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# NEW-BRUNSWICK

## RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, JULY 4, 1829.

NO. 24.

### BIOGRAPHY.

MEMOIR OF THE LEARNED ANNA MARIA A SCHURMAN.

So long as genius and talents of the most exalted order can command respect, the names of Leo and Crichton, of whom we have given comprehensive memoirs in our preceding numbers, will be mentioned by posterity with profound respect and distinguished honour. Mr. Leo, as an Oriental scholar, still continues to shine, like a star of the first magnitude; and as the lustre of Crichton's fame remains undiminished, notwithstanding the lapse of two centuries, we may fairly predict, that the history of their respective acquisitions will be perused with pleasing astonishment by generations that are yet unborn.

To these celebrated names, we now feel no hesitation in adding that of a learned female, who has justly procured for herself an illustrious station among those prodigies of genius and talent, which occasionally arise to illuminate the intellectual world. "Whether the mental powers of woman were created in a state of inferiority to those of man," is a question which has been much controverted. An important branch connected with, it employed for some time the pen of this learned lady; but the following memoir of her life, will furnish those by whom it is still agitated with the most satisfactory answer.

This eminent woman was born either at Cologne, or Utrecht, in 1606. At a very early age her genius for science began to appear. At six years old she cut all kinds of figures out of paper, with her scissors, without any pattern. When eight, she painted flowers admirably; and, when only ten years of age, she learned the whole art of embroidery in three hours. Afterwards she applied herself to music painting engraving, modelling, carving, and sculpture, and succeeded perfectly in each species. What she particularly excelled in, was miniature painting, and etching perfect likenesses on glass with a diamond point. She understood Latin, Greek, and Hebrew, so perfectly, and wrote in each language so correctly, that all the literati of Europe were astonished at her proficiency. To these she added the knowledge of the Chaldee, Syriac, Turkish, and Arabic. Besides the Low Dutch, which was her native tongue, she spoke French, Italian, Spanish, German, and English, with great ease and fluency. About the year 1650, she got acquainted with Labadie, a famous French mystic, in whose spirit she drank so deeply, that she relinquished all her literary pursuits, except what tended to the proof and defence of the religious system she had embraced. To the learned world, her conversion to what was called Quietism, and which was probably the religion of Christ, (thus misnamed in order to discredit it,) was an inauspicious event. Her house, says Bruyset, which was before an academy of learned men, became now a school of religious controversy and mysticism. When Labadie died, in 1674, she retired to Wicard, in Friesland, where she spent her time in correcting, revising, and continuing the works of him, whom she had received as an apostle of the Lord. In this place she died in 1678, aged 71 years. However Labadie may have been stigmatized as a hypocrite and impostor, Calumny herself has not been able to shoot one dart against the moral character of Schurman. Her practice was pure and her piety, however mistaken in some points, was fervent and sincere. She took her motto from Ignatius:—*My Love is crucified*; and she was faithful to it, for she never formed any matrimonial connections.

The most learned men of her day felt themselves honoured by her epistolary correspondence, and several princes and princesses honoured her with their letters and visits: among the former were Rivotus, Lydius, Spanheim, Salmasius, Vossius, Huygens, Crucius, Gassendus, Vorstius, Heinsius, and Motesius, archbishop of Ephesus, &c. Among the latter, were Henrietta, queen of England, Anne of Austria, the Queen of Poland, the princess of Bohemia, the princess Anne de Rohan, Cardinal de Richlieu, and several others.

When the Queen of Poland visited Utrecht, she wished particularly to have an interview with A. M. à Schurman. Of this visit, which was honourable to both parties, we have an interesting account, in a work entitled "Histoire et Relation d'un Voyage de la Reine de Pologne, 1648," by Mr. Le Labreur, who was one of the queen's attendants, and of whose words the following is a literal translation.—"The following day, December 26, 1645, the Queen of Poland did an action worthy of the majesty of literature. Having heard of the excellent attainments of the celebrated Anna Maria à Schurman, who is a native of this city, and of the splendor of her study, she wished to pay her a visit, but without ceremony, to prevent that concourse of people which would have followed, had it been known. She left the Court, and went, incognito, into the Lady Marshal's coach, followed only by the Bishop of Orange, and four or five persons, of whom I was one. After passing the great church, she alighted, and entered the habitation of this tenth Muse, the miracle of this age, and the wonder of her sex. The Queen was struck with admiration at the exquisitely fine works wrought by the hands of this lady. They chiefly consisted in large paintings, miniatures, illuminations, engravings on copper, and etchings or diamond engravings on glass; which have justly acquired for her the reputation of great excellency in the most noble mechanic arts. But her Majesty was still more astonished to hear her speak so many languages, and answer questions in so many different sciences. To the Bishop of Orange, who interrogated her by the Queen's desire, she answered in Italian, and argued very logically in Latin, on several points in theology. I paid her a compliment in Latin, in behalf of the Lady Marshal, to which she replied, very elegantly, in the same language. She spoke Greek with Mr. Corrade, chief physician to the Queen. To be short, she would have conversed with us in several other languages, had we known them: for, besides the Greek, Latin, French, Italian, Spanish, German, and the Low Dutch, which is her native tongue, she has an extensive acquaintance with Hebrew, Syriac, and Chaldee, and could speak them with facility, had she any opportunity to exercise herself in those languages. She is so well acquainted with the geography of every country, that she could travel through Europe as well without a guide as without an interpreter. Her knowledge of geography rendering the one needless, and her knowledge of languages precluding the necessity of the other."

Thus far Le Labreur, who was himself a sound scholar, and a good judge.

Of this eminent lady, Salmasius, who was one of her literary correspondents, and a man of vast erudition, gives the following account.—

"We need not refer to ancient times for examples of literary excellence among women; the existence of which, in some cases at least, many lawfully doubt: but we may come to our own times, and to our own nation.

"In a city, about a days journey hence, there is a noble virgin, equal, in the knowledge of numerous arts, to Hippia; and much more to be admired than she, because such a fecundity of genius is rarely to be met with in this sex. She cultivates the whole circle of arts, succeeds in each, and graces the whole assemblage of virtues, so that to her not one is lacking. What her understanding can conceive, or the hand bring to effect, this person can perform. In painting she is surpassed by none; she equally excels in sculpture, bronze, wax-modelling, and carving. In embroidery, and in all things which are objects of study and attention to the females, she surpasses the most eminent ancients and moderns; and she is possessed of so many sciences, that it is difficult to tell in which she excels most.—Her knowledge of languages is also so extensive, that not content with all European tongues, her active mind has travelled to the East, and acquired the Hebrew, Arabic, and Syriac. She writes Latin so correctly, that the most learned men who have,

during their whole lives, affected eminence in this way, cannot write with more purity and elegance. In French epistolary writing she is scarcely exceeded by Balzac.

"The other European tongues, she speaks with as much correctness, as those can to whom they are vernacular. She can maintain a literary commerce with the Jews in Hebrew, and with the Turks in Arabic. She is conversant in the most difficult and abstruse sciences: her attainments in philosophy and scholastic divinity are such, as strike every person with amazement: such knowledge appears almost miraculous. None needs attempt to emulate her excellence, for she is beyond imitation; and none can envy her, for she is placed beyond the reach of envy itself."

Balzac, who was proverbial for his elegant epistolary compositions, gives her the following character, in a letter to Mr. Gerard.—

"I must confess, Sir, that Miss Schurman is an astonishing young woman, and that her verses are not among the least of her excellencies. I do not think that Sulpitia, so highly extolled by Martial, has made finer poems, nor better Latin. But among the charms of her verse, what modesty and chastity appear! The purity of heart blends itself more pleasingly with the productions of her understanding. I am highly obliged to you for having procured me an acquaintance with this astonishing lady, and for those epigrams of her's, which you have sent me. I have just now received a book, said to be written by Mr. de Saumaise, (Salmasius) and requested that, in his second edition, he will alter that place, where, speaking of this young woman, he says, '*Gallicæ Epistolæ tales concinnat, ut vix meliore Balzacius*;'—'In French epistolary writing, she is scarcely exceeded by Balzac;' and let it run thus:—'*Gallicæ Epistolæ tales concinnat, multo minus bonas, and minus Gallicæ Balzacius*;'—'Balzac's French Epistles are vastly inferior in their matter, and less elegant in their composition.' And even with this qualification of the sentence, I shall feel myself too much honoured. It is no small glory to be near such a personage, even in any situation; and though, in the comparison above, I must appear to disadvantage; yet even that disadvantage, because I am compared with her, confers an obligation."

Mr. James Martin, of Paris, wrote a fine eulogium on this extraordinary woman, from which I shall at present borrow only the following elegant epigram:

"Græcorum matrem silet Romana vetustas,  
Et tacet Sappho Græciæ victa suam  
Cedit Romane, Græcæ, quoque cedit Musæ.  
Nescio quid Batavo majus in orbe micat."

Of which the following by a Lady, is no inelegant paraphrase.—

"When heaven-born Wisdom beam'd from pole to pole,  
Her choicest rays illum'd the female soul.  
Brave Scipio's daughter taught her sons to know  
To govern Rome, and lay her tyrants low.  
The Grecian Sappho charm'd the list'ning throng  
With potent numbers and harmonious song.  
The beautiful Nine their sex's greatness prove,  
And charm the warring world to peace and love:  
But when e'en these contend for deathless praise,  
They yield to Schurman's brow the verdant bays."

Her works were collected by Spanheim, and printed by the Elzevirs, 'Leyden, in 1648, 12mo. with the following title:—'Nobilissimæ Virginis Annæ Mariæ à Schurman Opuscula; Hæbraica, Græcæ, Latina, Gallicæ, Præterea et Metrica.' To this is prefixed a likeness of this eminent woman, engraven, if not painted, by herself, taken in the 33d year of her age; from which the likeness prefixed to this Number has been correctly copied.

