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NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

Gloria to God in the highest, peace, good will toward men.

SAINT JOHN, SATURDAY, JUNE 27, 1829.

BIOGRAPHY.

LEGH RICHMOND.

[CONTINUED.]

We now proceed to unfold the more secret recesses of his heart, as developed in a diary, commencing January, 1804, and continued to August of the same year. It is much to be lamented that it never seems to have been regularly resumed, and that there are only occasional and interrupted documents of this kind found among his papers.

Jan. 1. A new year is begun, but where is the new heart, and the right spirit? Oh, weakness and wickedness! Preached from *Rom. xi. 28, 29*; and *Job xvi. 22*. Felt much satisfaction after the morning service, from J. — and his wife proposing to become members of my society. He shed tears of penitence and joy. May God work all for good. In the afternoon, felt something of the fear of man; but found, as I proceeded, more freedom. O Lord, save me from fear of censure, and love of praise! Went in the evening, to my society at Arreton: few, but meek, humble, and hopeful. Another member proposed—an infirm old widow.

Jan. 3. Uneasy at not having completed another part of the review of Daubeny.* I am very deficient in steady, persevering diligence. Let me think much of this, and learn to set a right value on time. Oh! how precious ought every hour to be, when each may be the last. Thought much of Cowper's description of preaching: (Task, Book ii.) God impress it on my heart. B. is buried to-day; how dreadfully unprepared to meet his God! How far am I responsible? Alas! how great is the burden of the pastor! Lord give me grace to see it, and feel it more and more, and enable me to bear it with a good conscience. I have been delighted, and I hope profited, by Bidulp's funeral sermon on Mr. Drevitt; oh! that I were like him! I now wonder that I had not more correspondence with that holy man. I shall ever think with pleasure, of my introduction to him. God bring us together at the last. I trust my resolutions gain strength. O God in thy mercy strengthen me! May my thoughts now close with blessed Drevitt, and sink to peacefulness with a blessing on the meditation.

Jan. 4. Received the 'Christian Observer'; my fourth letter on Kipling, there; surely it is conclusive, yet what will not prejudice distort? Preserve me, O my God! in the wiles of controversy, from the neglect of practical religion within. It is not Calvin nor Arminius, nor Craumer; but Christ, who is the Saviour, and his name only be adored.

Jan. 6. A beautiful frosty morning. Teach me, O Lord! from the beauties of nature, to learn the beauties of grace. Every returning morning reminds me what a mercy it is I am still alive—and have space and time given me to repent and believe. Take my heart, O God! into thy keeping, and then it will be safe. If it be thy good pleasure to rescue me from temporal perplexity, let my gratitude appear; if not, let it be ground for submission and patient resignation. With thee, I cannot do ill; without thee, I cannot do well. Heard Nugent's morning prayers. May he learn early the lesson which I for so many years neglected, and now perform so unworthily. Prayer is the breath of faith.

Jan. 7. Surprised by a letter from Hannah More, to invite me to succeed Mr. Drevitt, at Cheddar, or to recommend a curate. Oh, I am unworthy, could it be brought about. Yet what a field to act upon. Lead me, O God, to that which is right. Shall I make any overtures to remove there or not? It has filled me with mingled contemplation and solicitude. Is it a call from God, or ought I rather to do his work here? Direct my

heart, O God, from doubts and wanderings, into thy paths.

Jan. 8. Sunday. Snow and sleet. How cold are my affections! like this season. Warm my heart, O Lord! till it burn with the flames of devotion. Compose my thoughts into holy meditations, and let not the events of the day destroy them.

Preached on the Epiphany, and on Christ among the doctors in the temple.

My heart heavy in reflecting how unworthy I am to think of succeeding Mr. Drevitt: to be placed in such a parish, with such neighbours and friends as that country would afford, might be an unspeakable benefit to me, and my dear M. —; but I hardly dare think of it. Lord, direct me for the best. I am a poor, weak, irresolute, sinful creature; without thee I can do nothing.

Jan. 10. What an awful idea is eternity: am I prepared to encounter it? Oh, spare me a little, that I may recover my strength, before I go hence, and be no more seen! Settle my opinions steadfastly, and above all, my affections on thyself, O Lord! Have mercy on the dear children whom thou hast given me, and may I give them back unto thee in Jesus Christ, their and my Saviour. I fear I have not taught N. all I ought, and of which he is capable. Let me lay this to heart, and recommend him to God in prayer.

Much perplexed what to say to Mrs. More. Surely if vanity wanted food, it is here—solicited by a Hannah More, to supply the place of a Drevitt! But a sense of unworthiness, thank God, represses emotions like these.

Jan. 11. Much indisposed by a very severe cold; but, alas! how much more sick in the inner man. I have nearly finished this month's portion for the 'Christian Observer.' May I grow daily more diligent, pious, and wise unto salvation, through God's blessing on my studies.

Jan. 13. Better in body: I thank thee, O God; but there is much in my mind that wants healing. Oh! thou Redeemer of souls and physician of hearts, purchase me to thyself, and heal my diseases. I have sent off my packet to the 'Christian Observer.' The world fights against me, the flesh within me, and Satan both within and without. How shall I conquer, but in Christ Jesus? Help me to prepare, O Lord, for the service of thy sanctuary; and direct me to such thoughts and words as shall edify my hearers, and reach my own heart to a good purpose.

Jan. 14. One fortnight more, and I shall be thirty-two in years by nature, but how old in grace! Sloth, detested sloth, how does it injure my advancement. Would to God I might now break all bonds, and fly in heart and soul to the possession of my God. There are moments when all heaven seems open before me; and others when I tremble over the pile of sorrows.

Jan. 15. The sabbath is ended. I preached on the reason why Christ delivered his doctrine in parables: *Matt. xii. 10, 11*. At Yverland, read the Homily on the time and place of prayer. Went to Arreton: my excellent though humble friend, J. W., was there. I pray God I might sit at his feet in the kingdom of heaven: I know no such other Christian here. Would to God I were like him. I found much comfort with my society. Returned in thunder, lightning, and rain. Thought of death and of judgment. Oh, awful meditation! Let me examine my heart on its faith, hope, and love. Help me, O God! to pray; and so may thy blessing rest on me and mine.

Jan. 16. Another week and another mercy. Oh, teach me to number my days, that I may apply my heart unto wisdom. Why am I live? Why have I space to repent, when so many are cut off? Who makes me to differ, either in outward or inward circumstances? Oh, my Lord and my God! to thee I owe every thing; yea myself also. Let me then speedily pay the debt.

What methods shall I take to cure my spiritual slothfulness? There must be a struggle and agony—heaven must be taken with violence.

Day after day glapsds.—Oh, God! oh, eternity! In spite of sorrows, calms, and relaxations sometimes steal on me. Let me not deceive myself with a false peace. Sometimes I am tempted to doubt whether I am a real Christian. O teach me, my God to answer this question with a right conscience.

Jan. 17. I feel much uneasiness at not making more progress in the right way. The infructuous tree shall be cut down and burned. Have mercy on me, and all my family, according to thy goodness, O Lord! Help me to form a right judgment, bind my affections to the truth, and let my life shew it forth! Often as my birth-day approaches, have I made resolutions of a new life; but there has always been an enemy within and without, to prevail against me.

Much pleased with Dr. Jackson, on the Catholic church—a curious and beautiful mean, between Arminianism and high Calvinism. Give me a firm and resolute heart O God! even such an one as thou wilt except.

Wrote to Hannah More, dubiously. Lord, direct me to choose for the best.

Jan. 18. This day, with thy blessing I shall go to feed my sheep at Bombridge. Grant me to do so with a faithful and a single heart. I always look upon that society, as a humble ground for hope that the Lord means to do good through me; yet how often do I perform that duty with slothfulness. Give me, O God, more will, and strength, and grace, and power, and blessing, and success; and teach me to judge (if it so please thee) by the state of my people, of my own. Provide Cheddar with a successor of Drevitt, after time own heart; and increase the number of true pastors, and true sheep in thy pasture.

