the word of God, and no greater honour could be paid to God, than by circulating it as widely as possible. The fulfilment of the promise should not, however, lift up their pride, but rather make them more active in the service of their Heavenly Master; well assured, that the society would not have struck its roots so deeply, and spread its boughs so widely and maturely, unless the seed had been sown in prayer, and nurtured in humility.—(Applause.)

The resolution for adopting and printing the report was then carried.

The Bishop of WINCHESTER rose to submit a resolution, in which, he doubted not, all would agree. It referred to the gratitude due to the Almighty, from a review of the proceedings of the society during the past year. One circumstance in the report had forcibly struck his mind. It was the narrative of the efficiency of the simple word of God on the heart of an individual, into whose hands one of the society's Bibles had fallen; and many parochial clergymen now present could bring forward instances of the same blessing from the same means. There was one place mentioned in the report to which he wished to direct their attention; he meant Aberdare, in Gloucestershire, singled out as a place destitute of the word of God, to an extent almost incredible. Of 1,002 inhabitants, 215 were destitute of the Bible. Connected as he had been with that district, he was afraid there were many other Aberdare's deprived of that which can alone make man wise unto salvation. Many places had been raised, by local circumstances, to populous towns; and from concurrent circumstances, the local means had not been sufficient to supply the demand. Although attached to another district by affection and duty, he yet possessed a Welch heart; and neither could he forget, that for the people of Wales the first Bible Society had been established. Might he not ask them, then, to be liberal of their supplies in the day of need? Before he sat down, he begged of them to unite their labours; to give each according to his means, to increase the exertions of the society; but above all, to unite in prayer. The Right Rev. Prelate then moved the following resolution:—

“That on a review of the proceedings of this institution during the past year, this meeting will devoutly acknowledge the gracious hand of Almighty God, as manifested in the blessings which have attended them, and commends to his merciful direction and favour the future labours of the society.”

The Bishop of CALCUTTA assured the meeting, that it was with infinite satisfaction he took part in the proceedings of the day. Having long been a member of the society, and watched its progress, it was to him a matter of joy that he was able to bear this public testimony, of its value. When he traced its career in the wide region of India, he might exclaim with the poet (with a slight change of language)—

“God has but one field, and that field—the world.”

In fact, he could go to no part of the globe where the labours of the Bible Society had not preceded him. He trusted, by the blessing of Almighty God, that its labours would be continued; and that himself, and those who succeeded him, might enjoy the co-operation of the society, to forward the cause of the Christian church in India. All that had been done, was but a pledge of what might, or must, be accomplished. When the agents of the society had translated the Scriptures into the language of a barbarous, or demi-barbarous people, they had only taken the first step in the course which they were bound to follow to the end. After having led these people to the threshold of God's temple, ought they to rest satisfied, without bringing them to the enjoyment of the treasures therein deposited? Even in

this country, all the exertions made for the last twenty-five years had not succeeded in placing the Scriptures in the hands of thousands who were destitute of them. What, then, must be the condition of India? The past success was not to be estimated by the reports of the treasurer, nor the accounts of the agents abroad. The effects were to be traced in the progressive change that had taken place in the public mind in India—in the preparation of the heart, which is rapidly going forward, and of which the revealed word of God is the recognised agent. He mentioned this fact, to caution them not to count the number of converts by individual instances; because, if a process of moral and spiritual assimilation is going forward, it was all that Christian men could desire. By such a process, the minds of men were changed in the early periods of Christian history. He trusted that, in the labours in which they were all engaged, they would proceed in the spirit which had been so earnestly impressed upon them that day; that their conduct would not be marked by a spirit of pride, but by a spirit of humility and thankfulness.

The resolution was also put and carried.

The Rev. JAMES HAWES (a missionary belonging to the London Missionary Society from Bellary, in the East Indies) said, that if an apology was required from the pious and excellent persons who had spoken, for appearing before that assembly, how much more was it required from one who had, for more than twenty years, been a missionary to the heathen, and scarcely ever seen an assembly like the present; but when he remembered, that a person greater than any upon earth, our gracious Saviour, was present, he felt he might come forward; and sure he was, that the multitude then assembled for so glorious a purpose, could not be convened without the presence of God. He should, therefore, whilst he addressed the assembly, forget them altogether, and remember only the presence of the great God, to whom he had been engaged an humble servant. He blessed God for having been called to engage in so precious, so delightful a work. Translation into foreign languages, most especially into Canaree, was laborious in the extreme: it had exhausted his spirits, and almost worn out his constitution; but he rejoiced to say, that the days and hours he spent in translating the Word of Life for the heathen, were the most delightful of his existence. There were no fewer than ten millions of people who spoke the Canaree language, and to be instrumental in bringing them to eternal life, was an honour he would not exchange for any worldly possession. The reason was, he knew personally that the word of God had, in some cases, the power of salvation. At Bellary, one most efficient labourer had been brought to God by reading part of a Bible which he accidentally found in a choultry. Another—a wretched Hindoo devotee—met with a portion of the Gospel of St. Luke. He read it. The truths it contained went to his heart. Soon after, he attended with diligence on the missionary at Bellary, to whom he had been referred; and when he (Mr. H.) last saw him, he was to have received baptism in a few days. The circulation of tracts in the first instance, and then of the Bible, among the Portuguese on the Malabar coast, who had until recently been Roman Catholics, had been the means of enlightening their understanding, and they were now sincere and zealous Protestants. A branch of the Bible Society—the first established in the peninsula of India—was founded at Bellary in 1815 or 1816; and though its beginning was small, in the end its increase was great. Many of the officers became convinced of the truth; and as they desired to become members of the society, the management was transferred from the missionary and a few natives to a committee of Europeans. (Hear.) The Rev. Gentleman said, he wished to explain, that it was a mistake in the report to describe him as the sole translator of the Scriptures; as he was indebted to the labours of a devoted brother missionary for the translation of the whole of the Pentateuch, and the first five or six of the historical books. The Pentateuch, the book of Psalms, the prophecies of Daniel and Isaiah, and the greater part of the New Testament, had been published and circulated to the number of from eighteen to twenty thousand, and it might have been ten times as great, but that care was always taken not to give the Scriptures except to those who could read well, and understand what they read. There had been a

vast increase of schools, for when he went out, there were only six or eight native schools, while now there were sixty; and such was the thirst of the natives to learn the English language, that there were no less than six native schools where it was taught. He blessed God for what the society had been enabled to do in his absence, for when he had left the country twenty years ago, it was then in its infancy. It was then but a small rivulet, but since then it had extended, and widened, and deepened, and was now a mighty river. He prayed that God would hasten the time when Bible Societies would be no longer wanted, and when the knowledge of the Lord should cover the earth as the waters covered the sea.—(Hear.)