In these Opuscula is a famous dissertation on the question,—'Num femine Christianæ convenient studium Literarum?'—'Is it consistent with the character of a Christian woman to study Literature?' This piece, which has never been translated, casts much light on the long-controverted subject,—'Was

woman created inferior to man!"—Besides this dissertation, and another, *De Vita termio*, concerning the bounds of human life, the rest of the volume consists chiefly of Epistles; many of these are written in Latin; several in French; three in Hebrew, with points; and five in elegant Greek. Her Poems are in Latin and French, and are principally of the Epistolary kind; with a few Epigrams. There was a second edition of this eminent Lady's Opuscula printed in 1650, which contains a French Ode, to Madame Urcia Ogle; and a Letter, in the same language, to Mr. Spanheim, concerning his edition of the Opuscula: of this letter, it is not speaking too highly to say, it is a model of epistolary elegance.

To detract from the mental energy and capacity of this eminent woman, Mr. Bruyvet (*DICT. BIOGRAPH.*) adduces her conversion to *Quietism*, as he terms it. But to this we might answer, Quietism in her assumed the form of the true religion, and produced its effects; viz. abstraction from the world, and devotedness to God. Nor can this be fairly resorted to as a proof of mental debility; for the most elevated geniuses have been often found susceptible of the finest and warmest religious affections; nor will this be contested, while we can shew such men as *Origen* among the ancients; *Phineas Fletcher* and *Cooper*, among the poets; and *Boyle* and *Fenelon*, among the philosophers. The latter of whom, the amiable Bishop of Cambrai, *nulli secundus*, gave way to, and wrote in defence of, that very system of Quietism, alias Devotedness to God, by which the delicate feelings and refined soul of A. M. Schurman were won away from the public walks of polite literature, into the less frequented, but not less noble, private paths of self-renunciation, and piety to God. Besides, it should ever be remembered, that polite literature had its full share (forty years) of Schurman's life; and that there is a time when literary ladies and scientific gentlemen, as well as the vulgar herd, must be converted, and become as little children, before they can enter into the kingdom of God.

Many additional particulars respecting this extraordinary Lady, may be found in the following works. Schurmaniana.

Crossii Hist. Quaker. lib. iii.

Jacobi. Bibliothec. illustr. Fœmin. quæ. Scriptis clarioribus.

G. Arnold's History of the Churches and Heretics, in Dutch, two vol. 17th book, 21st chap.

## DIVINITY.

THE OBJECT, SEASONABLENESS, AND CLAIMS OF CHRISTIAN MISSIONS.

A Sermon, preached at Halifax, Nova-Scotia, 8th February, 1829, in behalf of the Wesleyan Mission Fund.

BY THE REV. ROBERT YOUNG.

"But to do good and to communicate forget not, for with such sacrifices God is well pleased."—PAUL.

As we have therefore opportunity, let us do good unto all men.—GAL. 6, c. 10, v.

Paul! Paul! thou art beside thyself! Do good unto all men! How can this thing be! If we must do good, it shall be done to our families, to our friends, and to those of our own party, and to such only. So says the carnal man "whose mind is enmity against God," and directly opposed to the counsel of his blessed will. But the Apostle was of another mind—a mind "created anew," and so deeply imbued with the Spirit of God, that it breathed a generous benevolence as diffusive as the human race. In the benevolence which he felt and taught, there was nothing mean nor contracted. He called upon men to do good, and to do it on the largest scale;—even unto "all men"—to men of all characters, of all principles, of all parties, of all circumstances, and of all climes, whatever might be their prejudices, their creeds, or their stations in life. Let us do good unto them, says this admirable philanthropist, whether they be friends or foes—the sons of God, or the sons of Belial—and let that good be according to the opportunity which providence has placed in our hands. What noble sentiments are these! Sentiments which he learned, not at the feet of Gamaliel, but at the feet of "Him who spake as never man spake." Had they been taught by any of the heathen sages of antiquity, the highest enco-

umiums would have been lavished upon them. And shall we regard them less because taught by "Paul the aged," the disciple of Christ and the ambassador of Heaven! Shall we designate them trite and uninteresting because found in the sacred volume? Be it far from us to act so wickedly; but on the contrary let us give them the approval of a practical and steady observance in proportion to the ability we possess. That ability, say you, is extremely limited, and when exerted to the utmost, must be very circumscribed in its operations, and partial in its benefits. Be it so. The Lord is not "an hard master, reaping where he has not sown, and gathering where he has not strawed." But may not the veracity of this statement be questioned? Is our ability indeed so small? We venture to reply in the negative; for notwithstanding our circumscribed means, and comparatively insulated situation, we may do good on a very large scale, as these disabilities do not preclude our rendering a very efficient support to the cause of Missions; and there is not a more effectual way of doing good unto all men "than by facilitating the progress of Christian Missions throughout the world. If we are to do good according to our opportunities, much indeed is required at our hands, as a concurrence of auspicious circumstances furnishes opportunities of usefulness, without parallel in the annals of the Christian Church since the days of the Apostles. Had St. Paul looked forward to the present age, in which there are so many organized Missionary Societies and such means for their successful operation, and had he required of us the greatest stretch of religious charity, he could not have addressed us in language more appropriate than he has done in the words of our text, for we have an opportunity of doing good in the best and most comprehensive sense of the word: and according to this opportunity does he require us to act. These things we hope to make appear in the discussion of our text which will lead us to examine, the object of Missionary enterprise—the opportunities for Missionary operations—and the grounds of Missionary claims.

The object of Missionary enterprise is, the good of our fellow men. It is to do them good both civilly and religiously. good, in all the vicissitudes of life; under all the sufferings of death; and through the interminable ages of an approaching eternity—for all these blessings, and in fact every other of which man is capable, are in close alliance with this exalted object. The enemies of the Missionary cause will doubtless object to this, as they talk loudly of the worldly ambition, ease, and omolument of its agents being its primary, if not its exclusive objects; but the blood of a mighty host, that in the prime of life, have fallen victims to Missionary toil, amidst privation, suffering and reproach, crieth "from the ground" against those charges, and in the "ears of the Lord of Hosts" against the authors of them.

The preaching of the gospel is the means employed in this enterprise for the attainment of the contemplated object; and wherever it is preached it never fails to benefit its faithful recipients in every possible way, both with respect to "the life that now is, and that which is to come." It confers upon them a boon more valuable than life itself, and lasting as eternity. It instructs the ignorant in the deep science of salvation, and communicates "light to them who sit in darkness and in the shadow of death." It feeds the hungry with "the bread of life," and "opens rivers in high places, and fountains in the midst of the vallies for them whose tongues fail for thirst." It restores peace to the wretched; joy to the sorrowful; bids conflicting passions be still, and hushes the tempest of the human mind. It clothes the naked with robes of righteousness, and raises the poor and degraded out of the dust, enriching them with blessings more precious than rubies, and sitting them with the "princes of God's people." It flutters over the sick with healing in its wings;— "binds up the broken hearted, proclaims liberty to the captives, and the opening of the prisons to them that are bound." It accompanies the bereaved to the grave of their departed friend, and in the extremity of their anguish, it whispers to their souls with a voice at once soothing and exhilarating, "thy brother shall rise again," and, in a moment, the rays of immortality burst forth, and illumine the dark and desolate abode. In short, it reforms the vicious; restores the prodigal to his father; and erects in the Negro hut,—in

the Indian wigwam,—and in the African Kraal, the Christian altar on which pure incense is offered; and these abodes of filth and wretchedness undergo a transformation as wonderful as it is pleasing, and become tabernacles of rejoicing. Peace and industry smile around—the hills and dales become vocal with praise to God—"the wilderness and solitary place are glad for them, and the desert rejoices and blossoms as the rose." More proper or efficient means therefore could not have been employed in promoting the good of men, than the preaching of the gospel; seeing that it connects with it all the good of body and of soul,—of time and of eternity. But is this not overrating the gospel? The superiority of our condition informs us that it is not. Why is our state so much superior to that of the Jews, Mohammedans and Heathens! Why are not we roaming the dense forest, unconscious of the pleasures of civilized life, paying adoration to the Gods of our ancestors, and offering at their polluted and sanguinary altars, the dearest of our offspring? And why have so many of us found an antidote to the miseries of human life, and have now a joyful hope of a blessed immortality? We differ from others, and what maketh us to differ? Any thing in nature or philosophy? No. But the gospel "which bringeth salvation,"—it hath appeared to us, and all the blessings of grace and civilization have followed in its illustrious and sweeping train.

Missionary enterprise not only contemplates doing good, but doing it "unto all men," however remote their situation—insalubrious their clime—intricate their language—vicious their habits, or diversified their complexions, manners and creeds. Nothing of the contractedness of party enters into its designs, nor does it stop to take a part in the clangor of sectarian strife, but absorbed in the greatness of its object, it pushes forward in the career of its overwhelming benevolence, to "preach the gospel, to every creature," and pour its exuberant blessings upon all the nations of the world. Its object is to save immortal souls. For these it employs its energies—for these its lifts up its importunate voice, crying "give, give," nor will it ever say it has enough, until it has explored every continent of the earth,—visited every Isle of the Sea,—entered every habitation of man,—deposed every idol from its throne,—regenerated every pagan heart,—gathered unto Shiloh every Jewish wanderer,—wrested every trophy from the Arab Thief,—and enriched Heaven with its momentous spoils. Such is the object of Missionary enterprise, an object of all others the most noble that can engage the attention of man. How benevolent, how glorious, and how vast the design! But is the object not visionary, and every attempt to accomplish it dictated by ignorance and enthusiasm? So say those who view the obstacles in the way of its accomplishment through the microscopic eye of unbelief, and who, like the dismayed spies, endeavour to disseminate the same spirit throughout the camps of Israel. But thank the Lord we yet have our Caleb amongst us to animate our spirits, and urge us forward to possess the land. It is true there are difficulties to overcome, but they are not insurmountable. There are strong holds to storm, but they are not invulnerable. There are giants to combat, but they cannot stand before the Lord of Hosts; and though there be walls of fortification, reaching up to the very heavens, they shall tremble at the sound of the trumpet, and fall before the ark of the Lord. Say not that it is visionary, or the efforescence of a heated imagination, for the mouth of the Lord hath spoken to the contrary, and most positively declared, that Jesus shall "have the heathen for his inheritance, the uttermost parts of the earth for his possession,—and that all shall know him from the least to the greatest." As surely therefore as the god of the Philistines fell, so surely shall every idol fall; all the superstition of paganism; all the errors of Mohammedanism, and all the unbelief of Judaism, together with every high thing and lofty imagination opposed to the Saviour's reign. All, all, shall fall before the gospel, "the power of God," and on their extensive ruins shall the banners of the Cross be unfurled, and triumphantly wave, whilst reiterated shouts of victory shall proclaim throughout earth and heaven, that "the Lord God omnipotent reigneth."