Jan. 19. How vain are all attempts to find peace in aught but the Gospel! How the world steals upon the mind, and usurps the throne of God. *Video meliora proboque, deteriora sequor.* Make me more discreet and considerate in the management of my property. Let justice and generosity be equally and forcibly remembered. I had my prayers languid and lukewarm to-day. Why is this? The fault must be within.

Jan. 20. Little Mary in a very high fever; Nugent beginning to have one. Teach me so to bear these trials, that they may be truly profitable unto me.

Jan. 24. Let me impress on my mind the value of time, and resolve and act accordingly. Let me often reflect on my wife and children's souls, as well as my own; and never forget the spiritual welfare of my flock.

Mary excessively weak—Nugent worse. Keep my heart, O God! or I shall be soon overwhelmed. Grant me thy blessing, O God!

Jan. 25. Letter from Mr. Wilberforce. How beautiful a sight is riches united with godliness; yet, who that has the latter, is not truly possessed of the former. If the weather should permit my going to Bombridge, prosper my endeavour among the people, O Lord! and may their prosperity be mine.

Jan. 27. An affecting letter from my mother to my wife, exhorting to fortitude and patience, in case it should please God to take our sweet little Mary to himself. May we find it to be for our good, which ever way the righteous God shall ordain. Let me reflect much on this matter—and be thou with me, O my God! in all my prayers and supplications.

Jan. 29. The Lord's sabbath and my birth-day. O Almighty God! sanctify this day in my heart: herein and henceforth may I rest from sin, and spiritual sorrow, except that sorrow which worketh repentance unto salvation.

I have preached on the parable *Matt. xx. 1*; and from *Eph. i. 7*, of a redemption.

Had some interesting conversation with J. W. and E. C. Went to Achton—Comfort and peace.

I see and approve the better but follow the worse. † This hamlet is sometimes called Adjeton, and at other times Achton, in the Diary. Its proper name is Arreton.

* He here alludes to his review of Daubeny's *Vindiciae Ecclesiae*, of which we shall have occasion to speak in a subsequent part. It was inserted in the 'Christian Observer.'

† This is another review, in which he was engaged. It was published in the 'Christian Observer,' for 1801, under the signatures of Academicus and a Curate of the South.

My child rather better. God bless us all, and make us to know what means peace with thee.

This day some friends are coming to keep my birthday: when will friends of another kind celebrate my birthday into the life of glory? Ten pounds from Mr. Wilberforce, for the poor. Holy man! would I resembled thee.

"Jan. 31. May God strengthen me to keep my birthday resolutions; I am very weak and unstable.

"A momentary fit of anger, which, blessed be God, I immediately tranquilized, and sought present reconciliation. Let the fear of God's anger ever make me afraid of my own.

DIVINITY.

From the Christian Advocate and Journal and Zion's Herald.

RELIGION.

THE BEST OF ALL PRINCIPLES ON WHICH TO ACT.
(Concluded.)

The nature of religion has been the same in all these separate stages of revelation, and it is apparent through all the book of God—in its precepts, promises, threatenings, invitations, warnings, reproofs, counsels, and examples. The various duties of religion are all comprehended in this general commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself." This is the foundation for all the incentives to duty, and for all the disinclives from vice. From this commandment, therefore, we may learn, that religion is holy, just, and good. It is holy because it is separated from all base, earthly, sensual, and devilish machinations and influences; because it cultivates that purity which is essential to the worship of such a Being as Jehovah; because it claims affinity to the adoration of celestial beings; and because it assimilates the soul of man to the Eternal. It is just, because it inculcates those very feelings and that very obedience towards God which have been said to be due to the Creator; because, in our intercourse with mankind and in all the concerns of life, it teaches us to do to others, as we would that others should do to us; because it leads us to view all men as members of the same family, and God as our common Father; and because it gives us precisely such instructions in duty with regard to God, our neighbours, and ourselves, as we suppose must be given to rational and accountable beings.—It is good, because it influences the heart to love, and its possessor to works of charity and mercy; because it imitates the Saviour in his endeavours and zeal to bless the world, and restore it to innocence and happiness; and because it aims at every moral quality which can be desired and obtained. Many of the promises and threatenings contained in the volume of revelation, relate to a future existence, and consequently, the individuals to whom they are made will experience them in that other world in respect to which this is but the embryo state of life. This exposition of the nature of religion must accord with our ideas of God's requirements, and tends to strengthen the position above assumed.

Religion, whose present and apparent effect is a reformation of life, being, summarily, the love of God and man, has relation to the soul, and by affecting the heart, influences the conduct, and becomes the spring of every motion. In the worship of the Almighty it is of the greatest consequence; and, indeed, without this active, vital principle, which gives fervency to devotion, a person cannot worship God acceptably or profitably. The heart being the fountain whence all actions flow, gives a healthful or unhealthful character to those streams according to its own quality; and in no other way can we judge of the heart than by its influence on the conduct. It has been shown that religion is absolutely holy, and consequently it cannot associate with impurity of any kind or degree. In order therefore, that it become an inhabitant of the human breast, that breast must be prepared for its reception. Having then possession, it exerts its happy tendency in giving a gracious character to the conversation and demeanour of its thankful recipient. One mean of its operations is a renunciation of all alliance with the works of darkness, a separation from the practice of sin, and conse-

quently a disunion with its followers, so far as an agreement with them would exhibit any love for their conduct. Another mean is the causing the heart to be productive of holy feelings and godly actions. It moves the soul to feel for the miseries of mankind, and especially for those persons who are destitute of its deep, sacred, and exhilarating joys; it detests the sin while it loves the sinner, and hates the transgressions while it employs all its art and divine allurements to withdraw the transgressor from the error of his ways. It would fain win all to partake of its pure delights, and for this purpose exhibits its charms, and spreads out its glories; for this end it raises its warning voice against all violations of the divine law, and proclaims the unalterable doom of those who disregard its beneficent design, and afford it no place in the temple of their hearts. Such persons, impatient of virtuous and religious restraint, exclaim against its method of procedure as the device of priestcraft, or the extravagance of fanaticism; but those persons destitute of its redeeming qualities, will mourn their want of it when it will be too late to lament. Another mean of its operations is to lead the mind to a contemplation of the inconceivable glory in the temple above, and thus withdraw the attention from the fashionable pursuits of happiness adopted by the men of this world. Religion carries with itself a certain divinity, for it exalts the soul far above the honors and dignities of earth, and enables it to rest in the possession of conscious integrity—of honor that cometh from above, and of sensible delight derived from the fountain of its own pure musings and heavenly contemplations, and spiritual manifestations of God's reconciled countenance; it gives it an independence of purpose, an undaunted resolution in the performance of duty, which makes its possessor the most faithful and happiest of men. Religion affords a full persuasion of the truth of those things which are revealed respecting eternity, and establishes within the Christian's breast an indubitable testimony that man was created for far higher and nobler purposes, than to live a few years in this wicked though beautiful world, and then to depart hence and be no more for ever; but assuring him that he is immortal, it leads him to stretch forth his thoughts to the furthest bounds of conception, and view, even there, the commencement of his everlasting life; and from this view to consider the bearing of every thing that transpires here on that interminable existence. From these observations we can discover the cause for the tendency of religion as first stated, and also obtain some few arguments in its favor, establishing the position that it is the best of all principles on which to act.

LITERATURE.

OF EARTHS.

Those who observe the disposition of the earth, as it appears in the quarrying or digging of mines, find it generally lying in horizontal layers, or strata of different kinds, like the settling of waters. The first layer that presents itself, is most commonly the bed of vegetable earth or mould. With this earth the surface of our globe is generally covered. It is this mould which gives rooting and nourishment to plants, so that they may stand and grow in it, and it is as it were the store-house from whence all the living creatures of our world have originally their provisions; for from thence all the plants have their sustenance, and some few animals, and from these all other animals.

As this affords to animals and vegetables their support, so the spoils of these, when dead or decayed, return to the dust of the ground, from whence they were formed, and thus keep up an unceasing circulation.