LITERATURE.

DEVONSHIRE COLLEGE.

In the Island of Bermuda.

UNDER THE PATRONAGE OF HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

“Inte. silvas Academi querere verum.”

More than a century has elapsed since the learned and ingenious DEAN BERKELEY conceived the project of erecting a College in the Bermudas or Somers' Islands, for the Christian education of a certain number of Indian youths, who might subsequently be employed as Catechists and Missionaries for the conversion of their countrymen in North America. In furtherance of this object a grant of Ten Thousand Pounds, and an endowment of One Thousand Pounds per Annum was obtained from the British Parliament. Considerable contributions were offered by individual benevolence, and the Dean resolved to vacate his ecclesiastical dignity at home, in order to preside over the Institution which his philanthropy had projected for the benefit of his more destitute fellow creatures abroad. Political considerations, which it is useless at this period to discuss, prevented the execution of this charitable design; the parliamentary assistance was withheld; the money already raised by private benefactions, was expended in the endowment of a perpetual scholarship in the College of Virginia; and the Dean having been appointed to a Bishoprick in Ireland, consoled himself in the discharge of his duties and the pursuits of philosophy for the frustration of a scheme which necessity compelled him to abandon.

The College or Academy of which this advertisement contains a brief account and prospectus, was erected in contemplation of the local advantages which suggested themselves to Bishop Berkeley, but for a purpose more practicable and more required by the exigencies of the present time.

The Inhabitants of the Bermudas, the Bahamas, and the West India Islands, who were desirous of bestowing on their sons the benefits of a liberal education, have generally been reduced to the alternative of sending their children at a great expence to England, or of educating them in the nearer states of America; where they would be liable to the influence of civil and religious principles, differing from those which compose and govern the constitution of their own country.—To supply a remedy to this inconvenience, was regarded as a matter of importance by both the colonial and the imperial governments,—and there seemed no means by which the attainment of it might be expected with more probability of success, than from the establishment of a competent Academy in Bermuda, the locality, retirement, and climate of which, clearly indicate its peculiar adaptation for such a purpose.—On these principles, at the joint expence of the Crown, and the people of Bermuda, was founded the Devonshire College.

The funds by which it was erected, and of which there remain in the hands of the Trustees, a balance of £3000 arose from the following sources:—A grant from the Crown of £1000,—a vote from the Colonial Legislature of £1500,—and the sale of certain lands in three Parishes, bequeathed by the Countess of Pembroke, and two other of the original Grantees of the Island, for the establishment of Charity Schools therein. In accordance with the spirit of this bequest, the law, under whose sanction the sale of the lands was effected, obliges the Trustees to provide for the gratuitous education of two poor scholars, from each of the parishes whence the lands have been alienated. Out of the remaining

trust funds, a salary of £300 per annum, has been assigned to the Principal, and £200 to the Under Master,—the former having the benefit of all the tuition money to be paid by his pupils. These salaries are settled on the Master for two years next ensuing, after which period it is hoped that the success of the Academy, which is hardly problematical will bring to it such support as will enable the Trustees to provide for its perpetual maintenance.

The system of education to be pursued in this Academy, is strictly the same as that which obtains at Eton, and the best public schools of a similar character in England. It comprises instruction in the Greek and Latin Classics; English composition and Rhetoric, the French language, Mathematics, Geography, Writing, and Arithmetic. The Principal, a Clergyman in full orders, is a Master in Arts of Oxford, a Student of Christ's Church, accustomed to tuition, and highly distinguished in his University. The Under Master is a native of France, and an experienced teacher of the language of that country. The number of Masters will be increased in proportion to the number of Scholars; and an annual examination, as proscribed by law, will be attended by His Excellency the Governor, the Chief Justice, the Archdeacon, the Attorney General of the Colony, and the other Trustees of the Institution.

An effort will be made to obtain funds for two exhibitions, to be adjudged periodically to the most distinguished scholars, for their support at King's College, Nova-Scotia, an University in which the same system of instruction is pursued as in the University of the mother country, and which is authorized by royal character, to confer degrees.

The Academy is centrally situated in the Parish of Devonshire, enjoying from its eminence the freshness of every breeze which blows over the Atlantic.—The School room is airy and commodious, affording ample accommodation for one hundred pupils. The dormitories, in which there are good beds provided, will be enlarged in proportion to the increased number of boarders. Attached to the Academy are fifty acres of land for gardens and play-ground. Several medical gentlemen reside in the immediate neighbourhood of the Academy, which closely adjoins the Parish Church.

On the whole it may reasonably be hoped that when the Inhabitants of the West Indies consider the salubrity of the climate of Bermuda, its peculiar fitness for children who are probably to spend their manhood under a tropical sun, the contiguity of the island to their own land, the learning and reputation of the Masters employed in the Institution, and the small expence of an education equal to the best that can be obtained in England, they will generally be induced to associate themselves with an Institution, the advantages of which are not relegated to Bermuda, but will, with the blessing of Providence, bear with considerable effect on the literature, politics, and religion of many of the surrounding colonies.

AUBREY G. SPENCER, D. D.
Archdeacon of Bermudas.

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COMMUNICATION.

For the New-Brunswick Religious and Literary Journal.

REMARKS ON COMMERCE.

CONTINUED.

The GENOESSE, envying the affluence of the VENETIANS, proved for a time their successful rivals. But both Venetians and Genoese were surpassed in commercial enterprise by the GERMANS. The latter disputed the palm of Commerce with the former, and from the opinion I have formed of the Germans, I doubt not, but they proved victorious.