The opportunities for Missionary operations form the next topic claiming our attention. The present age may with much propriety be designated, the

age of opportunity for doing good, for at no preceding period of the world were there such facilities for missionary operations as the present affords, and it cannot but be apparent to every reflecting mind, from the passing events of the day, that the "time to favour Zion, yea that the set time is come," and an opportunity is placed within our reach of being extensively useful to our fellow men.

*The present state of the world is favorable to Missionary operations.*—Every man who has made himself acquainted with its last twenty years' history, must know that it has undergone a considerable change during that period, very favourable to Missionary exertions. The laudable efforts of the Bible Society in promulgating to mankind, in about one hundred and sixty different languages, the wonderful works of God, have succeeded in moving the nations, and exciting amongst them a spirit of inquiry relative to religious truth. The Bible, like the precursor of Emmanuel, has gone forth and is preparing "in the wilderness a high way for our God," who is at the head of that small, but invincible army which is destined to overthrow all opposition, and to subdue the whole world. That the way is preparing for this noble achievement, must be obvious even to a superficial observer. The two great Antichristian powers are in a state of portentous agitation, and many of their votaries are beginning to betray signs of dissatisfaction with the absurdities of their respective creeds. The Eastern churches are awakening from their slumbers, and crying to those of the West "give us of your oil for our lamps have gone out." The most intelligent amongst the idolatrous tribes are manifestly becoming perplexed and disgusted with the principles and rites of paganism. Copies of the Holy Scriptures are almost every where anxiously desired, and eagerly perused. And heart thrilling voices from various sections of the unchristianized world, imploring spiritual help, are reiterated in the ears of the Directors of Missionary Societies. Thus are the fields "white to the harvest, and although we do not state that in every part of them, laborers would be allowed to reap without much toil and opposition, yet we are bold to say that these things concurring simultaneously, are signs of the times which call upon us to "put in the sickle and reap, for the harvest is ripe."

*The present standing of the British nation in the world, is another circumstance favorable to the progress of Missions.* Without intending any invidious reflection on other nations, I feel all the confidence which truth inspires, in avowing that Great Britain exerts a paramount influence amongst the nations of the earth. Some yield to this influence from motives of attachment; others, from those of fear. For at whatever court, or in whatever country, she fails to secure respect, the roaring of the British Lion never fails to inspire dread. That such is her influence, is evident from the protection which her very name affords. It is like a strong tower in which many foreigners find safety, whilst travelling in the lands of peril and death; and even her envious foes are often found amongst those individuals whilst far away from the land of their birth. Connected with this influence are, her extensive possessions. She has her flourishing colonies in every quarter of the globe, which are increasing in number and magnitude; and even millions of the heathen are under the control of her salutary sceptre. Her banners are waving in the breeze of every zone, and the sun is ever gilding some portion of her dominions. Her canvas is swelling on every sea, and her thunders shaking every continent. These things furnish an opportunity to us as Britons, of being extensively useful in the cause of missions, and not only amongst the civilized, but the most barbarous and degraded of the human race. Situated as her possessions are in the Mediterranean, in Africa, in Asia, in Australia, in America, and the different islands of the sea, they open before us in their respective vicinities, immense fields for missionary achievement, giving us immediate access to millions of our fallen species, and affording communication either directly or indirectly with almost all the tribes of men, to whom we can now extend our religious charity, under the respectable and influential patronage of the British flag. Blind indeed must be that man who does not behold in these things the operations of a gracious providence, which designs the British nation to take a leading part "in building the walls of Zion." With her is pre-eminently

deposited the everlasting gospel, and these things mark her out as a chosen instrument to take the most active part in its diffusion.—Luko the Angel in the Apocalypse, she is to fly in the midst of Heaven, bearing on her extended pinions the sacred deposit, that she may convey it to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And I am happy to say that having already commenced her flight, she has for some time been on the wing, and it is *this* that renders her invincible in the field of contest,—that crowns her arms with victory,—and extends her borders in the earth. It is *this*, which makes antichristian nations faint in her presence, and causth Bel to bow down, and Nebo to stoop before her. And it is *this*, rather than the excellency of her constitution, or the wisdom of her statemen, or the prowess of her armies, or the strength and valor of her navy, that gives her such influences, respectability, and dominion in the world. Britain is Heaven's almoner, and therefore Providence opens her way amongst the nations for the distribution of Heaven's bounty. She blows the trumpet of the Lord in her camps, and the "Lion of the tribe of Judah" roars in her defence. No wonder then that her enemies should be scattered in confusion, and the nations should give place unto her!

[TO BE CONCLUDED.]

## LITERATURE.

### UNIVERSALITY OF THE FRENCH LANGUAGE.

We find in the March number of the *Revue Encyclopedique*, an abstract of a discourse on this subject, which assigns with tolerable accuracy the causes which have hitherto made the French language so extensively spoken, and so exclusively important to the traveller. The Berlin Academy, in 1783 proposed the three following as prize questions—'What has made the French the universal language?' 'Why does it merit this distinction?' 'Is it possible that it will continue to maintain it?' The prize was awarded between a popular French writer and a learned German named Schueb, whose profound researches do not seem to have suited either the mind or the vanity of the French. The work of which this article is an abstract, is by M. Allon, who treats the subjects in the order of the first and third questions. The causes of the prevalence of the language he considers, first historically, and next philosophically. He sketches the progress of the language up to the eleventh century and the epoch of the *troubadours* in the South, and *trouverses* in the North of France. These wandering minstrels doubtless had a memorable influence in extending the Provincial dialects over all Europe, and subsequently into Asia; while their stationary schools, to which strangers were attracted, contributed alike to inspire them with a love for the language of song, and to give it a fixed form and consistent arrangement. In the thirteenth century the two principal dialects merged into one; or rather one prevailed, and became that of the Court.—Meantime the Crusades had spread the use of them far and wide; and then came the romances of Chivalry, which are alleged to have been originally written in what was then the language of France. The French conquest in England, Sicily, and the Greek empire, the encouragement of printing in France, and the brilliant reign of Francis I. are next enumerated; and it is mentioned that Charles V. paid distinguished homage to the language, when he employed it in announcing his abdication of the imperial throne in favour of his son. From the period of the reign of Henry IVth, begins the series of eminent French writers; Malherbe and Pascal being most distinguished among the earliest of those who formed this language and made it classical. It is customary to designate all these writers collectively, as belonging to the age of Louis XIV. Similar licenses are taken in speaking of any number of literary men who flourished within fifty years of each other, in the history of English literature. The revocation of the edict of Nantz sent an army of exiles abroad, to circulate their mother tongue. The age which followed was one, in which science and learning were cultivated over all Europe, as they had never been before; and on the continent, the French writers, or the English through the vehicle of the French language, had universal circulation. From the breaking out of the American War, to the downfall of Buonaparte,

the history of the French nation is too well known to need any reference even to its leading features. Their arms were carried into every quarter of the world; and their diplomatic relations to every nation, that was approachable in that character.

The philosophical reasons for the general use of the French language assigned by Mr. Allon, are—its perspicuity; the simplicity of its grammatical construction; the circumstance, that the great body of its words are derived from the language which prevailed in Europe before it was overrun by the barbarians; its plainness, which renders it so peculiarly fit for conversation; its polite characteristics, and adaptation to gallantry which make it the favourite of the women all over the world; the geographical position of France and the affable and courteous demeanor of its inhabitants; and the circumstances which have prevented the language of any other nation,—of Italy, Germany, England or Spain from obtaining an equal circulation, as the current coin of thought.

Truly, this last is a sweeping reason, and after all Mr. Allon's philosophy is the same as Mr. Owen's. The solution of the first question may however be fairly found among the several causes he has assigned; though he, or the analyst of his dissertation, has not made these which have been most effectual, most prominent. We shall not at present accompany him in his speculations on the probable duration of the ascendancy of the French tongue as to universal use.—We should like exceedingly to see a well written paper on the comparative extent to which the English and French languages are spoken over the world at present. It is a subject requiring industry rather than talent. Deliver us from philosophy, upon such matters of fact!



### NEW PUBLICATIONS.

The last number of the Foreign Quarterly contains a list of 313 different works published on the Continent from January to March inclusive.

Baron Humboldt writes to his Paris publisher, under date of March 22d, that he expects to return from the Ural Mountains and the banks of the Irtysh in autumn, and will then resume his labors in his *Relation Historique*. From this it is inferred that his proposed journey to the Caucasus has been for the present relinquished.

Two republications are announced at Paris of the Sermons of Saurin: the first complete in eight volumes—the second a selection in four.

A new periodical, entitled *Revue Britanique Religieuse*, consisting of selections from the best Religious Journal in Great Britain and in the United States, is announced to appear quarterly at Paris and Geneva.

A humorous poem in Latin distichs, to satirize the mania of smoking, has just been published at Vienna, entitled *Amor Capnophilus Carmen nuper reperitum, nunc commentario philologico, aesthetico, ethico, illustratum editit Palladius Philochorus*.

Two volumes of Poems by His Majesty the King of Bavaria have recently appeared the profits of which are to be devoted to charitable purposes.

The University of Munich, in the third year of its existence, is attended by 1700 students.

Mr. Gustavus Haenel, who has been travelling for seven years in the South of Germany, Italy, Switzerland, France, Spain, Portugal, Great Britain and the Netherlands, is about to publish a collection of inedited catalogues of MSS preserved in more than one hundred libraries, with a description of the Libraries visited, historical notices, &c.