The most common disposition of the layers is, that under the first earth is found gravel or sand; clay or marl; then chalk, or coal, marbles, ores, &c. This disposition, however, is far from being uniformly continued all over the globe; in different soils the order of these layers vary.

It is wonderful the variety of productions which are found in the different parts of our globe. In the crumbling earth, the solid marble, the dusty gravel, and even the depths of the most inland valleys, and on the summits of the highest mountains, we behold the spoils of the ocean, exhibited under the several

appearances of petrified fish, beds of shells, and sea plants. The Alps, the Appennines, the Pyrenees, Libanus, Atlas, and Arrarat, every mountain of every country under heaven, where search has been made, all conspire in one uniform and universal proof that the sea has covered the highest summits. If we examine the earth, we shall find the incense deer, natives of America, buried in Ireland; elephants, natives of Asia, and Africa, buried in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; shell-fish, never known but in the American seas, together with skeletons of whales, in the most inland regions of England; trees of vast dimensions, with their roots and tops at the bottom of mines, and marls found in regions, where such trees were never known to grow, nay, where it is demonstrably impossible they could grow. Such are the awful memorials of the great convulsions and revolutions which have taken place in the natural world; of countries laid under the rolling waves of the ocean; and of lands rising from the midst of the waters, and becoming the habitations of beasts and of men; so transient and uncertain are all earthly things.

The various bodies which are found by digging in the earth, are called fossil substances; under which are comprehended metals, minerals, stones of divers kinds, and sundry bodies that have the texture between earth and stone.

These bodies are divided into four different classes by mineralogists, viz. I. Earth and Stones in general; II. Salts; III. Inflammables; and IV. Metals.

I. *Earth and Stones in general* are 1st, mould, the support of vegetables; 2d, clays, which mixed with water harden in the fire, into bricks, delf, china, &c. 3d, calcareous substances, as chalks, marls, limestones, marbles, convertible by heat into quicklime, and gypsum into alabaster; 4th, tales, which are found in flat, smooth laminae; 5th, slates also split into laminae; these, with a variety of stones from freestone, or sand, to granite, porphyry, flint, and substances still harder, such as precious stones, are known by various properties, and are accordingly applied to different purposes; some, in addition to being serviceable in building, are used as whetstones; some strike fire with steel; others are polished to glitter in the dress of the fair, or decorate the furniture of the opulent; and others, melted by fire, form the transparent glass.

Although there seems to be an almost infinite variety of earthy substances scattered on the surface of this globe, yet, when we examine them chemically, we find that all the earth and stones which we tread under our feet, and which compose the largest rocks, as well as the numerous different specimens which adorn the cabinets of the curious, are composed of a very few simple or elementary earths, the principal of which are the *calcareous, siliceous, argillaceous, magnesia, terra ponderosa*, and a few others which have been discovered lately, but have not been much examined.

Calcareous earth is found in the shells of fishes, the bones of animals, chalk, limestone, marble, and gypsum; but all calcareous earth is supposed to be of animal origin; and beds of chalk, limestone, or marble, are thought to have been beds of shells formed in the sea, in some pristine state of the earth.

Silic, or *siliceous earth*, is the principal constituent part, of a great number of the compound earths and stones, forming the immense mass of the solid nucleus of the globe. It is the base of almost all the scintillating stones, such as flint, rock crystal, quartz, agate, calcodon, jasper, &c. The sand of rivers, and of the sea shore, chiefly consists of it.

Argillaceous earth is found in clay, schistus, or slate, and in mica. This species of earth is ductile with water, it then hardens and contracts by heat, so as to be of the greatest use in forming brick, or stones of any required form or size.

Terra ponderosa is generally found in two states, viz. united to vitriolic acid, when it is called talk, or to fixed air, when it is called *terra ponderosa aerata*. This earth is distinguishable by its great specific gravity, being four times as heavy as water.

Magnesia is found sometimes pure in nature, but it is generally obtained by art from some of its combinations. It gives a peculiar character to the substances of which it forms a part. The stones which contain magnesia in considerable quantity, have

generally a smooth and unctuous feel, a greenish cast, a fibrous obstructed texture, and a silky lustre. Among them we may mention talc, stontite, serpentine, chlorite, asbestos, &c. Pure magnesite does not form with water an adhesive ductile mass. It is in the form of a very white spongy powder and perfectly tasteless.

SCIENTIFIC.

HISTORICAL SKETCH OF ASTRONOMY.

Astronomy is a science, which, in all ages and countries flourishing in arts and politeness, has engaged the attention of the speculative and contemplative mind. It has not only employed the tongues of the most eloquent orators, and embellished the writings of men of the most elevated genius; but has also been cultivated by the greatest princes, the ablest statesmen, and the wisest philosophers, whose names have been recorded in history, and whose studies have enriched mankind.

The Astronomer has for the subject of his speculations, the whole universe of material being. He considers the nature of matter in general; and inquires by what laws its several parts act upon one another. But his thoughts are more particularly employed about those vast bodies, which compose the visible phenomena of the heavens, and which, in common speech, are comprehended under the appellation of the *Sun, Moon, and Stars*. He finds the magnitude of these to be vastly greater than is commonly supposed. He is able to demonstrate, that very few of them are so small in bulk as the earth on which we live; and that the greater number far exceed it in dimensions. He is assured, that, in point of real magnitude, the Sun is equal to a million of our globe: and that his apparently diminutive bulk arises solely from that amazing distance which separates him from our planetary habitation. He discovers that there are several other planets, some of them much larger than ours, which receive light and heat from the Sun; which are carried round him with prodigious velocities; and which may probably be inhabited by various creatures, both rational and irrational. He knows that the Stars, which seem to be so near to each other in the firmament, are at inconceivable distances from one another, as well as from us; and that, how small soever they appear, they are in reality enormous bodies, many of them not inferior to the Sun in magnitude. His glasses show him a prodigious number of stars, which, by reason of their vast distances from us, are invisible to the unassisted eye; and the better his glasses are, the greater is the number of stars thus discovered. Hence he reasonably concludes, that there are innumerable multitudes scattered through the immensity of space, beyond the reach of any magnifying powers that have hitherto been invented.

It is an observation of a philosopher, that mathematical sciences have a tendency to purify the soul. The active principle within us must have some employment. If it be delighted with abstruse speculations, it will be less attached to sensual pleasures; but if we go no farther, we fall very short of acting up to the dignity of a rational nature. In order to attain this, we must carry our contemplations of the frame and constitution of the universe to their proper mark; that, from beholding the wonders of the creation, we may be brought to adore the wisdom, power, and goodness, of the Creator. There is, indeed, no part of the creation which does not display these attributes to an attentive mind; but the heavens, in a more eminent manner, declare the glory of God, and the firmament sheweth his handy-work.

HISTORY OF ASTRONOMY.

Astronomy is a science of such great antiquity, that some of its first principles must have been known from the beginning of the world. The rising and setting of the Sun; the variations in his altitude, in the same country, in different seasons of the year, and the distinct degrees of heat he communicates,—the changes in the face of the Moon, and their periodical returns,—the vast expanse of heaven diversified with a prodigious number of stars of different magnitudes,—and the apparent diurnal motion of the heavenly bodies,—are all such striking objects, as must have drawn the attention, and excited the admiration, of all reasonable beings, long before observation gave birth to science.

Some single stars, such as Sirius, Capella, Alderamin, and others of the first magnitude, some constellations or groups of stars, such as the Great Bear, Orion, Arcturus, and the Pleiades; are so remarkable, as to be easily distinguished from the rest. Besides the fixed stars, the planets, by their different degrees of brightness and colour, but especially by changing their places, must soon have been the objects of general attention. When the lives of men were protracted to eight or nine hundred years, as in the antediluvian ages of the world, (Gen. chap. v.) one man might observe Saturn, the slowest of the planets, go through more than twenty of his periodical revolutions round the Sun. It is therefore but reasonable to suppose, that some of the antediluvians might have been tolerably good astronomers. But it is to be lamented, that if they had any written accounts of astronomical observations, or any other acquaintance with useful arts or sciences, the far greatest part of them must have perished in the general deluge, since few fragments only of their acquirements have been transmitted to posterity.