A discovery made by the PORTUGUESE A. D. 1497, rendered that nation greatly superior to other

nations; I refer to the discovery of the route to INDIA by the CAPROR Good Hope. Here was a country unknown to the rest of Europe, rich in every thing valuable, but destitute of many articles common to Europeans, but luxuries to them. Hence, the profit arising from a proper management of these advantages could not be otherwise than great. The Portuguese traded to India nearly a century unmolested, and without a competitor. They exported their own commodities, and received in exchange, Cinnamon, Pepper, Gold, Precious Stones, Ivory, Pearls, Diamonds, Sapphires, Rubies, Rice, Cotton, Silk, Muslins, Spices, Drugs, Indigo, &c. That this traffic was of the most lucrative kind will not be denied. The Portuguese themselves evidently entertained this opinion, as they continued in it for ninety-eight years. Had they not been expelled from India by the Dutch A. D. 1595, they would, doubtless, for a greater length of time, have prosecuted the same course.

The Dutch have also been celebrated in History for their extensive commercial establishments and the formation of their trading companies. But leaving them with all the honors, real or imaginary, with which historians have crowned them, I will now consider the state of British Commerce.

Merchants, it is said, visited Britain as early as, or even before, the Invasion of Julius Cæsar; 51 or as some say 55 B. C.—but of the nature of this trade, we have little or no account. To occupy your columns with mere conjectures concerning it would answer no good purpose. However, this intercourse might have tended to soften down the asperities of the natives and to enlarge their conceptions of the world.

Leaving the ancient Britons enveloped in the shades of obscurity, we find, the nearer we approach modern times, the commercial prospect begins to brighten. The interests of Commerce revived greatly under the Earl of Richmond, who, as it is well known, assumed the crown and mounted the throne under the title of King Henry the Seventh A. D. 1485. During his reign his designs appear to have been two. First, to depress the nobility; and second, to exalt the people. The means by which he accomplished the first, are so well known, that they need not be mentioned here. The latter he obtained by the encouragement he afforded to trade and Commerce. Wherever these have been introduced, it has been remarked, they invariably produce in the populace a spirit of liberty and never fail of becoming the formidable opposers of slavery and oppression.

The next period, I shall mention, wherein Commercial affairs were carried on with an apparent and doubtless a real success, is during the reign of Queen Elizabeth;—between the years 1558 and 1603. About this time the English aroused themselves from their lethargy, and became sensible of their true interests. They saw that the Ocean, traversed by their fleets, was the primary source from which wealth could be derived; and which could ensure them permanent prosperity and enable them to maintain their rights with success, preserve their liberties inviolate, and redress their wrongs with advantage.—The emulation of the English was also excited by the important discoveries made by the Spaniards and Portuguese. In 1591 a party of Englishmen even visited India over land; and the first voyage of the "ENGLISH COMPANY" was performed about ten years afterwards. Whilst Commerce thus flourished abroad, the internal trade of the country prospered no less at home; and domestic improvements were only equalled by foreign discoveries.

Without detailing further particulars respecting Trade or Commerce a century or more back, I will now direct your attention to a period nearer to our own times. From 1795 GREAT BRITAIN has been and still is considered the "Mistress of the Seas." Her manufactures are unequalled either as to quantity or quality; and her exports amount to an almost incredible sum. By enterprise and perseverance, she

has established considerable settlements in ASIA, AFRICA, and AMERICA. In Asia her principal colonies are, Bengal, Coromandel, Malabar, countries on the Ganges, and the Islands of Ceylon and Sumatra. From these places, she procures Spices, Silks, Muslins, Tea, Coffee, Rice, Drugs, Perfumers and Precious Stones. In Africa some of her settlements are, The Cape of Good Hope, Sierra Leone, and some Forts on the coast of Guinea. From thence also she obtains Gums, Drugs, Ivory and Gold Dust. In America, the British Provinces are Upper and Lower Canada, Newfoundland, Nova Scotia and New Brunswick. The chief exports of these places consists in Timber, Boards, Fish, Furs, &c.; and from the Islands of the West Indies are exported, Sugars, Molasses, Rum, Cotton, Coffee, Spices, Drugs, Mahogany, &c.—Such is the extent to which Britain has carried her Commerce! And as long as she continues to pursue this art, so long will she remain free at home and unshaken by foreign yokes. But should it decline in her hands, the consequences may be imagined but not written.

WILLIAM.

Granville, N. S., Sept. 6, 1829.

MISCELLANY.

INDEPENDENCE IN HUMBLE LIFE.

Hatemtia, who was one of the most wealthy among the Arabians, was blessed with a disposition that rendered him as liberal as he was rich. His alms were not only bestowed in private, but he made large donations to such as applied every day for relief at his gate. As liberality has in general more admirers than imitators, so no man who possesses wealth or power is rarely at a loss for sycophants, who offer up their incense at the shrine of adulation. One day a friend of Hatemtia, praising his generosity, said, "I think there never was a man of a more noble spirit." "I beg your pardon," returned Hatemtia, "I not long since met a poor fellow staggering under a bundle of thorns, which he had been cutting for fire-wood. Seeing his poverty, I asked him, why, instead of labouring so hard, he did not go to the gate of Hatemtia for relief? The poor man replied, 'He who can earn a morsel of bread by his own industry, has no need to be obliged to Hatemtia.' This man's mind was truly noble."

ANECDOTE OF HER LATE MAJESTY.

Amongst the many benevolent acts of the late Queen Charlotte, the following is known to very few. It was communicated to me by a member of the family benefited by royal munificence.—

About six-and-twenty years ago, a distinguished merchant, in the city of London, became a bankrupt, through the failure of several houses in Germany, with which he was extensively connected. His wife, an amiable and accomplished woman, was known to have employed her time and talents in educating a very numerous family, which she continued to do with even increased exertions after their circumstances were reduced. This became known to the Queen by general report; and having duly ascertained the fact, her Majesty settled four hundred pounds a year on this excellent wife and mother, which sum was regularly paid till the time of her decease. But the Queen did not feel that even by this liberal grant she had sufficiently shown her approbation of domestic virtue: she interested the king, in favour of the family; and he gave appointments to the sons as they grew up from which they advanced themselves by their very superior talents.—*Imperial Magazine.*

It was a saying of the pious Countess of Warwick, "So speak to God as if men heard thee; so speak to men as knowing that God hears thee."