A selection of the works of Luther, adapted to the present times, has just appeared, in 10 volumes, 8 vo.

A new edition of the works of Melancthon is about to be published by Bretschneider, and will include nearly 600 inedited letters and papers of that distinguished Reformer.

The King of Prussia has granted the sum of \$14,000 to the Observatory of Berlin, \$8500 of which are for the purchase of a fourteen feet Telescope, now at Munich, \$4500 for a Meridian Circle, and \$600 for a Chronometer.

The Emperor of Russia has established a Central Institution at St. Petersburg for the education of Teachers; and has appropriated 207,400 rubles per annum for its support.

## MISSIONARY INTELLIGENCE.

*Wesleyan Missions on the Continent of Europe, and in the Mediterranean.*

The Missions in *France*, comprehending the Stations in *France, Gibraltar, Malta, Stockholm*, and the *Ionian Isles*, derive their importance not so much from the number of members, who may be formed into Christian Societies, as from the influence which they are silently diffusing in all directions; from the aid which they afford to the Churches of Protestantism, once venerable for their teachers, confessors, and martyrs; and from the opportunities which they present of selecting useful fields of service for future labourers in the cause of unsophisticated truth, as well as of preparing means of successful attack on dominant superstition, on avowed infidelity, or on those pernicious systems of a spurious theology, which have chilled the vitals of pure Christianity, and generated daring speculations, invested, indeed, with a profusion of literary array, but totally unable to give firmness to moral principle, comfort to the heart, or proper guidance to the life. A few brief notices of the European stations, in the order in which they have been mentioned, may suffice.

The reports from *France* are cheering. Many of the Protestant churches, in the southern parts of the country, continue to manifest a prompt and willing disposition to receive the doctrines which their fathers and founders advocated. A new station has been formed at *Niort*; and a pious young graduate of the College of *Montauban* has been called out into the Missionary field. In *Paris*, a strong desire is expressed for regular and frequent instruction; and if a more convenient and eligible place of worship could be obtained, there is a probability of success, especially among the French inhabitants.

From *GIBRALTAR*, interesting information has been received, relative to the success of the work of God on that station. The Sacrament of the Lord's Supper has been administered in the Spanish language; several Spaniards have received it from the hands of the Missionaries, and have made a public profession of the Protestant faith; while a late communication affords the pleasing intelligence, that, in the very bosom of Spain, there are persons who sigh over its religious desolations, and fervently desire to obtain Scriptural instruction. All these circumstances deserve to be regarded as a token for good in reference to that country,—a country which has long been oppressed by Papal superstition in its worst and most degraded forms; not qualified and relieved by the ameliorating influence of surrounding Protestantism, but reigning uncontrolled amid a "darkness which may be felt," and a cruelty which subdues almost all inclination to free and unfettered inquiry. The subjoined translation of an extract of a letter from a clergyman in Spain addressed to one of our Spanish friends, an officer of rank, sufficiently marks the spirit of inquiry which is already beginning to prevail even in Spain itself, and augurs the approach of a more general diffusion of sacred, unadulterated truth.

"I cannot express the satisfaction we felt from receiving your valuable letter, with the inestimable little packet of five Bibles. I assure you this precious remittance will produce abundant fruits of blessing in this neighbourhood. I had already received the new translation by *Amat*; its decided superiority to that of *Scio* is very evident and transcendent. Oh! that we may realize, as indeed I had hoped, the seeing it printed by those evangelical men, as well for the sake of having it freed from the deforming and excrecent mass with which the Divine word is profaned, through wishing to obscure its supernatural brilliance with the darkening shadows of mere human opinions, as on account of the superiority of its typographical execution for the generality of readers.

"I think it probable that the British Bible Societies will immediately determine to print this translation, since it so greatly improves on that of *Scio*; and since this superiority would conduce to its more rapid spread, as the little which has been said about it in the *Gazette of Madrid*, excites inquiry for it, and the greater number of those who seek the Book of *Life* would accept it without scruple, though without notes; and it is to be remembered, that the reduction in bulk and cost are not trifling considerations.

"Believing that you will not feel it irksome to promote by any means so worthy an object, we venture to entreat your meantime to profit by the first opportunity, of sending us at least three Bibles more of the same form; that is, let them contain the full Old and New Testaments; and we limit our request to this number only, because it is difficult to send the cost safely; and as indeed it must be difficult for you to send to us, we will not abuse your kindness by requesting a larger number, until more happy circumstances permit. But if you could find a proper opportunity by which you might receive the amount, little as it is, do not fail to embrace it; and purchase for us twelve Bibles complete, and twenty-five copies of the New Testament separate, unless indeed you can direct us how to get them from Portugal, whence communications are to us far more easy. You are aware these requests are equally agreeable to Don ———, and to our mutual and respectable friend, the neighbouring Vicar.

"In order that the Scriptures may begin to circulate in Spain, they must be precisely the translation of *Amat* or *Scio*, complete, and just such as they are, except the notes, &c.; and I repeat that, for the impression to be executed in Spain, would be exceedingly desirable. The tracts which you enclosed, we have greatly appreciated. The sermon on ———, and the *Life* and *Epistles* of St. Peter, have greatly pleased the Vicar; and of the latter especially we wish to have more, as well as, if there be any, similar tracts relating to the other Apostles. Of the tract on the Lord's Prayer, we likewise wish more. One observation has occurred to me, it is, that nothing of this sort could be more useful than the printing of the Decalogue, the original form of which you know how maliciously all the Spanish, rather say Roman, catechisms have disfigured. Perhaps such a tract is already printed, and it has not occurred to you to send us copies; in this case try to send us all you can obtain; and if there be none such, promote if you can, a work so worthy, representing the Gentile idolatry in which so large a part of Spain lies involved. Sacrilegious proofs are every where presented of the deplorable Gentile idolatry which profanes our soil; and which is found equally on that of other provinces, and in almost all the towns infected with monkery.

"Let those Apostolic men, so respectable for their going, as you describe, even to the very antipodes to carry the light of the Gospel, let them know there is a nearer field which yet more loudly demands their zeal. But at least let these convenient little vehicles of the word of God be given us. We need for circulation such extracts as *Is. liv.* and *Jer. x.*, &c., but, above all, the Decalogue, without mutilation; and advise particularly, as the most desirable mode in such extracts, that there should be much text, very much text; and little discussion or exhortation; remembering about the oldness of the cloth, in order to avoid doing the greater mischief by not wisely applying the amendment.

"If there are Methodists in *L. ———*, as I cannot doubt; for it is not possible to suppose zeal so fervent would disregard what is so near, when it goes forth to what is more distant, endeavour to obtain for me the address of some one who understands Spanish; although, at all events, whoever is there could easily find some one to understand written Spanish, while he might answer me in English, just as I understand written English, though I cannot write it."

Peace and some evidences of prosperity continue to attend the labours of Mr. KNEELING and Dr. NAUDI, at MALTA. This station, and the one at ALEXANDRIA, in Egypt, derive additional interest from their contiguity to the strongholds of Papal and Mohammedan darkness, a circumstance which may ultimately furnish facilities for conveying the "truth as it is in Jesus," into the very centre of those regions where Antichrist reigns with daring impiety and superstition, or where the Crescent has maintained almost undisputed sway; and where the votaries of the Mosque, in violation of every principle of truth, have persisted to regard a compound of ambition and impurity as the great prophet of God.

Dr. NAUDI writes from MALTA, under date of April 14th, 1828:

"Popery is, as yet, prevalent in this place, and the people, of course, lie in darkness and ignorance; indeed it must be so, when the natives speak a language in which there are no books or printed papers of any consequence; and where the state of education is so low as not to answer, except in a small degree, what is necessary. I go on, however, reading and preaching the Gospel of Salvation to several of this people, who, indeed, could have no other opportunity, either of reading or hearing it: I do this both in Valletta and in a country village where I was born. In this part we are much indebted to the care and study of Mr. Kneeling, who, besides his usual work and Missionary avocations, has engaged to compose short sermons, adapted both to the circumstances of the place, and to the understandings of the people: these I translate into the vulgar language. We make use of these compositions on the Wednesday evening, at the Mission-House, and on the Lord's Day; and, after being so used, they are circulated amongst others, and often copied by individuals.

"The meeting on the Thursday evening is continued with the usual success, when portions of the Holy Scriptures are read and expounded, and questions on religious subjects are answered, and difficulties explained.

"Persons frequently call at my house to express their wishes, according to the knowledge they have obtained; to ask help as to what is to be done for rest to their unsettled minds; and sometimes to expose (which is most material of all) the condition of their sinful state, feeling the necessity of being born again. Such circumstances give me great encouragement, and cause a satisfaction and pleasure to my mind which I never experienced before. We do not doubt but the Lord, in answer to the prayers of his servants resident in this town, will at last give this people fully to see the light of divine truth, for their guidance unto the knowledge of Himself.

"I have translated, some time since, into the Italian tongue, the two excellent Sermons on the Doctrines, Discipline, and mode of Worship of the Methodists, by W. Vipond, which have proved useful to many. Copies were taken of this translation, and widely circulated; as was the case also with the tract entitled, 'The Character of the Methodists,' and other similar ones.

"The Catechism which you have sent, translated and printed in Italian, has proved uncommonly useful, not only to the children, but also to adults. I wish at least a dozen of the Maltese Sermons above mentioned were so; because that would prevent the need of copying, and several of those who would not dare, as yet, to go the Mission-House, might, at their leisure, read one of them and be edified by it. Not a few of the sermons have been copied, and are at present, in circulation, particularly those on 'Justification by faith;' 'On the Natural State of Mankind;' 'On the Nature of Christ's Kingdom;' and 'On the Dignity of the Messiah.'

"The plan, which we have adopted here for some time, is to exhibit simply the truth, and to preach the Gospel of our blessed Redeemer, without any mixture of controversy; taking no notice of the prevalent or non-prevalent system of the Christian religion on the spot. We have nothing to do with Popery nor with Anti-popery, but with Christ our adorable Saviour."