Josephus says, that God indulged the antediluvians with a long life, that they might bring astronomy and geometry to perfection; that the first of these could not be learned in less than 600 years; "for that period" says he, "is the grand year." By this it is supposed, that he meant the period in which the Sun and Moon come again into the same situation in which they were at the creation, with regard to the nodes and apogee of the Moon. "This period," says Cassini, "whereof we find no intimation in any monument of any other nation, is the finest period that ever was invented; for it brings out the solar year more exactly than that of Hipparchus and Ptolemy; and fixes the lunar month within about one second of what it is determined by modern astronomers." If the antediluvians had in reality such a period of 600 years, it is certain that they must have known the motions of the Sun and Moon more exactly than they were known during some ages after the flood.

Pliny says of Hipparchus, that "he published an account of the motions of the Sun and Moon for 600 years to come." This makes it probable, that this industrious astronomer had the knowledge of the period in question, and gave an account of eclipses for 600 future years; which could not be done without tables, unless they had something equivalent, such as the Indian numbers, brought from Siam by Louber and explained by Don. Cassini, in the *Règles d'Astronomie Indienne, pour calculer les Mouvements du Soleil, et de la Lune, expliquées*.

[TO BE CONTINUED.]

MISCELLANY.

THE FOLLY OF HISPENDING TIME.

An ancient poet, unreasonably discontented at the present state of things, which his system of opinions obliged him to represent in its worst form, has observed of the earth, "That its greater part is covered by the uninhabitable ocean; that of the rest, some is encumbered with naked mountains, and some lost under barren sands; some scorched with unintermitted heat, and petrified with perpetual frost; so that only a few regions remain for the production of fruits, the pasturo of cattle, and the accommodation of man."

The same observation may be transferred to the time allotted us in our present state. When we have deducted all that is absorbed in sleep, all that is inevitably appropriated to the demands of nature, or irresistibly engrossed by the tyranny of custom; all that passes in regulating the superficial decorations of life, or is given up in the reciprocations of civility to the disposal of others; all that is torn from us by the violence of disease, or stolen imperceptibly away by lassitude and languor; we shall find that part of our duration very small of which we can truly call ourselves masters, or which we can spend wholly at our own choice. Many of our hours are lost in a rotation of petty cares, in a constant recurrence of the same employments; many of our provisions for ease, or happiness are always exhausted by the present day; and a great part of our existence serves no other purpose than that of enabling us to enjoy the rest.

Of the few moments which are left in our disposal, it may reasonably be expected, that we should be so frugal, as to let none of them slip from us without some equivalent, and perhaps it might be found, that as the earth, however straitened by rocks and waters, is capable of producing more than all its inhabitants are able to consume, our lives, though much contracted by incidental distraction, would yet afford us a large space vacant to the exercise of sense and virtue; that we want not time, but diligence, for great performances; and that we squander much of our allowance, even while we think it sparing and insufficient.

This natural and necessary comminution of our lives, perhaps, often makes us sensible of the negligence with which we suffer them to slide away. We never consider ourselves as possessed at once of time sufficient for any great design, and therefore indulge ourselves in fortuitous amusements. We think it unnecessary to take an account of a few supernumerary moments, which, however employed, could have produced little advantage, and which were exposed to a thousand chances of disturbance and interruption.

It is observable, that, either by nature or by habit, our faculties are fitted to images of a certain extent, to which we adjust great things by division, and little things by accumulation. Of extensive surfaces we can only take a survey, as the parts succeed one another; and atoms we cannot perceive, till they are united into masses. Thus we break the vast periods of time into centuries and years; and thus, if we would know the amount of moments, we must agglomerate them into days and weeks.

The proverbial frailties of our parsimonious ancestors have informed us, that the fatal waste of fortune is by small expenses, by the profusion of sum too little singly to alarm our caution, and which we never suffer ourselves to consider together. Of the same kind is the prodigality of life; he that hopes to look back hereafter with satisfaction upon past years, must learn to know the present value of single minutes, and endeavour to let no particle of time fall useless to the ground.

It is usual for those who are advised to the attainment of any new qualifications, to look upon themselves as required to change the general course of their conduct, to dismiss their business, and exclude pleasure, and to devote their days or nights to a particular attention. But all common degrees of excellence are attainable at a lesser price; he that should steadily and resolutely assign to any science or language those interstitial vacancies, which intervene in the most crowded variety of diversion or employment, would find every day new irradiations of knowledge, and discover how much more, is to be hoped from frequency and perseverance than from violent efforts and sudden desirings, which are soon remitted when they encounter difficulty, and desires which, if they are indulged too often, will shake off the authority of reason, and range capriciously from one object to another.

The disposition to defer every important design to a time of leisure, and a state of settled uniformity, proceeds generally from a false estimate of the human powers. If we except those gigantic and stupendous intelligences who are said to grasp a system by intuition, and bound forward from one series of conclusions to another, without regular steps through intermediate propositions, the most successful students make their advances in knowledge by short sprints, between each of which the mind may lie at rest. For every single act of progression a short time is sufficient; and it is only necessary, that whenever that time is afforded it will be well employed.

Few minds will be long confined to severe and laborious meditation; and when a successful attack on knowledge has been made, the student recreates himself with the contemplation of his conquest, and forbears another incursion till the new-acquired truth has become familiar, and his curiosity calls upon him for fresh gratifications. Whether the time of intermission is spent in company or in solitude, in necessary business or in voluntary levities, the understanding is equally abstracted from the object of inquiry; but, perhaps, if it be detained by occupations less pleasing, it returns again to study with greater alacrity than when it is gladdened with equal pleasures, and surfeited with intertemporance of application. He that will not suffer himself to be discouraged by fancied impossibilities, may, sometimes

and his abilities invigorated by the necessity of exerting them in short intervals, as the force of a current is increased by the contraction of its channel.

From some cause like this it has probably proceeded, that among those who have contributed to the advancement of learning, many have risen to eminence, in opposition to all the obstacles which external circumstances could place in their way, amidst the tumult of business, the distresses of poverty, or the dissipations of a wandering and unsettled state.

A great part of the life of Erasmus was one continual peregrination: ill supplied with the gifts of fortune, and led from city to city, and from kingdom to kingdom, by the hopes of patrons and preferment, hopes which always flattered and always deceived him; yet he found means, by unshaken constancy, and a vigilant improvement of those hours, which, in the midst of the most restless activity, will remain unengaged, to write more than another in the same condition would have hoped to read. Compelled by want to attendance and solicitation, and so much versed in common life, that he has transmitted to us the most perfect delineation of the manners of his age, he joined to his knowledge of the world such application to books, that he will stand for ever in the first rank of literary heroes. How this proficiency was obtained, he sufficiently discovers, by informing us, that the Praise of Folly, one of his most celebrated performances, was composed by him on the road to Italy; *ne totum illud tempus quo equo fuit insidendum, illiteratis fabulis tereretur*, lest the hours which he was obliged to spend on horseback should be tattled away without regard to literature.

An Italian philosopher expressed in his motto, *that time was his estate*; an estate, indeed, which will produce nothing without cultivation, but will always abundantly repay the labours of industry, and satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence, to be overrun with noxious plants, or laid out for show rather than for use.—*Rambler*.

EXTRAORDINARY INSTANCE OF SELF-TAUGHT GENIUS.

On the 3d of April 1819, died at Alyth, in Perthshire, James Sandy, generally distinguished by this appellation.—“the celebrated mechanic of Alyth.”

The originality of genius and eccentricity of character which distinguished this remarkable person, were perhaps never surpassed. Deprived, at an early period of life, of the use of his legs, he contrived, by dint of ingenuity, not only to pass his time agreeably, but to render himself a useful member of society. He soon displayed a taste for mechanical pursuits, and contrived, as a workshop for his operations, a sort of circular bed, the sides of which being raised about 18 inches above the clothes, were employed as a platform for turning lathes, tables, vices, and cases of tools, of all kinds. His genius for practical mechanics was universal. He was skilled in all kinds of turning, and constructed several very curious lathes, as well as clocks, and musical instruments of every description, no less admired for the sweetness of their tone, than the elegance of their execution. He excelled, too, in the construction of optical instruments; and made some reflecting telescopes, the specula of which were not inferior to those finished by the most eminent London artists. He suggested some important improvements in the machinery for spinning flax; and we believe he was the first who made the wooden-jointed snuff-boxes, generally called Lawrence Kirk boxes, some of which, fabricated by this self-taught artist, were purchased, and sent as presents to the Royal Family.