Melancholy is an overclouded sky, settling in, thick fogs or heavy rains; cheerfulness is the sunshine of life, which scatters our vapours and cares.

Industry invigorates both the body and the mind, and is the spring of prosperity to families and to nations.

From the Christian Observer.

A CATHOLIC TURNED PROTESTANT.

A little pamphlet has recently been produced in France, by an obscure and imperfectly educated mechanic, which has attracted more attention, and is likely to produce more effect in the conversion of Catholics to the Protestant faith, than many of those elaborate and learned dissertations in which it was the fashion of former times to engage. A saddler, of the name of Bayssiere, is its author; a member of the Romish Church by birth, who had received no religious education, and continued till his 22nd year in profession a Catholic, but in reality a Deist. Still he attended the Catholic services; and though he would not communicate, he once consented to make confession, as a necessary preliminary to being married; and he looked upon the Protestants as heretics: but he neither read nor believed the Bible. At this time his wife died; and partly from a desire to show honour to her memory, partly from a suspicion that the prayers of the church might alleviate the sufferings of the dead, he determined to procure nine masses to be said for the repose of her soul. The priest to whom he applied, promised, but failed to perform them. Month after month he repeated his application, but in vain, the priest complaining that he had not time; and his tenderness for his wife made him very indignant at this supposed protraction of her sufferings in purgatory. At length it was suggested to him, that if he paid the priest in advance he would probably be more successful: he tried the experiment, and it succeeded; the money was accepted, and the masses were said; nay, the good priest, who had no time to perform three, now benevolently wished to perform six, rather than return the change out of a six franc piece, which the poor man had presented.

Such an instance of cupidity startled Bayssiere, and led him to enquire whence the lucrative doctrine of purgatory was derived. He was not himself a believer in the Bible; but as he knew that the priests asserted that all their doctrines and ceremonies were founded on that book, he felt a curiosity to know what the Bible said upon the subject. While these reflections were passing in his mind, he suddenly recollected that he possessed a copy of the New Testament, in which he had learned to read, but which he had never opened after he was ten years of age. He eagerly seized it; and with that vigour and warmth of temperament of which his book furnishes several examples, never stopped, he says, till he had read it from the beginning to the end. His only business was with the doctrine of purgatory; and he disregarded every thing which did not bear upon that single point. He gives with much artless simplicity, the result of his studies: he found nothing which made for, but much which made against that doctrine; and he arose convinced, that if the Bible was to be the standard of appeal, there was nothing to be found in it in favour of that fabled intermediate state of departed souls.

It then occurred to him that the pope must have invented this lucrative doctrine; and he in consequence felt resolved to know who the pope was. He had heard that he was the successor of St. Peter; that St. Peter was the head of the church; and that consequently the rights and prerogatives of St. Peter had devolved upon succeeding pontiffs. This he had heard in conversation, and from the pulpit; but he was now desirous of understanding what the Scriptures said on the subject. With the same ardour, therefore, and the same singleness of purpose as before, he sat down to the perusal of the New Testament; and reading, without intermission, from the first page to the last, he discovered that St. Peter had never preached at Rome; and had never, during his life time, been recognised as the head of the church; in short, that the system was an artful fiction, invented and maintained to procure gain or power to its authors.

"Thus," he says, "I discovered that these two primary doctrines of the Romish Church, namely purgatory, and the supremacy of St. Peter and his successors, had not at any rate been inculcated by the writers of the gospel. Although, previous to this discovery, I had, not been very zealous in the belief of these two points, yet I cannot tell you what interest I felt in the new ideas I had acquired. The New Testament, which I was still far from regarding as a Divine revelation, appeared to me a

collection of precious documents, in whose authority I then began to feel some degree of confidence. Though I found this study novel and difficult to a poor uneducated artisan, like myself, it was at the same time so attractive to me that I was induced to continue my researches," pp. 23, 26.

His next inquiries were directed to the doctrine of the real presence. His mind had always revolted at that essential article of Catholic belief: of all the tenets of Popery, this had tended the most to alienate him from the Christian religion, of which he had been taught to consider it an inseparable part, and to force him into infidelity. Occupied exclusively with this subject, he again read through the New Testament. For some time he saw nothing that seemed to countenance the doctrine: but at length meeting with the passage in St. John, chap. vi, on which the Catholics lay so much stress; "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" he thought the proof decisive, and was on the point of abandoning, with disgust the record in which so palpable an absurdity seemed to be promulgated. Further search, however threw light upon the passage; and in the 63d verse, he discovered what he called the key of the chapter. He saw that the expressions eat and drinking were used figuratively; and that they really signified nothing but "knowing Christ, coming to him, and believing in him."

Convinced of the being of a God, a sense of his own unworthiness and sinfulness now affected him deeply; and these were followed by resolutions of amendment. But here it seems he was embarrassed; he endeavoured to recollect whatever rules of virtue, and maxims of wisdom he had heard; at length the thought occurred to him, that he might find something to the purpose in the New Testament; and for the fourth time he commenced its perusal. The following is his own animated language on the occasion:—

"I wish it were in my power to recount to you, my dear children, all the effects that the eternal word of God produced upon my heart, for from that time I recognised it to be the revelation of Sovereign Wisdom; in the genuine expression of the Divine will, the message of a tender and compassionate Father, addressed to his ungrateful and rebellious children, soliciting them to return and find happiness in him. I wish I could retrance the impressions that this Divine message produced on my mind, the vivid emotion I experienced, and the thoughts and feelings (never, I trust, to be forgotten) excited by that reading.