## MISCELLANY.

## AMERICAN SEAMEN'S FRIEND SOCIETY.

It is stated in the Report of this Society, just published, that in London there are 50,000 persons who obtain their subsistence by the plunder and ruin of sailors. In Liverpool there are more than thirty orderly boarding-houses for seamen, where family worship is attended every day.

In 1825, 114 respectable Masters and Mates of vessels published a communication, expressing their desires for the formation of an "American Seamen's Friend Society."

The Sailor's Magazine has obtained a considerable patronage among merchants, ship-masters, and other friends of seamen; but we regret to observe that the subscription does not yet meet the expenses of the publication. Such a publication ought to be well sustained.

The Savings Bank for Seamen, recently opened in the city of New-York, at 149 Maiden Lane, is the first institution of this kind ever established.

It is greatly to be desired that Marine Schools should be organized in all our principal sea-ports, to train up boys for the sea. Our merchant service, and even the Navy, is now manned, more than it should be, by foreign seamen. We shall rue the day when this right arm of our nation's industry, and bulwark of our nation's defence, becomes alienated from all the patriotic sympathies of American citizens.

The Society contemplate sending a Chaplain to preach to the seamen in the port of Canton, an enterprise full of hope and interest; and which will doubtless obtain the patronage of merchants, and all friends of seamen.

There are now, at least, ten places of worship opened in this country for seamen.

Five hundred and twenty thousand dollars have been paid into the United States' Treasury by the officers and men of the Naval Service, as Naval Hospital money, and not one of them has ever been benefitted by it. The whole has been swallowed up, and is expected to be for many years to come—in the erection of magnificent Hospitals, gratifying to the pride of the nation, but affording poor comfort to a worn-out old sailor.

Many ship-masters and owners have conscientiously refused to allow the use of ardent spirits on board of their vessels.



**AMERICAN SUNDAY SCHOOL UNION.**—This Society held its fifth anniversary at Philadelphia on Tuesday, before a crowded audience. —Alexander Henry, Esq. in the Chair. Gross receipts during the year, including proceeds of Books 76,800 dollars. Gross expenditures, \$76,146. The publications of the Society, of various descriptions, during the year, amounted to 887,999, exclusive of 462,000 reward tickets. Making a total in five years of 6,800,890. The number of schools belonging to the Union is 5,901; teachers 52,643; scholars 342,202. The whole number of Sunday scholars in this country and Europe, is supposed to be about 1,567,000.



**NEW YORK METHODIST CONFERENCE.**

This conference adjourned on the 23d inst. at one o'clock, P. M.

There were received on trial seventeen, and fourteen into full connexion. Fourteen were ordained deacons, and eight ordained elders. Eleven were returned supernumerary, and ten superannuated, and one dead.

No. in society this year	33,117
last year	31,948
Increase this year	1,169



**AMERICAN BIBLE SOCIETY.**—It is probably known to most of our readers, that a resolution was passed at the late meeting of the American Bible Society, pledging themselves, if properly sustained by their Auxiliaries, to place a Bible, within two years, in the hands of every destitute family in the United States who is willing to receive it. In reference to this object, a meeting was held on Tuesday evening at the Masonic Hall, which resulted in a subscription of seven thousand six hundred and thirteen dollars. Let the same spirit prevail in other places, and that will soon be true of our country which was never true of any other nation, that all its families (with the exception above mentioned) are in possession of the Bible.—*New York Journal of Commerce.*



**ELECTION OF A POPE.**—The following account of the formalities which precede the opening of this electors college, and of the organization of the assembly itself, taken from an article in the Journal des Debats, may not be without its interest to some of our readers.

The use of Conclaves began in the 13th century—namely, in 1270. Clement IV. having died at Viterbo in 1268, great delay occurred in electing his successor. The Cardinals, tired of so long a stay in a small town, and seeing no chance of a speedy termination of their intrigues and conflicts, had resolved to retire, when the inhabitants, learning their intentions, took the advice of St. Buonaventura, shut their gates, and confined the fathers to the place of their sittings till they should complete the election. The expedient succeeded. In two days the church had a Pope, though the two years previous had been found insufficient to determine the choice of one. Hence the practice, ever since observed, of shutting up the Cardinals till they decide upon a spiritual father to the Church.

As soon as a Pope dies, rooms or apartments are prepared in the Vatican, equal in number to the members of the Sacred College. These apartments or cells, formed by wood work in the centre of the palace, are very modestly furnished. They have no separate fire place, and the fathers must warm themselves at fires common to all.—The chambers for the Cardinals and the offices of their suit are very gloomy; the windows with the exception of the higher panes, being walled in.

The clock of the capital announces the death of the Pope, and the vacancy of the See. It tolls for nine days and nine nights without interruption: in the mean time the funeral ceremonies of the deceased are preparing. On the 9th day, the body of the last Pope displaces in the church of St. Peter that of his predecessor. During the interregnum, or the time that intervenes between the death of one and the election of another Pontiff, the executive power of the See is exercised by the Cardinal Great Chamberlain. The legal term for the opening of the conclave is the 10th day after the death of the Pope, but it rarely happens that the necessary preparations can be completed by that time; 13 or 14 days are generally allowed for the previous arrangements, and for the arrival of the foreign Cardinals in Rome. If the assembly opens before it is only for the sake of form.—They do nothing till the arrival of such fathers from France, Spain, Austria, Poland, or other Catholic countries, as wish to attend. The preliminary operations are therefore trifling and unimportant. When the members are assembled, and the conclave proceeds seriously to its task, three Cardinals are elected every day to be the delegates of the Sacred College, and to transact the affairs of the Papacy with foreign ambassadors. These representatives of the Catholic powers deliver their credential letters to the ephemeral commissioners of the Sacred College at the grating of their temporary prison. The time of deliberation is prolonged according to the number and power of the candidates, the difficulty of adjusting adverse pretensions, or the success of diplomatic intrigues.—Though apparently cut off from all communication with the external world, the fathers often receive directions as to their choice, information of the designs of their rivals, through the grating of their cells, or the only part of the window which the law leaves open. A letter is sometimes transmitted in the stuffing of a fowl, or under the crust of a pie.



The *Diario di Roma*, of the 1st April, contains the following account of the ceremonies that took place at Rome upon the election of the new Pope:—

"It has pleased Divine Providence, in answer to the prayers of the faithful, to put an end to the widowhood of the Church, after the Holy See had been vacant 49 days and the Conclave had been assembled 36. The most eminent Cardinal Francis Xavier Castiglione, Bishop of Frascati, Grand Penitentiary and Prefect of the Sacred Congregation of the INDEX, was elected Sovereign Pontiff by ballot yesterday morning. The Pope elect, being interrogated by the most eminent Cardinal Julius Macia de la Somaglia, Dean of the Sacred College, who asked him whether he would accept the supreme dignity of the Church, complied with the Divine will and assumed the name of Pius VIII. Monsigno Zucche, Prefect of the ceremonies, as Notary of the Apostolic See, then drew up the act of acceptance. Cardinal Albani and Cardinal Gacoi-Piati, Chief Deacons, afterwards accompanied the Pope elect to the vestry, where he was arrayed in the Pontifical garments. They next followed him to the altar of the Quirinal Chapel, where the Holy Father having placed himself on the *predella*, received from the Cardinals the first act of obedience or adoration accompanied by the kissing of his hand and cheek. After this act, Cardinal Galleffi, Camerlingo of the Holy Roman Church, delivered to the Holy Father the *Annulus Piscatoris* (seal of the Court of Rome.) The balcony, which is above the grand gate of the Quirinal Palace, having been thrown open, Cardinal Albani announced the New Pontiff in the following words:—*Anuntio vobis gaudium magnam; habemus papam, eminentissimum ac reverendissimum dominum Franciscum Xavarium, episcopum Tusulanum. S. R. E. Cardinalem Castiglioni qui sibi nomen imposuit Pius VIII.* At these tidings, the people who filled the area in crowds, notwithstanding the rain which had fallen in torrents for two hours, made the air resound with enthusiastic shouts of joy. Military bands struck up, and the canon of the castle of St. Angelo fired several salutes. All the inhabitants of Rome gave themselves up to rejoicings, which will shortly be answered by the joy of the whole Catholic world. This morning at 4 o'clock his Holiness, accompanied in his carriage by Cardinal de la Somaglia and Cardinal Galeffi proceeded amidst universal greetings, to the Chapel Sixtus IV., and there received the second adoration, accompanied by kissing of the hand, the feet, and the cheek. Afterwards, his Holiness, preceded by the Prelates and Cardinals, and borne upon the *sedes gestamina*, descended to the *basilica* of the Vatican, where he stopped to adore the Holy Sacra-

ment. Upon arriving at the high altar of confession, he was placed in the middle of the *mensa* upon a scarlet cushion; the Cardinal Dean then chanted the Ambrosian hymn, which was continued by the Pontifical Chaplains. During the performance of this hymn the Cardinals rendered to the Holy Father the third and last adoration."

**MARTYRS TO SCIENCE.**

The 22d February, 1810, Surgeon Doase, Professor of Anatomy, in the Royal College of Surgeons, Dublin, died of a mortification in his blood, occasioned by a slight puncture in one of his fingers, which he gave himself when in the act of dissecting on the 15th. Erysipetalous inflammation was thereby produced, which terminated in gangrene.

A young gentleman, a student, is dangerously ill from the same cause: amputation has been proposed, but it is considered either as unnecessary, or ineffectual.

But such cases are not novel. Mr. Abernethy, assistant-surgeon, who had escaped many dangers, on service in the Duke of Wellington's army, lost his life by a cause apparently more insignificant. While dissecting a subject at Chelsea, that had died of a liver complaint, he accidentally made a slight puncture that was scarcely perceptible in the skin of one of his fingers. To this he paid little or no attention, not having the least apprehension of any serious consequences. His friends, however, perceiving that his strength had begun to fail, and fearing what might happen, wrote to his father, who hastened to his assistance. The patient, however, being anxious to remove his father's alarm, took a glass of wine, and attempted to walk across the room. In making this exertion, he fell down; and being taken up, was instantly put to bed: but in twelve hours he was no more.