To his other endowments, he added an accurate knowledge of drawing and engraving, and, in both these arts, produced specimens of the highest excellence. For upwards of 50 years he quitted his bed only three times, and on these occasions his house was either inundated with water, or threatened with danger from fire.

His curiosity, which was unbounded, prompted him to hatch different kinds of birds' eggs by the natural warmth of his body, and he afterwards reared the molting broods with all the tenderness of a parent, so that on visiting him it was no unusual thing to see various singing birds, to which he may

be said to have given birth, perched on his head, and warbling the artificial notes he had taught them.

Naturally possessed of a good constitution, and an active, cheerful turn of mind, his house was the general coffee-room of the village, where the affairs both of church and state were discussed with the utmost freedom. In consequence of long confinement, his countenance was rather a sickly cast, but it was remarkably expressive, and would have afforded a fine subject for the pencil of Wilkie, particularly when he was surrounded by his country friends. This singular man had acquired, by his ingenuity and industry, an honourable independence, and he died possessed of considerable property.—He was married only about three weeks before his death.

A TURKISH ANECDOTE.

Some years ago, a French frigate being at Bood-see, the commander expressed a great desire to see the murres in the fortress; but the then governor absolutely refused to admit him, without direct orders from the Porte. The commander had interest: the ambassador was set to work; and in a short time the frigate returned bearing the necessary firman. The governor put it to his forehead, in acknowledgement of its authority, and declared his readiness to proceed. Arrived at the outergate, “*Essendi*,” said the governor, “the orders of my Imperial master must be implicitly obeyed.” “Let me in then,” exclaimed the impatient captain. “Undoubtedly,” replied the Turk, “for so I am enjoined to do by the firman: but as it contains no directions about your coming out again, you will perhaps forgive this momentary pause, before we pass the drawbridge.” The French commandant, not chusing to put such hazardous irony to the test, departed.

PLAIN OF THE MISSISSIPPI.

In addition to its unlimited agricultural capacities, this great plain abounds in mineral resources; its coal field would cover half of Europe, and is 1500 by 600 miles in extent. We enter upon this bituminous coal in Pennsylvania, on the western waters of the Susquehanna, and travel upon it through Ohio, Indiana, Illinois, Missouri, and to the very sand plains of the west, a distance of more than 1500 miles; and from the Cumberland mountains in Kentucky and Tennessee, to the plains of Arkansas, a distance of 600 miles. The coal is pure, lies above the river channels, and to quarry it, costs about 20 cents a ton. Iron ore abounds generally, but in Missouri there is a mass of this ore, forming a hill 300 feet in height and 5 miles in extent, which yields 75 per cent. of fine malleable iron. The lead districts of Missouri and Illinois, would cover 200 miles square, and seem to be the richest region of that metal on earth.—Twelve millions of pounds were smelted in the year 1823, and it is confidently expected to furnish twenty millions for market in the year 1829. Salt water is found over the whole extent of this region, yielding from one eighth to one twelfth of its weight in pure muriate of soda. This salt water in many places breaks out in the shape of springs and fountains; but more frequently the inhabitants bore from 300 to 600 feet into solid rock, and when they strike the veins it generally rises to the surface; and so general is the distribution of this indispensable article, that no doubt exists of its meeting the wants of the population in all ages. Gypsum and saltpetre are found in abundance, and most of the clays and earths useful in the arts. Here indeed will every road support its man; for of such a region, without barren heath mountain, waste or slope, and where all is fertile and healthful; where no timber lands need be left for fuel; with mineral resources enough to stimulate all the arts and contribute to all wants; who can say what is the limit of its future population; Europe could seat all her nations comfortably on this plain.

The monotony of the mighty tract is broken by the long sweep of beautiful prairies, with their rich pasturage, which skirt its western side, and some times intrude themselves to the very valley of the Ohio. The wide oceanic views, the long drawn vistas, and rich variety of meadow and woods, the happy blending of the massy forests with the

luxuriant passage, and waving lines of narrow wood which mark the courses of the streams, give to its western part an original richness of landscape infinitely more interesting than the confined workings of art, and excite more pleasing associations than the holder and more rough views of mountain scenery.

American Quarterly Review.

HIGHLAND SOLDIERS.

Dr. Waugh, with his well known talent for pleasing narration, at a Missionary Meeting endeavoured to open the hearts and hands of those present, by relating the following anecdote:—“When Mr Campbell went upon his first Mission to Africa, the Bible Society sent along with him a number of Bibles, to be distributed to a Highland regiment stationed at the Cape of Good Hope. Arrived there, the regiment was drawn out in order to receive the Bibles; the box which contained them, and Mr. C. were placed in the centre; and on his presenting the first Bible to one of the men, he took out of his pocket *four shillings and sixpence* for the Bible, saying, ‘I enlisted to serve my king and country, and I have been well and regularly paid, and will not accept of a Bible as a present when I can pay for it.’ His example was instantly followed by all the regiment.”—Reader, if thou hast not a Bible, if any such there be in highly-favoured England, go and do likewise, rather than spend thy hard-earned money in the ale-house, or in any of the waiks of dissipation.

WELSH ANECDOTE.

On the support of the Ministry.—A Welsh Clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably—took the following singular method of administering reproof.

In his address to the church, he remarked—“you have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope has heard your prayer, and given you such a minister as he approves, who will go in and out, before you, and feed you with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him; and in order to his being happy amongst you I have been thinking you have need to pray again. ‘Pray again! What should we pray again for?’ Well—I think you have need to pray again. ‘But for what?’ Why I’ll tell you. Pray that God would put Jacob’s ladder down to the earth again. ‘Jacob’s ladder! Jacob’s ladder! What has Jacob’s ladder to do with our minister?’ Why I think if God would put Jacob’s ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week; then he could come down every Sabbath morning so spiritually minded, and so full of heaven, that he would preach to you almost like an angel. ‘O yes, that may all be very well, and if it were possible we should like it, but when we need our minister with us during the week, to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c. and therefore must have him always with us; we want the whole of his time and attention.’ That may be, and I will admit the necessity of his daily attentions of your concerns; but then you will remember, that if he remains here, he must have bread and cheese; and I have been informed that your former minister was wanting the necessaries of life, while many of you can enjoy its luxuries; and therefore, I thought if God would put Jacob’s ladder down, your minister might preach to you on the Sabbath, and by going up to heaven after the services of the day, save you the painful necessity of supporting him.”

SHALL WE KNOW EACH OTHER IN HEAVEN?—The wife of an aged minister in Wales, thinking on the knowledge that christians have of each other in heaven, went into her husband’s study, where the gentleman appeared deeply engaged in thought, surrounded with his books, and looking over his shoulder, she says, “John, do you think we shall

know one another in heaven?" John turning his head, replied promptly, "Do you think we shall be greater fools in heaven than we are now?" And then, after a moment's pause, remarked, "Notwithstanding, I may be in heaven a thousand years, you may be standing at my elbow, and yet not be noticed by me. For should I get to heaven, Christ will be the first object of my attraction, and so completely will his excellencies occupy all my thoughts, that it will be a long time before I shall have time to think of any one else."

He who sacrifices every sacred principle, or let Ahab sell himself to work wickedness, has, or all, but a poor recompense. Let him take possession of his vineyard, but the grapes will be pressed out in the wine-press of the wrath of God.