"I was like a man born blind, and suddenly recovering his sight in a magnificent room, lighted up by a splendid lustre, and by a number of bright lamps hung around. My feelings at least corresponded with those of a man under such circumstances, were they possible. *How glorious was the light of the gospel to me!* I sought for morality, and I found there the most simple, clear, complete and perfect system of morality, that could be conceived for conduct, and there I found precepts suited to every circumstance that could present itself in life, as a son, a brother, a father, a friend, a subject, a servant, a labourer, a man, a reasonable creature. My duty in every relation of life I there found inculcated in the most admirable manner. I could not imagine one moral duty for which I did not there find a precept: not one precept unaccompanied by a motive; and no motive that did not appear to me to be either dictated by reason, or enforced by an authority against which I felt conscious that I had nothing to object," pp. 42-44.

Penetrated with this deep sense of the perfect morality of the gospel, he was led by that Divine Teacher, who we cannot doubt secretly guided his mind, to ascend to another question:—"Was that code of moral doctrine dictated and inspired of God?" "Who," said he, in the workings of his vigorous mind, "were the writers of this book?" "And when," adds he, "I reflected that they were poor, uneducated mechanics, like myself, the question immediately presented itself, How could fishermen, tax-gatherers, and tent-makers, acquire such extraordinary sagacity, penetration, wisdom, and knowledge. Ah, I exclaimed, this is indeed a problem which can only be solved by admitting their own assertion, that the Spirit of God directed their pens, and that as they were inspired, so they wrote."

From the inspired morality of the Scriptures, he proceeded to reason onward to the inspiration of the doctrines.

"If God inspired the apostles, and enabled them to give to the world the purest and most perfect system of morality that can be conceived, is it to be supposed that in the remainder of their writings he would leave them to their unassisted reason, and permit imposture to be confounded with truth? No: from the same source cannot proceed sweet waters and bitter. As the moral precepts of the gospel are Divinely inspired, so likewise must be its doctrines," pp. 45, 46.

Thus ends the process by which this simple mechanic, under the unseen influences of that Divine Enlightener, who has promised to instruct every sincere inquirer, was conducted to the full conviction that the whole contents of the New Testament were dictated by the Spirit of truth.

But, after all, mere knowledge is not religion; nor would it have been of much spiritual value to this poor man that he had rejected a few errors of Popery, if he had gained nothing better in their place.—But to the illumination of his understanding it pleased God to add the conversion of his heart. By the Bible, and the Bible alone, he became—not merely a nominal Protestant, but a Christian. He felt, he says, "the suitability between the wants of his soul, sinful and destitute of all peace and comfort, and the work which the Saviour had accomplished by his death upon the cross;" he viewed the promises of God as suited to his own case; he regarded Jesus Christ as a sacrifice offered for his sins; he trusted in him by faith for the expiation of them, and for reconciliation with God; and thus simply depending upon his Saviour he obtained peace of soul, a peace which was able to support and strengthen him amidst all the afflictions of life. He thus feelingly sums up the dealings of God with him:—

"In this manner you see how, a sinner and a prodigal as I was, my heavenly Father met me, and received me to the arms of his mercy! how he made known to me his free grace and heavenly gift, of which I was utterly unworthy. It is his grace which has accomplished all in me! He it was who began, who carried on, and who, I trust, will perfect this work of salvation. Without his Spirit operating on my heart, it never could have experienced a real conversion," p. 47.

Bayssiere now began to feel desirous of intercourse with persons entertaining the same views and feelings with himself—with those whom he calls "Gospel Christians;" but where to find them was the difficulty. The thought glanced across his mind, that the Protestants might be the people of whom he was in search. "But instantly," he says, "I repelled an idea which early prejudice had rendered revolting to me. I had been brought up in the conviction that the term Protestant was synonymous with heretic, blasphemer, and reprobate." Soon, however, the thought returned, and reflecting on the declaration of St. Paul, "All that will live godly in Christ Jesus shall suffer persecution,"—possibly, said he, these Protestants may be calumniated, because their religion is in accordance with the gospel, and he resolved to clear up his doubts upon this point; but there were no Protestants in the neighbourhood.

"I waited patiently," he says, "for some time, and applied myself diligently to reading and meditating on the word of God, which had become like necessary food to my soul. In all my prayers I entreated the Lord that he would condescend to direct me to those true Christians of whom his church was composed, and permit me to become one of their number: I felt a confidence, from all that I had experienced, that my Divine Benefactor would grant my request whenever he saw it good for me: this confidence quieted me, but could not remove my desire to ascertain what the protestant religion really was."

It happened, however, that his wife in early life had known something of Protestants, and those whom she had known evidently appear to have been persons of elevated piety.

"In her description of the Protestant worship, imperfect as it was, he thought he could recognise those traits of simplicity that characterized the worship of the primitive Christians; and when she had finished, he said to himself, 'This is indeed'

like the worship recorded in the Acts, of the Apostles."

On Christmas day (we believe in 1626) he was admitted at Nevo into the bosom of the Protestant Church; and we have the satisfaction of learning that he has remained a steadfast and worthy disciple of that church. He has learned experimentally, and in his own person, the truth of that passage, "All that will live godly in Christ Jesus shall suffer persecution;" but this has tended only to give greater notoriety to the fact, and greater circulation to the history of his conversion. His little book has excited much attention in the south of France: a very considerable number of Catholics have embraced the Protestant faith; and there are some symptoms (and symptoms of a nature to inspire very joyful confidence) that pure and undefiled religion is gaining ground in that quarter.

We think that great advantage might result from the circulation of this tract in Ireland. A strong disposition to inquire prevails among the Catholic population; and we know that they have sometimes asked their priests with great significance, why will you not let us read the word of God? For a people thus disposed, a publication has been wanting so plain as to be quite intelligible, and yet so powerful as to carry conviction along with it. The work of Bayssiere is short, familiar, clear and cogent. The most ignorant among its readers can understand it, the most learned cannot refuse it; and it has this preeminent recommendation, that it appeals to nothing but the Bible. If the Catholics of the sister kingdom can be persuaded to search the Scriptures, the result is not problematical. There is much truth, as well as naivete in the exclamation of the French Catholic commander, in the times of Henry IV, who threw away the Bible, saying, "That book ought to be suppressed—it is all against us."