A gentleman of Colchester, who was celebrated for his skill in Anatomy, suffered the point of his knife to make a trifling incision in his hand, while lecturing to a large audience in London. Conscious of his danger from the wound, but confident in the remedy he could apply, he continued for some time to expatiate on the nature of the accident; and then pointed out the means of cure, which consisted in washing the wounded part with water, in which a few drops of spirits of salts were to be infused. Unhappily the affected part had imbibed the morbid matter, and the lecturer lost his life.

Mr. Macklin, late surgeon-general, was for a year in a dangerous state, by an inflamed arm, which arose from cutting his finger while dissecting. He recovered by the most violent remedies, having his arm scarified for several months.

There can be little doubt, that all who wish to make themselves acquainted with Anatomy, should minutely examine the human body in all its parts.—But from the frequent recurrence of accidents, such as those stated above, and the injuries which the constitutions of many young men sustain, by being compelled to breathe the putrid exhalations of a dissecting room, it is to be regretted, that some expedient has not been found, to render the practice of dissection less frequently necessary.

"The heads of Colleges," says our correspondent, from whom we received this article, "may remedy this evil, by supplying a well-arranged system of the vessels of every class filled with coloured wax, and accompanied with large colored drawings, as the proper study for the novice, who being well grounded in his knowledge of all parts of the body, will, by a finishing course on a real subject, acquire more useful information in a single dissection, than he could obtain in several, without that previous instruction."



It is related, that Dean Swift felt a foreboding that his faculties would abandon him, and that, walking one day with a friend, he saw an oak, the head of which was withered, though the trunk and roots were yet in full vigour. "It is thus I shall be," said Swift; and his melancholy prediction was accomplished.—When he had fallen into such a state of stupor, that, for a whole year, he had not uttered a word, he suddenly heard the bells of St. Patrick's, of which he was the Dean, ring in full peal, and he asked what it meant? His friends, in raptures that he had recovered his speech, hastened to inform him, that it was in honor of his birth-day that these signs of joy were taking place. "Ah! it is exclaimed, that is an unavailing now;" and he returned to that silent which death soon confirmed.

From Mr. Duckingham's Lectures  
EGYPT.

No one who has read the scriptures can hear the name of Egypt without the sentiments of astonishment and awe. It was the cradle of civilization; and brought to perfection all the arts and sciences which adorn, improve, and dignify mankind, when the rest of the world was lost in ignorance and barbarism; before Greece was civilized. Egypt had monuments of taste and grandeur; and it was not a little remarkable, that whilst this extremity of Africa was thus enlightened and civilized, the other inhabitants of that vast continent were sunk in that darkness and barbarism in which they remain to this day.

Egypt consists of a single valley, commencing at the sources of the Nile, as far as they have been ascertained, and extending to the sea; its average breadth is about nine miles, but in some places it is only half a mile, or even less, so that it is possible for two individuals to hold a conversation together, from one lateral extremity to the other of this celebrated country. It consists solely of the land overflowed by the Nile, and beyond this all is barrenness. In the present state of the country there is scarcely any possibility of extending the lateral boundaries of Egypt, because the whole of its fertile soil consists of the deposits of the Nile and beyond its influence the ground is sandy, rugged, and mountainous. The Nile is, therefore, the parent of the country, and the source of all its riches. It has always been a most interesting problem, both with the ancients and moderns, to ascertain the sources of this celebrated river. The ancients, indeed, appear to have considered it a point of more interest and importance than the moderns, for they were not content with sending a single traveller, or a small party to explore its recesses, but actually sent whole armies with that object, as in the times of Cambyses the Persian, and Alexander the Macedonian. There are various opinions on the subject; I incline to the opinion that the Nile is a continuation of the Niger; if it be so, the river becomes, still more remarkable, for it thus performs a course double the length of that of the river Amazon in America. Wherever that river has its source, it is certain that from the junction of the Nile and the Niger, they flow in one single undivided course to the sea, in a distance of twelve hundred miles, without receiving the waters of a single tributary stream. The most singular circumstance attending this remarkable river is its annual inundation. Recent researches have ascertained that the tropical rains are universal from the 10th degree of north latitude to the 10th degree south; but in this tract the clouds, intercepted by the lofty ranges of mountains called the Mountains of the Moon, pass to the northward, and Egypt presents the singular spectacle of the Nile swelling from June to September, remaining at its height for about a fortnight, and then gradually subsiding, and leaving behind it a highly fertilized soil ready to receive the seed of the husbandman. Lakes have been judiciously formed, as reservoirs, on the banks of the river, in order to correct its irregularities by drawing off the excess when the supply of water is too great, and supplying the deficiency when it is too small; because when the inundation does not arise to a certain height, a scarcity follows, and when it arises beyond that height, the waters remain too long, and the deposit is too rank for the purpose of cultivation. The most extensive of these lakes are in the neighbourhood of Cairo. To the south-east of Cairo there are the remains of a canal of astonishing magnitude. Ancient historians record that there was formerly a canal from the Isthmus of Suez to the Nile, connecting the Red Sea with the Mediterranean.—A portion of the ruins of this magnificent work is now all that remains of it. Another ancient canal was one connecting Alexandria with the Nile, and this has been recently repaired and re-opened by the present Pacha, Mahommed Ali.

Egypt is most fertile in antiquities. In other countries the remains of a Roman camp, or some other relics of former days, excite great interest and curiosity; but in Egypt, wherever the traveller sets his foot, he beholds the most stupendous remains of antiquity. It is impossible to convey any thing like an adequate idea of the greatness and magnificence of the remains of works of labour and art which it presents. Neither India, nor Greece, nor Rome, nor any other part of the world, can show any thing equal to the aggregated grandeur of the

wonders of this country. When the French visited Egypt, under Napoleon, they thought it would be sufficient to immortalize the glory of their nation to publish an account of its antiquities, and a work was, accordingly, published, which was considered so valuable that it was presented only to Emperors and Kings, and cost £500 a volume. The first town or city which the traveller usually visits, is Alexandria. The ruins of this celebrated city extend fifteen miles in length, and seven in breadth, covering a space about twice the size of London; and yet, notwithstanding those astonishing dimensions, Alexandria was but one of the third or fourth rate cities of ancient Egypt. The principal objects of curiosity are the Needles of Cleopatra and Pompey's Pillar. The latter as its name imports, is said to have been erected in honour of Pompey the Great, but it is maintained by some that it was erected in honour of the Emperor Severus, for having introduced a supply of corn into Alexandria a time of scarcity. It is of purely Egyptian workmanship. The shaft is of black granite, and ninety feet high. The needles of Cleopatra, were two obelisks, standing in front of the Ptolemaean Library. It was the custom to place before the Temples two obelisks, the usual height of which was 120 feet, and the breadth, at the base, fifteen feet, and thence gradually decreasing to almost a point at the top. To show the almost inconceivable powers at the disposal of the ancient Egyptians, it will be sufficient to mention an anecdote connected with one of these needles. About fifty years ago, one of them fell down, in consequence of the foundation giving way, and it was thus placed in a situation peculiarly convenient for removal, one great obstacle to the transportation of these monuments being the difficulty of getting them safely down. When the French, in Egypt, capitulated to Lord Hutchinson, his lordship insisted that all the antiquities which it had been intended to convey to France, should be given up to the British. The French seeing no alternative, were obliged to surrender them; and instead of showing a spirit of envy and rivalry, with a magnanimity that did them honour, gave their assistance to the British, in the attempt to remove this ponderous mass, in order that it might be conveyed to England. Rafts were built for the purpose of receiving it; but the united strength of the two armies was utterly unable to move it from the spot where it lay. The circumstance of this very obelisk having been conveyed down the Nile, as it can be satisfactorily proved that it must have been, a distance of at least six hundred miles, serves to give some idea of the power possessed by the ancient Egyptians. The catacombs are excavations used formerly for the burial of the dead. The wells are most stupendous works, being excavations so extensive, as to form a city underground. The necessity for their construction arose thus:—Alexandria, though called an Egyptian city, does not actually form a part of Egypt, that name being confined to the countries receiving the deposits of the Nile. Alexandria being perfectly independent of the Nile, these wells were excavated, and they were so capacious, that they would contain a supply of water sufficient for five years' consumption in time of drought. Canopus is a remarkable port, celebrated in the Odyssey of Homer; its baths were reputed to possess the remarkable and desirable quality of making old people young again.

[TO BE CONTINUED.]



From the New-York Journal of Commerce.

PROTECTION AGAINST LIGHTNING.—Within a few days we have recorded the loss of several valuable lives by the effects of lightning, and if the history of the past is taken as a guide to the future, many others will be added to the list before the warm season closes. Under these circumstances it is the dictate of prudence, and proper regard to self-preservation, to make use of such means as Providence has placed in our power, to guard against so terrible and destructive a foe. The discoveries of Franklin on this subject, though founded in reason and tested by experience, are but little regarded in practice. In the city especially, the proportion of buildings protected by a conductor, is surprisingly small. The cost is very trifling in comparison with the value of the buildings, and still less when contrasted with the value of human life; and yet so general is the impression of self-security, that in general no precautions are used. We can scarcely

hope that any thing which we can say, will have the least effect, in overcoming a negligence so inveterate.

We will, therefore, quote from the Mechanics' Magazine, some directions which may be properly followed in a thunder storm, by persons who occupy dwellings to which conductors are not attached. And we will barely premise, that a gentleman of Boston is now living and in health, who was sitting between the two persons lately killed in Conway, Mass. when the event took place, and who would in all probability have shared the same fate, had he not resorted to one of the expedients here suggested. He remembered to have heard a remark of Franklin, that a chair without a back, in the middle of the room, with the feet of the occupant on the round, was a comparatively safe position in a thunder-storm, and adopted it accordingly. The consequence was, that he escaped nearly uninjured, while his companions on the right and left were instantly killed. The following is the communication above referred to:

Sir,—Will you permit an individual who has, four times in the course of his life, nearly become a victim to lightning, or a thunderbolt striking a house, and making its way into the interior, to enquire, what would be the best precaution to take, or the best means to adopt in an apartment, effectually to guard against the danger of being struck by lightning during a thunder-storm? I am, &c.