What comforts are those which will make a man sing under the whip, in the stocks, or at the stake, in despite of fire! When Jerome of Prague was brought into the council, his enemies cried out on all sides, away with him, away with him! burn him, burn him! He was accused and condemned as a blasphemer and a heretic. They put upon him a cap "in which were painted devils, and led the holy martyr to execution amidst insults and bitter reproaches. When bound to the stake, the executioner went behind to kindle the fire. "Come here," said he, "and kindle it before my eyes; for I had not come hither, if I had been afraid of it." His last words were, "In those flames, O Christ, I offer up my soul to thee."

DIGNITY OF MAN.

Strength and majesty belong to the man; grace and softness are the peculiar embellishments of the other sex. In both, every part of their form declares their sovereignty over the creatures. Man supports his body erect; his attitude is that of command; and his face, which is turned towards the heavens, displays the dignity of his station. The image of his soul is painted in his visage; and the excellence of his nature penetrates through the material form in which it is inclosed. His majestic port, his sedate and resolute step, announce the nobleness of his rank. He touches the earth only with his extremity, and beholds it as if at a disdainful distance. His arms are not given him, as to other creatures, for pillars of support; nor does he lose, by rendering them callous against the ground, that delicacy of touch which furnishes him with so many of his enjoyments. His hands are made for different purposes; to second every intention of his will, and to perfect the gifts of nature.

ON CHRISTIAN PRAYER AND PRAISE.

Prayer, says a writer of some eminence, is the going forth of the mind, in the desire after some good not in its possession. Praise is the overflowing of gratitude in the soul, from the sensation of present enjoyment, and the hope of its continuance. It is a duty arising from the creature to the Creator, for blessings enjoyed. Prayer is likewise a duty proper to be exercised for the continuance of present, or the addition of future good. The end of its institution is to keep the mind in a state of humble dependence on the source of its mercies, and to teach it steadfastly to look up to God for an uninterrupted communication of his favours.

PIETY.—Piety is Virtue's source, the parent of every valuable delight, the origin of all good on earth. Man might as well hope for life without breathing, as without Piety for peace: upon it humanity is built, and on humanity much happiness; yet still more, on Piety itself.

The heart in communion with God, feels not the tumults and the shocks of life, the conflict of the passions, or the ravages of disease, in all their wild excess, so capable is it of subduing and controlling their impetuosity. Ardent and heartfelt prayer gains access to Heaven, which sheds a stream of holy influence and peaceful emotion—the blissful fruit of man's audience with the Deity. Our occasional gloomy imaginations are scattered, and Piety's divine rays illuminate the soul with the steady beams of vital joy; by its mild influence we are prompted to the performances of some generous act—to instruct the ignorant, or with affliction cheerful, and to assist our neighbours, whether friend or foe. False joy proceeds from want of thought, but real happiness

demands its fullest bent and energy. Each branch of Piety inspires delight. Belief commences our joy, it is advanced by Adoration; Love matures it; and Praise, its sweet exhalation, exalts and makes it sweeter. Through it, Virtue derives her purest hopes, and Penitence its best consolation: it checks the least approach to guilt, yet makes allowance for the infirmities of our nature; in short, it alone can make life comfortable, and render death serene and peaceful.

ANECDOTE OF BISHOP BURNET.

This celebrated Prelate was proverbially absent in company. He once requested permission to dine with Prince Eugene at the house of the Duke of Marlborough. "Bishop," said the duke, "you know how absent you are: will you be accurate?" "Your Grace may depend upon it," was the reply. The Prince, observing a dignified Ecclesiastic at table, inquired of the Bishop whether he was ever in Paris. "Yes," said Burnet, "I was there when the Princess was taken up on suspicion of poisoning." The lady referred to was the mother of the Prince! Recollecting the affinity when too late, he retired from the company, covered with confusion.—Those who would not unnecessarily wound the feelings of their friends, and would avoid the most painful self-reflections, will do well always to think before they speak.

A miserly bachelor schoolmaster died a short time since at Exeter, who had worn the same coat twenty years, and had himself darned his worsted stockings so many times, that no remains of the original colour were perceptible. After his interment his poor relatives sent for a gentleman to look over his scraps of paper, and on the tester of the bed were found wrapped up in pieces of worsted rags or old stockings, £1,600, in interest notes from different Exeter Bankers of 2½ per cent., commencing 35 years since, the interest of none of which had been applied for; the compound interest of the whole have been £4,000. A dread of being required to assist his relatives appears to have been his motive for withholding the secret of his wealth.—London Times.

The annual meeting of the American Education Society was held in Hanover-street Church on Monday, Hon. Samuel Hubbard, President, in the Chair. Among others, the Rev. Messrs. Bruen and Patton, of this city, addressed the meeting. From the Report, it appears that the number of new applicants for aid during the last year was 202; during the year preceding it was only 91. Whole number assisted during the last year, 404, who are of five or six denominations of Christians, and connected with sixty-six literary and theological institutions. Receipts into the Treasury, \$30,024 18, of which \$8,316 83 was on account of scholarships, and \$1,950 given to the permanent fund—debt of the Society at the close of the year, \$6,402.

The Meeting of the American Tract Society, (Boston) was held on Wednesday evening.—Tracts sold during the year, 6,197,726 pages—given for gratuitous distribution, 2,095,044—delivered to donors, &c. 399,879. Grants in money, \$2,422 45. Receipts into the Treasury, \$13,896 18—disbursements, \$11,354. New Auxiliaries, 62—making 610 in all. New Depositories, 4,—making 27, owned and managed by the people where they are established.

The meeting of the Massachusetts Missionary Society was held on Tuesday evening, Rev. Dr. Woods, President, in the Chair. Receipts of the year, \$5,247 32—payments, \$5,491 32—appropriations to assist 64 feeble Churches, \$5,670—In places under the patronage of the Society, four new Churches have been organized, eight pastors have been settled, and nine meeting-houses have been erected.—Boston Gazette.

CHRISTIAN KNOWLEDGE SOCIETY IN QUEBEC.

The Eleventh Annual Meeting of the Quebec Diocesan Committee of the Society for Promoting Christian Knowledge, was held pursuant to notice, in the Chamber of the Court of Appeals, on Thursday (Ascension Day,) at one o'clock.—The chair was taken by the Bishop of Quebec, amidst a highly respectable attendance, and the customary prayers having been first read by Archdeacon Mountain, his Lordship opened the proceedings by, advertising

to the general objects of the Society, and the appropriate character of the festival for which the assembly happened to have been fixed,—the Ascension of our Lord having been the prelude to his receiving those "gifts for men," among which the communication of the inspired truths of scripture holds a most eminent rank.—His Lordship then called upon the Secretary to read his report, the details of which, were highly satisfactory, but need not here be rendered, as they will appear before the public in a separate form.

The Honorable, the Chief Justice, seconded by the Hon. Mr. Justice Kerr, moved the thanks of the meeting to the Secretary, with an order that the report be received and printed. This and all the subsequent motions, were unanimously carried.

The Treasurer, Capt. Freer, at the call of the chair, submitted his accounts, and thanks were moved to him by Col. Sir T. Noel Hill, C. B. seconded by Commissary General Routh.

The Bishop next proceeded to notice the formation of a Committee at the last annual meeting, "to enquire into the prospect of success which might attend the establishment of an institution for extending the benefits of the Christian Religion to Heathen Indians in this country, and to report the means which they conceived best adapted to the purpose;" and having himself given a slight statement of the reasons which had made it appear expedient to suspend any active operations on the part of the Committee; namely, the extremely destitute state of many Christian settlements in these Provinces, as it regards all regular provision for religious teaching and worship,—the priority of their claim upon the resources of their christian brethren—and at the same time, the existence of other means both sufficient and in a lately applicable to the purposes of conversion and civilization among the Indians, in the funds of the New England Company, an ancient corporation, at this moment actively proceeding in the work and ready to do more as need shall require,—having stated these as the reasons which has caused a suspension of the operations of the Committee, his Lordship called upon some member of the Committee present, to render any further statement which might be necessary. The Archdeacon, in obedience to this call, followed up the statement of his Lordship, enlarging upon the same points, and added that a happy opportunity would soon present itself to the Committee to communicate with the above-mentioned company at home, who had the command of funds specially applicable, under their charter, to the great and interesting work in the contemplation of the last annual meeting.—Dr. Parker, Ordnance Med. Dep. himself one of the members of the Committee, being about to proceed to England, and being willing to charge himself with any communications or suggestions which might be thought desirable to make to the company.