THE AFFECTIONS.—It is easy to find excuse for ignorance, when it does not trench upon humanity;—but my passions spring up whenever suffering is treated disdainfully, or even thoughtlessly. More beautiful than spring flowers, is that sympathy which vibrates at the touch of sorrow; but higher and holier far are the affections which ripen into virtuous exertion, which never witness grief without an attempt to gladden it, nor look upon joy without a more active sense of enjoyment—enjoyment growing out of the happiness of others, and blending in strong influence with their own. The man of selfishness really makes a bad bargain, and sells his own commodity for much less than its value. How much will his anti-social spirit render him? Something to-day—to-morrow nothing. But the kind, the generous affections, they go on increasing more and more in their recompense, they sow seeds of silver which produces golden flowers. The bad, plant the wind, and gather the whirlwind; the good, call beauty out of ashes, light out of darkness, immortality out of ruin.

FAMILY GOVERNMENT.—In spite of modern whims of equality, the government of a family, must be absolute, mild, not tyrannical. The laws of nature and the voice of reason have declared the dependence of the child on the parent. The weakness of youth must be repressed by the hand of experience. Parental tenderness is too apt to degenerate into parental weakness. "If you please child," and "will you dear?" are soon answered with "No; I wont." The reins of government should be always gently drawn; not twitched, like a curb bridle, at one time, and daugled loose at another. Uniformity in parents produces uniformity in children. To whip one minute, and to caress, or let the culprit go unpunished, for the same crime, or another, cannot fail to injure the force of parental authority. Consider before you threaten; and then be as good as your word. "I will whip you if you dont mind me," says the parent in a passion. "I am not afraid of it says the child." The parent flies towards it in a paroxysm of rage: the child prefers flight to broken bones. "You may go now, but you shall have your punishment with interest the next time you do so." "I don't believe that," thinks the child. It is experience that gives the parent the lie.—"But," says you, "whips and rods were the scourges of the dark ages; the present is more enlightened; in its law is reason, and authority is mildness." Beware of that reason

which makes your child dogmatical, and that mildness which makes him obstinate. There is such a thing as the rod of reproof; and it is certain that, in numberless cases, arguments produce a better effect than corporal punishment.—Let the children be properly admonished, in case of disobedience; if insolent, try the harsher method.—Never begin to correct till your anger has subsided, if you do your authority over the offender is at an end. Let your commands be reasonable.—Never deliver them in a passion, as though they were already disobeyed, nor with a timid distrustful tone, as if you suspected your own authority. Remember that scolding is directly the reverse of weighty reasoning. It is the dying groans of good government. Never let it be heard under your roof unless you intend your house should be a nursery of faction, which may, at some future time, rear its hydra head, not only against you, but in opposition to the parents and guardians of our country. Patriotism, as well as charity, begins at home. Let the voice of concord be heard in your family; it will charm your domestics to a love of order.

The young should acknowledge how much they are indebted to those who have given them a good education. The famous Vitruvius declared that he was far better pleased with the learning his kind parents gave him, than if they had laid up for him the greatest abundance of wealth. Marcus Aurelius, one of the wisest of the Roman Emperors, thanked heaven especially for two things; for having had excellent teachers himself; and for having found the like blessing for his children.

RULES FOR HUSBANDS AND WIVES.

1. A good husband will always regard his wife as his equal, treat her with kindness, respect, and attention, and never address her with an air of authority, as if she were, as some husbands appear to regard their wives, a mere house-keeper.
2. He will never interfere in her domestic concerns, hiring servants, &c.
3. He will always keep her liberally supplied with money for furnishing his table in a style proportioned to his means, and for the purchase of dress suitable to her station in life.
4. He will cheerfully and promptly comply with all her reasonable requests, when it can be done without loss or great inconvenience.
5. He will never allow himself to lose his temper towards her, by indifferent cookery, or irregularity in the hours of meals, or any other mismanagement of her servants,—knowing the difficulty of making them do their duty.
6. If she have prudence and good sense he will consult her on all great operations, involving the risque of ruin or serious injury in case of failure.—Many a man has been rescued from ruin by the wise counsels of his wife. Many a foolish husband has most seriously injured himself and family, by the rejection of the advice of his wife; fearing, lest if he followed it, he would be regarded as ruled by her.—A husband can never procure a counsellor more deeply interested in his welfare, than his wife.
7. If distressed or embarrassed in his circumstances, he will communicate his situation to her with candour, that she may bear his difficulties in mind in her expenditures. Women, sometimes, believing their husband's circumstances to be far better than they really are, expend money which cannot well be afforded,—and which, if they knew their real situation, they would shrink from expending.

1. A good wife will always receive her husband with smiles—leave nothing undone to render home agreeable—and gratefully reciprocate his kindness and attention.
2. She will study to discover means to gratify his inclinations, in regard to food and cookery, in the management of her family; in her dress, manners and deportment.
3. She will never attempt to rule, or appear to rule her husband. Such conduct degrades husbands; and wives always partake largely of the degradation of their husbands.
4. She will, in every thing reasonable, comply with his wishes; and as far as possible anticipate them.
5. She will avoid all altercations or arguments leading to ill humour; and more especially before company.
6. She will never attempt to interfere in his business, unless he asks her advice or counsel; and will

never attempt to control him in the management of it.

Should differences arise between husband and wife, the contest ought to be—not who will display the most spirit,—but who will make the first advances: There is scarcely a more prolific source of unhappiness in the married state than this "spirit,"—the legitimate offspring of pride and want of feeling.

Perhaps the whole art of happiness in the married state, might be compressed in these two maxims— "Bear and forbear,"—and "let the husband treat his wife, and the wife treat her husband with as much respect and attention, as he would a strange lady, and she would a strange gentleman."—*Boston Commercial Gazette.*

GENERAL INTELLIGENCE.

From the London Morning Herald, Aug. 7.