FULMEN.

We extract the following directions on this head from our common-place book:—Places of the greatest safety in a Thunder-storm.—In case a thunder-storm were to happen while a person is in the house, not furnished with a proper conductor, it is advisable not to stand near places where there is any metal, as chimneys, gilt frames, iron casements or the like; but to go into the middle of a room, and endeavor to stand or sit upon the best non-conductor that can be found at hand, as an old chair, stool, &c. It is still safer to bring two or three mattresses or beds into the middle of the room, and, folding them up double, put the chair upon them; for they not being such good conductors as the walls, the lightning will not choose an interrupted course through the air of the room and the bedding, when it can go through a continued and better conductor—the wall. The place of most absolute safety is the cellar, and particularly the middle of it; for when a person is lower than the surface of the earth, the lightning must strike the surface of the earth before it can possibly reach him. But when it can be had, a hammock, or swinging bed, suspended by silk cords equally distant from the walls on every side, and from the ceiling above and below, affords the safest situation a person can have in any room whatever, and what, indeed, may be considered quite free from danger of any stroke of lightning. If a storm happens whilst a person is in the open fields, and far from any building, the best thing he can do is to retire within a small distance of the highest tree or trees he can get at; he must by no means go quite near them, but should stop at about 15 or 20 feet from their outward branches; for if the lightning should fall thereabout, it will very probably strike the trees, and should a tree be split, he is safe enough at that distance from it; besides, from repeated observations, it has been ascertained, that the lightning by no means descends in one undivided track, but bodies of various kinds conduct their share of it at the same time, in proportion to their quantity of conducting power.



RELIGION.—I envy no quality of the mind or intellect in others; not genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—creates new hopes, when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amarauts, the gardens of the blest, the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, annihilation and despair!—Sir H. Davy.

## SABBATH SCHOOLS.

The name of 'RAICES,' the original founder of Sunday Schools, will be handed down to posterity, with the approbation of every genuine philanthropist, as one of the greatest benefactors of the human race. The beneficial effects which Sunday Schools have even already produced upon the state and character of individuals, their favorable influence upon the moral character of Society generally, and their obvious tendency to advance the interests of religion, are beyond all calculation; and require only to be duly considered to challenge the warm and hearty approbation, and concurrence, of every friend of morality and of religion. In these humble nurseries of piety, many apparently hopeless children have been instructed to read the Holy Scriptures, they have been kindly led from the paths of ignorance and of vice, to the knowledge of God, and of his truth; and have been made wise unto salvation, through faith which is in Christ Jesus. Many have been the accessions made to the various churches from these christian seminaries; and among the most pious, zealous, and useful Missionaries of the cross, are found many, whose first religious impressions were received, and whose principles and characters were formed, in a Sunday School. Members of the different churches in this City, while they have read with much pleasure the accounts published of the labours, and of the success of their Christian brethren in other parts, have not been altogether idle spectators of their operations. Schools in connexion with the Established Church, the Presbyterians, the Baptists, and the Wesleyan Methodists, have for some years past been in operation; and there is just cause to believe that their labours have not been in vain.

The modesty of the persons concerned in managing these institutions, has no doubt, been one reason, why they have abstained from offering themselves more frequently to the notice of the public; and with a pure intention they have preferred, to pursue in a retiring manner, the noiseless and unostentatious tenor of their way.

While we do honor to their motives, we beg leave to say, that as these Schools are undertaken with the most laudable and pure intentions, and as they must have an important bearing and influence, at least, upon the moral character of Society; so they demand the attention and countenance of the public: there can therefore be no impropriety in giving the public to know their wants, their operations, and their progress. Under an impression that it would subserv the interests of these Schools, and that it would have a tendency to awaken the public mind to a sense of their importance, we requested from the Superintendants of the different Schools, a statement of each, for the purpose of laying it before the public. With this request the Superintendants of the Presbyterian, the Baptist, and the Methodist Schools have kindly complied, and their respective statements are accordingly submitted. The Superintendant of the School attached to the Established Church, would have done the same, but as it is intended shortly to have an examination of that School, the parties concerned prefer to wait till the examination shall have taken place, and then to report more fully.

The statements now given, will show, that the aggregate number of children in attendance in the three schools above named is 470 Scholars, and 65 Teachers, employed.

We now urge this important subject, on the attention of all parents, and especially such as are not well able to pay for the instruction of their children. Places, comfortable for both winter and summer are furnished for the accommodation of the children, and Teachers voluntarily and gratuitously, are in attendance to instruct them. The diversity of the

Schools is such, as to remove all reasonable objection on the score of a difference in religious opinions. If, with this free and unbiassed choice before them, parents should still neglect to send their children, then it will be incumbent upon them to examine what reason they can assign for such neglect, when they come to stand before the Judge of the quick and dead, to render an account of the manner in which they have improved their time and opportunities.

As Sunday School instruction is one of the most noble of charities, and as the purchase of books for the children, is the only item of expense attending it; those persons whom Providence has entrusted with the means, will do well to contribute less or more towards this object.

A full and constant supply of active zealous Teachers, is indispensable to the efficiency of Sunday Schools; every thing may be said to depend upon their punctuality and activity.

The labours of the Teachers are arduous; and those who discharge this duty faithfully, are worthy of great honour. Young persons of both sexes, who are competent to the work, should eagerly embrace the opportunity which Sunday Schools offer, of contributing their mite towards the advancement of so good a cause.

If then, parents and children,—persons who possess means, and those who have talents, all concur—in one common object,—the instruction of the rising generation; a glorious day shall arise upon our already highly favoured land; knowledge, and virtue, and piety, shall go hand in hand; "*our sons will be like plants grown up in their youth; and our daughters will be as corner-stones, polished after the similitude of a palace.*"

## PRESBYTERIAN SABBATH SCHOOL.

In the Presbyterian Sabbath School during the winter season, the average number in attendance is about 40. In summer the pupils sometimes amount to 80. At present there are from 60 to 70, say from 25 to 30 Boys, and from 35 to 40 Girls.—These are under the superintendance of eight Teachers, viz. ANOUS M'KENZIE, Esq. (one of the Elders of the Scotch Church)—Messrs. P. DUFF, DUNN, ANDERSON and C. GIBB. Misses ANN CAMERON, MARY CAMERON and ELIZA CLARKE.—The regularity, behaviour, attention and cleanliness of the pupils are, upon the whole, pleasing and satisfactory.

Although the Teachers would not assert that a total and radical change has been produced on any of their youthful charge,—though they are not conscious of having been, as yet, the honored instruments, in the hand of the Holy Ghost, of turning any of their Scholars from darkness to light—from sin and Satan to God—yet they trust their labour has not been altogether in vain. They would not, therefore, despond—neither would they, having put their hand to the plough, draw back. Behold the husbandman, who waiteth for the precious fruits of the earth till he receive the early, and the latter rain,—and learn from him "not to weary in well doing." Perhaps even now some of the good seed is beginning to vegetate in some lowly spots of the little enclosure, although for a time it may remain concealed among the rank weeds with which it is almost choked. Perhaps you smothered sigh was the sigh of incipient sorrow for sin; that hidden tear was the hidden tear of contrition.—But should the teachers never be the means of emancipating even one slave of Satan from spiritual thralldom, still they have many encouragements to persevere in this labour of love—even the consideration of the moral influence of Sabbath School instruction on the tone of youthful feeling, is more than sufficient to outweigh every discouragement.

## BAPTIST SABBATH SCHOOL.

Having been impressed with a deep concern for the welfare of the rising race, and being aware that the Sabbath School institution possesses advantages far above any other for instilling into the minds of children those principles, which, under the operation of the Spirit of God; will most effect-

ually preserve from sin, and form their young and tender minds for usefulness in the Church of Christ, the Baptist Church in this City has had a Sabbath School in operation for several years past. It has progressed during its establishment, with a varied degree of success. At times the patience and perseverance of the few who undertook the voluntary task of teaching, have been put to the severest test; in beholding the apathy and carelessness manifested in parents not availing themselves of the opportunity afforded of having their children instructed, and also in beholding but little fruit of their labours among the children themselves. The average attendance of children did not for several years amount to more than 60, and of teachers 6.

But in consequence of vigorous efforts made during the month of December last, and the beginning of the present year, by the female members of the Church, and others in procuring and fixing clothing for the children of the poor who were previously unprovided for, a very considerable increase has taken place, and which bids fair to be of a permanent character: the number of children in attendance every Sabbath, has for several months past averaged 160. The number of teachers has also proportionally increased, and may be reckoned at 21 in constant attendance.

The present prospect in regard to the school is very encouraging, the pleasing attention to the Scripture exercises of the Bible classes, added to the anxious desire to commit to memory valuable portions of the word of God, on the part of many of the children, will, it is confidently hoped, through the influence of the Holy Spirit of God, produce a happy change in many of their minds, fit them for an important and useful stand in the church of Christ on earth, and eventually for an everlasting inheritance in glory.

Connected with the school is a circulating library, at present containing 63 volumes of well written evangelical works; highly calculated from their interesting character, to promote a spirit of reading among the children; and from their religious tendency, it is fervently desired, may be found useful to them in directing their minds to the Saviour of Sinners.

## WESLEYAN SUNDAY SCHOOL.

This Sunday School has been in operation for several years. The conductors and teachers, have had to contend with the discouragements incident to such institutions, arising chiefly from the versatility of children, and the want of proper attention and interest in parents; but they hope and trust that these difficulties are now in a good degree overcome, and they congratulate themselves that its present state and prospects, are upon the whole, more favourable than they were at any former period.