Dr. Parker rose to express his pleasure in confirming what had been just stated by the Archdeacon: and occasion was taken by both these gentlemen, in the course of their remarks, to point out the duty of imparting to others what we believe and know ourselves to be the truth of God; and to recommend in different points of view and various departments of execution the object of the Diocesan Committee, namely:—THE PROMOTION OF CHRISTIAN KNOWLEDGE AMONG MANKIND.

The Rev. Dr. Mills, who since its first formation in this city has been principal Secretary of the Diocesan Committee, rose to tender his resignation, in consequence of his approaching visit to England, and to propose as his successor the Rev. E. W. Sewell, who has for some years acted in the capacity of Assistant Secretary.

A motion was then made by the Hon. Colonel Gore, and seconded by the Hon. J. Stuart, of thanks to Dr. Mills, for his valuable services and of the perfect concurrence of the meeting in the nomination of Mr. Sewell.

The Hon. A. W. Cochran, seconded by the Hon. M. H. Porcoval, moved thanks to the several officers of the Diocesan Committee, and to the members of the select committee, proposing also the substitution of the Rev. J. Coghlan, who has been engaged to perform the duties of the Rev. Dr. Mills during his absence from the garrison, for the Rev. R. Short, now stationed at Richmond, U. C. The meeting was then closed by the usual devotions offered up by the Rev. E. W. Sewell.

A SERIOUS ADDRESS TO THE FREQUENTERS OF THEATRES.

BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

[Concluded.]

Now I think the opinion of so many judicious and holy men ought to have great weight to lead you to suspect your own judgment, or your own piety, if you are otherwise minded; and the rather, as you will grieve pious ministers and fellow Christians, which ought to have some weight with you. As men are very expert in finding excuses for walking in the ways of their hearts, and following the fashions; and prone to satisfy themselves with those which are weak and insufficient; I shall consider the principal pleas which are offered for attending the play-house. Many plead that it is a diversion: they say, 'that God and religion allow recreation.' This I readily acknowledge; but, consider the end of diversion; as the very word imports, to give the mind a little relaxation from important cares—to refresh the spirit, and fit us for returning, with great ability and relish, to the common business of life, and to religion. Every recreation that does not answer these ends is an unlawful one:—Now I think it cannot be reasonably said of the Theatre, that it answers these ends: there is too much time spent there for it to be an innocent diversion. If it deeply fixes the attention, and strongly interests the heart, it not only excites those passions which Christianity was designed to restrain, but actually becomes a fatigue. Besides as I hinted above, exercise is the proper recreation of those whose business very much confines them at home, or to a sitting posture; and reading and conversation should be the recreation of others. Further, are there not other diversions to be found, less hazardous to virtue, less suspicious, more safe, innocent, and honourable, more becoming Christians?—Can you say, that you go the Play-house to glorify God? that you do it heartily as to the Lord, with good intentions, conscientious views, under a sense of God's presence, and with a desire to please him? In short, can you say that you go thither to answer any good end, which may not be better and more safely attained another way? Can you seriously and solemnly ask the blessing of God on this diversion? If you cannot, it is far from being innocent: and any improvements which you may there be supposed to make in politeness, and the knowledge of the world, will be but a small equivalent for risking your virtue and the seriousness of your spirits.—You may, perhaps, plead that many others attend it, that they generally do; but this is, indeed, the weakest of all arguments. God commands us, not to follow a multitude to do evil. There are many things in which you must dare to be singular, and for which you must bear to be hattered, if you will be Christians, and lay hold on eternal life. Yet custom, and fashion, and the fear of sneers, frighten out of their principles and their souls, and they are ashamed of being thought singularly wise and good. If any persons laugh at you for sober and honourable singularity, look upon them as your enemies, keep out of their company, and even scorn the scorners, Prov. iii. 34. But you may plead that many good people frequent the Theatre. You would probably think me uncharitable if I were to dispute this assertion: but good people is a very loose term, and if, instead of good, you will put that old-fashioned term holy, or godly, and will judge of men, not by the relaxed and fashionable morality of the present age, but by the word of God, it will be found that few, if any, truly holy and godly men frequent it; or if they do, it is no part of their goodness; but this plea is still nothing to the purpose: the question is, not what others do, but what is right and lawful in itself; what is most consistent with, and agreeable to a profession of godliness. By far the majority of good men decline going to the Theatre, and strongly advise others against it; but no openly vicious man or woman declines going upon principle. In this case, examine, not a particular character, but the prevailing part. The worst men and women show, in general, a great fondness for this diversion; the most wise and pious, of both sexes, an aversion to it. And is this a recommendation to you? Consider among your acquaintance, whether those who are most eager for it, or those who shun and disapprove it, appear to fear God and mind religion; and with which of them would you choose to have your eternal lot and portion? Let me add, that since this plea is so often urged, all

who make a creditable profession of religion should be careful not to give occasion for it, and lead others into sin by their example; for any one to plead that he must attend the Play-house on account of his business, and interest, is very trifling. The man who fears God, and reverences his own conscience, will first consider whether it be lawful and innocent in itself, or may not do mischief to himself or to others, who may be ensnared by his example. He will trust Providence with his secular interest in the way of duty, whomsoever he may be likely to disoblige by walking in it; he will never run the risk of losing his soul for the gain of the whole world. Besides, an upright, conscientious, and consistent Christian, will be esteemed for his steadiness, and lose nothing upon the whole by it.—If the Theatre be a School of Virtue, as some have asserted, it is surprising that the most holy men, in every age should have condemned it, and that the Scriptures should never recommend it in this view. If it be a dangerous amusement in general, no pretence of receiving instruction by it will warrant a concurrence in it: so that when these arguments are weighed, and the vanity of these pleas duly considered, I think this diversion must be pronounced unlawful; and that every Christian who values the favour of God, the purity and peace of his own conscience, and the honour of his profession, will abstain from it, however fashionable it may be, and however strongly he may be solicited or inclined to attend it.—But if persons will give themselves no trouble to consider whether it be lawful and proper or not, but will run with the crowd, I must leave them to the 'Judgment of God, which is according to truth.' Upon the whole, I think it will appear to every candid inquirer, that from what hath been said, there is, at least, room to hesitate about this amusement, and to doubt the lawfulness of it. Now, if you are brought to this state of mind, then for you to attend upon it is unlawful, for thus St. Paul hath expressly determined: 'He that doubteth is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin'; that is, it is a wicked thing; for a person to do that which he doubteth the lawfulness of, he will be condemned of God as a sinner, if he ventures out of complaisance, false shame, or any other principle, to do what he knows, or even suspects, that God hath forbidden. Allow me to ask those who attend this diversion, Do you think a dying bed will be made easy and comfortable by the remembrance of your attachment to it? Will it afford any satisfaction then, that you have taken, what you now call innocent liberties? Or rather, will it not give you (as I know it hath given some others) much pain and terror, when you are entering on the eternal world?*

Indulge me, while I ask once more, whether you think that the pleas with which you now make a shift to satisfy your minds will bear you out at the tribunal of God? Will he admit them as sufficient? Dare you venture your present comforts and everlasting salvation upon them? You had need be very clear where so much depends. It is good to be sure, where your eternal interest is at stake.—Forbearance is certainly safest, and we cannot be too safe where sin and duty, heaven and hell, are concerned! 'Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.' But I know, by painful observation and experience, how little arguments and remonstrances of this kind are regarded, especially by persons of the higher ranks, when the fashion of the age, and the place where they live, and their own inclinations draw the other way. So great however is my regard for your best interest, that, methinks, I would not have you go even to the play-house, without learning something good and useful there. Let me, therefore, recommend it to you, who, after all, choose to attend it, that before the play begins,