"Russia appears to be playing a deep game; and whilst her armies perhaps are thundering at this time at the gates of Adrianople, and preparing to transfer the seat of war into the heart of Macedonia, on the other side she seems according to her language, to have no other wish but to bring the contest to as speedy a termination as possible by means of an equitable adjustment. This pretended love of peace is, however, only one of her many expedients to promote the objects of the war; for if she can, by her wheedling tone, succeed in entangling the Porte in a tedious and intricate negotiation, the result will be a relaxation of the efforts of that power into the field. In the mean time, her own military operations would be marked by increasing vigour; and, to show that this hypothesis is not an extravagant one, we learn, through various channels, that her forces, though they greatly overmatch those of the Sultan, are in expectation of receiving regular as well as powerful reinforcements. This contradiction between the language and conduct of Russia appears to bewilder the minor class of politicians on the Continent, who attach a far greater degree of interest to the aggression of that Power than it has as yet elicited in this country. In Vienna, for example, the Funds are like a see-saw—up to-day and down to-morrow, as the hopes of peace, or rumours of a contrary tendency, prevail. Whilst the conduct of Russia is the real cause of this fluctuation, it is attempted to fasten the blame of it on the Porte, though all that this Power does to merit it, is to evince a disinclination to purchase, under the name of peace, a hollow, feverish, and short-lived truce. The Sultan seems to be fully aware of this to judge from his alleged repugnance to meet half-way the pacific overtures of Russia; for, however moderate these overtures may be, still, coming from a victor, they should secure to the latter a moral ascendancy that would fully indemnify her for any sacrifices she might make on the score of a counterfeit magnanimity."

LONDON, AUGUST 17.

We can state upon good authority, that the hopes of concessions on the part of the Sultan, either on the Greek or the Russian question, have nearly vanished.—*Globe.*

RUSSIA AND TURKEY.—The Russian army has at length accomplished the passage of the Balkan. A Russian despatch, dated from "The Rivouac at Derwich Javand," July 21, officially notices this event, and puts us in possession of many interesting details respecting the mode in which the mountain barrier was surmounted. On the 20th July, General Roth marched towards Aspro, and pushed his advanced guard to Palisana, the most elevated summit of the Greek Balkan.—The Turks, filled with dismay, made no attempt whatever to dispute the passage of this lofty mountain, and the dispatch left the invaders in full march towards the plains of Ramolia, without the Grand Vizier having made any demonstration from Shumla to interrupt them.

Accounts have been received at Vienna, stating that the Russians are in full march on Adrianople; and the Turks were assembling all their forces, to give battle to the Russians in the plains of Adrianople.—*Standard.*

Advises from Bucharest, to the 20th ult., state, as positive information, that General Giesmar was concentrating his forces with a view of striking a great blow. These accounts also confirm the arrival of General Tolstoy, with the Russian Reserve, on the banks of the Danube.

The Hamburg Papers received this morning state, as a tolerably likely rumour, that the Pacha of Egypt is preparing another great naval expedition, for the purpose, as is supposed of carrying troops to aid the Sultan. Meanwhile it is added, the Russian squadron, under Admiral Hoydon, is assembling at Poros, and "will immediately take such a course as to be able closely to watch the movements of the Egyptian expedition; and in case of need attack it." The same papers announce the arrival of the Persian Prince Chosrow Mirza at Moscow, on the 30th July, where he was received with almost regal honours.

POETRY.

How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.—Nebuchadnezzar.—DANIEL, IV. 3.

I marked the Spring as she passed along,
With her eye of light and her lip of song;
While she stole in peace o'er the green earth's breast;
While the streams sprang out from their icy rest;
The buds bent low from the breeze's sigh,
And their breath went forth in the scented sky;
When the fields look'd fresh in their sweet repose,
And the young dews slept on the new-born rose.

I looked upon summer;—the golden sun
Poured joy over all he looked upon;—
His glance was cast like a gift abroad,
Like the boundless smile of a perfect God,
The stream shone glad in his magic ray—
The fleecy clouds o'er the green hills lay;
Over rich, dark woodlands their shadows went,
As they floated in light through the firmament.

The scene was changed;—it was Autumn's hour;
A frost had discolored the summer bower—
The blast wailed sad midst the cankered leaves,
The reaper stood musing by gathered sheaves,—
The mellow pomp of the rainbow woods
Was stirred by the sound of the rising floods—
And I knew by the cloud—by the wild wind's strain,
That winter drew near with his storms again!

I stood, by the Ocean;—its waters roll'd
In their changeful beauty of sapphire and gold—
And day looked down with its radiant smiles,
Where the blue waves danced round a thousand isles,—
The ships went forth on the trackless seas,
Their white wings played in the jeyou breeze—
Their prows rushed on midst the parted foam,
While the wanderer was wrapt in a dream of Home—

The mountain arose with its lofty brow,
While its shadow lay sleeping in vales below—
The mist, like a garland of glory lay,
Where its proud heights soared in the air away;
The eagle was there on its tireless wing,
And his shriek went up like an offering—
And he seemed, in his sunward flight, to raise
A chaunt of thanksgiving—a hymn of praise.

I looked on the arch of the midnight skies,
With their blue and unsearchable mysteries;
The moon, midst an eloquent multitude
Of unincumbered stars, her career pursued—
A charm of sleep on the city fell,
All sounds lay hushed in that brooding spell—
By babbling brooks were the buds at rest,
And the wild-bird dreamed sweet on his downy nest.

I stood where the deepening tempest passed—
The strong trees groaned in the sounding blast;
The murmuring deep with its wrecks roll'd on,
The clouds overshadowed the mighty sun;
The low reeds bent by the streamlet's side,
And hills to the thunder-peal replied;
The lightning burst forth on its fearful way,
While the heavens were lit in its red array!

And hath not the power, with his voice and skill;
To arouse all Nature with storms at will?
Hath he power to color the summer cloud—
To allay the tempest when hills are bow'd?
Can he waken the spring with her festal wreath—
Can the sun grow dim by its lightest breath?
Will he come again, when Death's vale is trod,
Who then shall dare murmur—'there is no God,'

Philadelphia, 1829.

THE JOURNAL.