The number now on the Books is 246, the attendance last Sabbath was 170, of which 67 are boys, and 103 girls, with 8 male, and 16 female teachers, in all 24. The teachers, upon whose capacity, diligence, and punctuality, the efficiency of the School depends, appear to be well qualified, and have entered heartily into the spirit of the work, and they have manifested a good degree of zeal for the benefit of the children.

Several of the teachers were formerly pupils in the School, and they now avail themselves of the knowledge and experience acquired therein. Six of the former pupils give manifest evidence of a work of grace upon their hearts, and are now members of the Wesleyan Society. Although the measure of success has not hitherto equalled the wishes of the conductors, yet, they find abundant cause of gratitude to God, for the good which has been effected. In connexion with this School, a Sunday School was opened on Sunday last, in the new Wesleyan Chapel in the adjoining Parish of Portland. The members then present were 70, and twelve teachers, with a pleasing prospect of an increase of Scholars, and teachers also, if required. With these encouraging circumstances before them, the conductors and teachers of this School, pledge themselves anew to the work; they desire to thank God, and to take courage, and in the name of the Lord, and in dependence upon him, to be steadfast and immovable, always abounding in this work of the Lord, forasmuch as they know that their labour shall not be in vain in Him.



## POETRY.

## RELIGION.

Religion, hail! celestial heaven-born maid,  
In spotless robes of innocence array'd,  
And, like the gracious God who gave thee birth,  
The source and spring of every joy on earth;  
The small still voice that gently speaks within,  
Persuades to virtue, and dissuades from sin;  
The lamp of truth, to erring mortals given  
To point the way, and guide their feet to heaven.  
Thrice happy they, who, far from vice's ways,  
To thee devote and consecrate their days;  
Who seek the shelter of thy hallow'd fame,  
Obey thy precepts, and confess thy name;  
Pursue the path the holy prophets trod,  
The path that leads to happiness and God;  
And blest am I, O how supremely blest,  
Beneath the shelter of thy wings to rest,  
And thee possessing, of all good possesser.  
But oh! how oft my feet have turned aside,  
By passion hurried, or allured by pride!  
How oft does pleasure, with enticing smile,  
Or sordid gain, my foolish heart beguile!  
Thy gentle voice is then no longer heard,  
Thy sacred precepts meet with no regard,  
Till, with remorse, my erring steps I see,  
Lament my folly, and return to thee,  
Restrain my wanderings, fix my wavering heart,  
A fervent love and strength of mind impart;  
With faith to triumph o'er the tempter's power,  
And hope to cheer me in affliction's hour;  
In all my thoughts my words and actions shine,  
Let every motion, every wish be thine.  
Whate'er my fate, whate'er my portion be,  
I ask but this—to live and die in thee;  
The hour will come, millennium's glorious hour,  
When every tongue will joyful own thy power;  
O'er every nation will thy sceptre sway,  
And every heart thy righteous laws obey;  
To earth's remotest verge thy reign extend,  
Nor cease till empires, time, and nature end.  
Then when the great the mighty work is wrought;  
To Jesus' kingdom all thy subjects brought,  
Thou wilt dissolve into ethereal bliss,  
And change thy name to that of Happiness.

## SPREAD OF THE GOSPEL.

(From the Pulpit.)

Oh, Britain! highly favour'd land,  
Lit by the shining torch of truth;  
Where Virtue's rarest scenes expand,  
And knowledge blooms in vigorous youth.  
Behold, how many nations lie  
In darkness deep as Egypt's gloom;  
As ignorant as the beasts they die,  
Dropping by thousands to the tomb.  
Oh! let thy sons with zeal arise,  
And wide thro' all the earth proclaim  
The sound of Mercy from the skies,  
Salvation thro' a Saviour's name:  
Till every clime, the universe around,  
Know and believe the joy-inspiring sound,  
And taste the blessings thou thyself hast found.

## VARIETY.

## MATH. III. 4.

## ACCOUNT OF THE LOCUSTS AND WILD HONEY.

Dampier informs us, that the Indians of the Bashee islands eat the locusts; and that he himself once tasted of that dish, and liked it very well. He also says, that the Tonguizee feed on locusts; and that they eat them fresh, boiled on coals, or pickle them to keep: they are plump and fat, and are much esteemed by rich and poor, as good wholesome food. Shaw says, that when they are sprinkled with salt, their taste is not unlike fresh-water cray-fish. Ives says, that the inhabitants of Madagascar eat locusts, of which they have an immense quantity; and they prefer them to the finest fish. Russell tells us, that the Arabs salt them and eat them as a delicacy.

Wild honey is probably obtained from wild bees, which are frequent in Palestine, and found in hollow trunks or branches of trees, and the clefts of rocks. Some have supposed this to be the honey-dew, or liquid kind of manna exuding from the leaves of trees, as of the fig-tree; and Pliny speaks of honey as flowing from the olive-tree in Syria; but surely

nothing is so probable as the genuine honey. That into which Jonathan dipped the end of his rod was probably in some hollow tree, and not otherwise to be obtained.—1 Sam. xiv. 27.

HARKER AND BURDER.

## MATH. III. 11.

## SHOES CARRIED BY SERVANTS.

The custom of loosing the sandals from off the foot of an Eastern worshipper, was ancient and indisputable. It is also commonly observed in visits to great men. The sandals or slippers are pulled off at the door; and either left there, or given to a servant to bear. The person to bear them moans an inferior domestic, or attendant upon a man of high rank, to take care of, and return them to him again.—*Asiatic researches*.

It was customary among the Romans, to lay aside their shoes when they went to a banquet. The servants took them off their masters' feet when they entered the house; and returned them when they departed to their own habitations.

This was the work of servants among the Jews; and it was reckoned so servile, that it was thought too mean for a scholar or a disciple to do. The Jews say, "all services which a servant does for his master, a disciple does for his, except unloosing his shoes." John thought it too great an honor for him to do that for Christ, which was thought too mean for a disciple to do for a wise man.

GILL.

Lo, one among you stands unknown,  
A greater far than I.  
Who am not worthy to stoop down,  
His sandals to untie. Brackenbury.

## CONSUMMATE DEPRAVITY.

A certain criminal, who by repeated offences, had forfeited his life to the violated laws of his country, received sentence of death; and a day, which was somewhat distant, was fixed for his execution. The interim thus allotted him, he was exhorted to improve, that he might be prepared for that world of spirits which he was speedily to enter.

The hardened villain, however, instead of attending to the admonitions of pious humanity, contrived to send for a surgeon, to whom he offered his body for dissection after his execution, for a specified sum, provided the surgeon would advance him the money immediately, that he might make himself, whilst he lived, as comfortable as circumstances would allow. The surgeon, assuring himself that no person could present a better title to the body than the wretch who offered to sell it, acceded to his proposals, and actually paid him the money, on receiving his signature to a written article, which was thought to be legal.

After several days had elapsed, the surgeon hinted to a confidential friend, his singular bargain; and expatiated on the advantageous price at which he had made his purchase. On hearing the account, and inquiring the name of the culprit, he shook his head, saying, "I am very apprehensive that he has tricked you, even while under sentence of death. For if it be the criminal whom I suspect, he is not only sentenced to die, but also to be hung in chains." On hearing this, the surgeon repaired to the condemned cell, and soon had the mortification to learn, that the apprehensions of his friend were but too well founded. The miscreant had the effrontery to confess the fact; and, having spent nearly all the money, and being placed beyond the dominion of law, exulted in this final triumph of his destable ingenuity.

## DR. FOTHERGILL.

A poor clergyman settled in London on a curacy of fifty pounds per annum, with a wife and numerous family, was known to Dr. Fothergill. An epidemic disease, at that time prevalent, seized upon the curate's wife and five children. In this scene of distress he looked to the doctor for his assistance, but dared not apply to him, from a consciousness of not being able to pay him for his attendance. A friend, who knew his situation, kindly offered to accompany him to the doctor's house, and give him his fee. They took the advantage of his hour of audience; and, after a description of the several cases, the fee was offered, and rejected, but a notice was taken of the curate's place of residence. The doctor called assiduously the next and every succeeding day, until his attendance was no longer necessary. The curate, anxious to return some grateful

mark of the sense he entertained of his services, strained every nerve to accomplish it; but his astonishment was not to be described, when instead of receiving the money he offered, with apologies for his situation, the doctor put ten guineas into his hand, desiring him to apply without diffidence in future difficulties.

Dr. Hugh Smith, another eminent physician, made it a rule never to take a fee from any inferior clergyman, any subaltern officer, or any public performer, judging these to be professions which could little spare their money.—Why were not poor authors included?

NEWLY DISCOVERED VOLCANO.—A volcano has been discovered in New South Wales, in the direction of Hunter's River. It is at this moment in activity, emitting in the day time a dense volume of flame, mingled with smoke, and in the night time a sulphurous bluish column of flame. The mouth of the volcano is described as lying between the peaks of two mountains, to which the native blacks have given the appellation of "Wingen." There is no appearance of lava at the base or along the side of the mountains between which the volcano is pitched. The crater is described as extending 22 feet in width, and 30 feet longitudinally. Every thing contributes to show that this phenomenon cannot have been of long duration. The native blacks are said to gaze upon the volcano with an expression of astonishment and dread, as if its existence were perfectly strange to them; they call it "Deebil, deebil." It does not appear as if an irruption had yet taken place, and the crater seems as if it were hourly extending wider and longer.

LIBERALITY AND GENEROSITY.—I wonder that no dictionary should mark the difference between liberality and generosity. I would confine the sense of the latter to the temper and sentiments. We often see great liberality without a grain of generosity.

## Collect for the Third Sunday after Trinity.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray may, by thy mighty aid, be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

## AGENTS FOR THIS PAPER.

Fredericton, Mr. Asa Coy. Woodstock, Mr. Jeremiah Connell. Shofield, Dr. J. W. Barker. Chatham, (Miramichi,) Mr. Robert Morrow. Newcastle, (ditto,) Mr. Edward Baker. Bathurst, T. M. Deblois, Esq. Sussex Vale.

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## NOVA-SCOTIA.

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