The latest advices from Great-Britain are to the 20th August. They state that the Russian army continues to be victorious; and that a part of it has crossed the Balkan mountains, and advanced to the plains of Thrace. The Emperor of Russia has made another overture for to negotiate, but the general opinion is, that the terms he has hitherto proposed, and which it is not known that he has modified, are inadmissible by the Porte; under such circumstances, it is not expected that the present offer will be accepted. An opinion also prevails to a certain extent, that Great-Britain and other European Powers, will become involved in the eastern war. We are unwilling to believe this; and we think it to be the duty of all lovers of their species, to pray to that God in whose hands

are the hearts of all men; that He may dispose the rulers of nations in peace: that the devastating sword may be stayed; and that the influence of the Gospel may be more extensively felt and obeyed.

ROBBERY.—On Sunday evening, between 6 and 8 o'clock, the lock was forced off a small trunk in the cabin of the schooner *John & Mary*, from Bridgetown, N. S. laying at the South Market Wharf; and a pocket book of natural colored calf skin, containing about ten pounds in money, was stolen therefrom. Between four and five pounds of the money was in silver, the remainder in Nova Scotia Notes, some of which were enclosed in letters addressed to persons residing in the town. Suspicion rests upon a man called THOMAS HEYLAND, who came passenger in the vessel. At the time the robbery was committed, the Captain and people belonging to the vessel were all on shore, with the exception of two boys, who were left on board to take care of the vessel. One of the boys was on the wharf, and Heyland, who had previously gone on shore, came on board, and requested the boy who was in the cabin to go on an errand for him; and while the boy was absent, the trunk was opened. Upon examination, a jack knife known to belong to Heyland was found lying near the trunk, with the edge of it turned, from which it would appear, that the knife was the instrument with which the lock was forced off. Heyland, is a young man apparently about 22 years of age, a native of Ireland, and had lately come from Liverpool, N. S. to Annapolis. He is about five feet eight inches in height, and had on a blue satinett Jacket, American manufacture, light vest, light blue mixture pantaloons, and a glazed hat, painted red on the lower side of the rim. On the next morning, and since, diligent search was made for him, but he has not yet been found.

The *Eastport Sentinel* of the 16th, contains an Act of the Legislature of Maine, relating to the sale of spirituous liquors, which was approved by the Governor on the 3d March, and which is to take effect, from the second Monday in the present month, September.

The provisions of this Act, are,—that no person licensed as a victualler or retailer, shall sell wine, spirituous or mixed liquors part of which is spirituous, without a special license had for that purpose from the Selectmen, &c. of the Town. That it shall be the duty of the Selectmen, &c. at the time of granting such license, and as often after as any case shall occur, to deliver to the persons so licensed, the name of every person known by them to be addicted to the intemperate use of strong liquor: and every innholder, &c. who shall furnish to any such person, any wine, spirituous or mixed liquor, part of which is spirituous, shall for each offence, forfeit and pay the sum of five dollars. And it shall be the duty of the Selectmen, &c. in every instance which shall come to their knowledge, of a violation of any of the provisions of this Act, to revoke and make void the license of such innholder, &c. after complaint made and hearing thereon.

If the Selectmen, &c. faithfully discharge their duty, and carry the foregoing Law into effect, it must tend greatly to lessen intemperance, in public houses at least. There are but few men, however disposed to intemperance, who would not be startled at the idea, of having their names enrolled in the black catalogue of intemperate persons, and the fear of such exposure may induce them to pause in their career. Besides if the innholder be liable to a fine of five dollars and the forfeiture of license, for furnishing such person with any spirituous liquor, he will most effectually consult his own interest by withholding it.

The *Tinctor Reporter* says it has been estimated, that there will be a quarter more flour manufactured this year in the United States, than there ever has been in one year before.

DISTRESSING CASUALTY. On Sunday forenoon, a Woman in the Parish of Focland, when going abroad for some purpose, locked up her four children in the house. While she was absent, the clothes of two of the children took fire, and one of them, about four years of age, was so severely burnt, as to occasion its death the same evening. The other child was also badly, but not dangerously, burnt. Some of the neighbours burst open the door, and stopped the progress of the fire, or

the consequences might have been still more distressing.—This should operate as a warning to Mothers, not to lock up and leave small children alone.

SEPTEMBER.—Since the commencement of this month, the weather has been much broken, and unusually cold. The Crops which had not previously attained maturity, have made but little progress in ripening, and will consequently fall short. Buckwheat generally will be but a few shades removed from a total failure. Late planted Indian Corn, and Potatoes, will also be light.

According to general report, Wheat has succeeded remarkably well through every part of the Province, and notwithstanding the foregoing case, there, the crops upon the whole are thought to be better than usual.

FIRE.—The dwelling-house in the parish of Chatham owned by Mr. Wm. Furrow, Stone-cutter, and occupied by him, was totally consumed by fire on the morning of Wednesday the 16th. The family being absent at the time, the accident was not discovered until it was too late to save a single article. By this unexpected calamity, an industrious man with a large family, has been deprived of nearly all he possessed. We are happy to add that a generous public have, by their active sympathy, considerably alleviated the natural consequences of this distressing occurrence.—*Miriamichie Scholastic.*

Collect for the Sixteenth Sunday after Trinity.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord.—Amen.

We have received a brief account of a Revival of Religion which commenced in November last at Petitediac, which will appear in our next number.

MARRIED.

At Carleton, on Tuesday Evening last, by the Rev. F. Coster, Mr. PETER DRAKE, to Miss ELIZABETH BROTHERS, youngest daughter of Mr. Joseph Brothers: all of this City.

At Monmouth, on Saturday last, by the Rev. A. Wood, Mr. RODOLPHUS TRAFFORD, to Miss FREELove CLARKE: both of that place.

In the Parish of St. Martins, on Thursday the 24th instant, by John Jordan, Esquire, Mr. FREDERICK LANG, to Miss HARRAN BROWN, daughter of Mr. William Brown: all of the said Parish.

On Thursday the 12th August, by special license, at St. George's, Hanover-square, London, by the Rev. the Dean of Lincoln, the Duke of HULLCHURCH, to Lady CHARLOTTE THYNE, third daughter of the Marquis and Marchioness of Bath. His Grace the Duke of Bedford gave the bride away.

AGENTS FOR THIS PAPER.

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

NOVA-SCOTIA.

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

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

Quebec. John Bignall, Esq. P. M.

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

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