* A Lady travelling in a stage coach with the Rev. James Hervey, was largely exulting on theatrical amusements, as superior to all other entertainments. Among other things she observed, that there was the pleasure of thinking on the play before she went—the pleasure of attending it, and the pleasure of reflecting upon it after her return. Mr. Hervey told her, that there was one pleasure she had not mentioned. The lady inquiring eagerly what that was, he answered, "Meditation of the pleasure it will give you on your death-bed." The lady was so much struck with the well-timed hint, that she forsook the Play-house, and set herself to pursue and enjoy those pleasures which would afford her comfortable reflections on her death-bed.

or between the acts, you dwell a little upon such reflections as these. You are acting a part on the great stage of life: a part assigned you by the infinite, Eternal Jehovah, your Creator, Governor, Benefactor, and Judge:—That he sits behind the scenes, and though you see him not, he sees you, and observes and records all your actions, words, and thoughts: that he is too wise a Being to be deceived, and too holy and awful a Being to be trifled with. That you may, in a moment, even while you are seeing the play, be called off the stage of life to appear before your Judge. That you must give an account to him of all things done in the body—of your time and your money—your thoughts and imaginations—of the principles on which you have acted in life—of the encouragement and countenance which you have given to religion or to vice; and the good or injury which you have done to the souls of others by your converse and example. If it shall then appear that you have acted your part well, and kept yourselves pure, you will receive the applause of your Judge: all his saints and angels will concur in it, and you will be for ever happy; but if you have acted your part ill, he will most certainly and awfully condemn you; and you will have your portion, your everlasting portion, with the devil and his angels, in everlasting fire!—Matt. xxv. 41.

A DESCRIPTION OF THE PEAK IN DERBYSHIRE.
From Moritz's Travels.

Having arrived in Derbyshire, a distance of 170 miles from London; the author thus describes the town of Castleton, in which the Peak is situated:—

"I ascended one of the highest hills, and all at once perceived a beautiful vale below me, which was traversed by rivers and brooks, and inclosed on all sides by hills. In this vale lies Castleton, a small town, with low houses; so named from an old castle, whose ruins are still to be seen here.

"A narrow path, which wound itself down the side of the rock, led me through the vale into the street of Castleton, where I found an inn, and dined. After dinner, I made the best of my way to the cavern.

"A little rivulet, which runs through the middle of the town, led me to its entrance.

"I stood here a few moments, full of wonder and astonishment at the amazing height of the steep rock before me, covered on each side with ivy and other shrubs. At its summit are the decayed walls and towers of an ancient castle, which formerly stood on this rock; and at its foot the monstrous aperture, or mouth to the entrance of the cavern; where it is totally dark, even at mid-day.

"As I was standing here full of admiration, I perceived at the entrance of the cavern, a man of a rude and rough appearance, who asked me if I wished to see the Peak; and an echo strongly reverberated his course voice.

"Answering him in the affirmative, he next inquired if I should want to be carried to the other side of the stream; telling me at the same time what the sum would be which I must pay for it.

"This man had, along with his black stringy hair, and his dirty and tattered clothes, such a singularly wild and infernal look, that he actually struck me as a real Charon: his voice, and the questions he asked me, were not of a kind to remove this notion, so far from its requiring any effort of imagination, I found it not easy to avoid believing, that at length I had actually reached Avernaus,—was about to cross Acheron,—and to be ferried by Charon!

"I had no sooner agreed to his demand, than he told me, all I had to do was boldly to follow him,—and thus we entered the cavern.

"In the entrance of the cavern lay the trunk of a tree that had been cut down, on which several boys of the town were playing.

"Our way seemed to be altogether on a descent, though not steep; so that the light, which came in at the mouth of the cavern near the entrance, gradually forsook it; and when we had gone forward a few steps farther, I was astonished by a sight, which, of all others, I here the least expected; I perceived to the right, in the hollow of the cavern, a whole subterranean village, where the inhabitants, on account of its being Sunday, were resting from their work, and with happy and cheerful looks were sitting at the doors of their huts along with their children.

"We had scarcely passed these small subterraneous houses, when I perceived a number of large wheels, on which on week days those human moles, the inhabitants of the cavern, made ropes.

"I fancied I saw the wheel of Ixion, and the incessant labor of the Danaides.

"The opening through which the light came, seemed, as we descended, every moment to become less and less, and the darkness at every step to increase, till at length only a few rays appeared, as if darting through a crevice, and just tinged the small clouds of smoke which at dusk raised themselves to the mouth of the cavern.

"This gradual increase of darkness awakens in a contemplative mind a soft melancholy. As you go down the gentle descent of the cavern, you can hardly help fancying the moment is come when you are about to bid a final farewell to the abodes of mortals.

"At length the great cavern in the rock closed itself in the same manner as heaven and earth seem to join in the horizon. We then approached a little door, where an old woman came out of one of the huts, and brought two candles, of which we each took one.

"My guide now opened the door, which completely shut out the faint glimmering of daylight, which till then it was still possible to perceive, and led us to the inmost centre of this dreary temple of old Chaos and Night, as if till now we had been traversing the outer coasts of their dominions. The rock was here so low that we were obliged to stoop very much for some few steps, in order to get through; but how great was my astonishment, when we had passed this narrow passage, and again stood upright, at once to perceive, as well as the feeble light of the candles would permit, the amazing length, breadth, and height of the cavern, compared to which, the monstrous opening through which we had already passed was nothing.

"After we had wandered here more than an hour, as beneath a dark and dusky sky, on a level sandy soil, the rock gradually lowered itself and we suddenly found ourselves on the edge of a broad river, which from the glimmering of our candles amid the total darkness, suggested a variety of interesting reflections. To the side of this river a small boat was moored, with some straw in its bottom. Into this vehicle my guide desired me to stop, and lay myself down in it quite flat, because, as he said, towards the middle of the river the rock would almost touch the water.

"When I had laid myself down as directed, he himself jumped into the water, and drew the boat after him. All around us was one still, solemn, and deadly silence; and as the boat advanced, the rock seemed to stoop, and come nearer to us, till at length it nearly touched my face; and, as I lay, I could hardly hold the candle upright. I seemed to myself to be in a coffin rather than in a boat, as I had no room to stir hand or foot till we had passed this frightful strait, and the rock rose on the other side, where my guide once more landed me ashore.

"The cavern was now become all at once broad and high, and then suddenly it was again low and narrow. I observed on both sides as we passed along, a prodigious number of great and small petrified plants and animals; but these we could not examine, unless we had been disposed to spend some days in the cavern.

"And thus we arrived at the opposite side, at the second river or stream, which, however, was not so broad as the first, as one may see across it to the other side: over this stream my guide carried me on his shoulders, because there was here no boat to ferry us.

"From thence we only went a few steps farther, when we came to a very small piece of water, which extended itself lengthways, and led us to the end of the cavern.

"The path along the edge of this water was wet and slippery, and sometimes so very narrow that I could hardly set one foot before the other.

"Notwithstanding, I wandered with pleasure on this subterraneous shore, and was regaling myself with the interesting contemplation of all these various wonderful objects, in this land of darkness, and shadow of death, when, all at once, something like music at a distance sounded in my ears. I instantly stopped, full of astonishment, and eagerly asked my guide what this meant. He answered,

"Only have patience, and you shall soon see." But as we advanced, the sounds of harmony seemed to die away, the noise became weaker, and at length it appeared to dwindle into a gentle lulling or hum, like distant drops or falling rain.

"It is not difficult to imagine how great was my wonder, when ere long I actually saw and felt a violent shower of rain fall from the rock as from a thick cloud, threatening to extinguish our candles, and leave us in entire darkness. It was this that had caused the melancholy sound which I had heard at a distance, the soft notes of which had been assisted by the distant echo.

"To this shower which fell from the ceiling or roof of the cavern through the veins of the rock, the inhabitants had given the name of a mizzling rain.

"We continued our march along the sides of the water, and often saw on its banks large apertures of the rock, which seemed to be new or sulordinate caverns, all of which we passed without looking into. At length my guide prepared me for one of the finest sights we had yet beheld, and which was soon to burst on our view.

"We had gone but a few paces farther, when we entered what might easily be taken for a majestic temple, with lofty arches, supported by beautiful pillars, formed by the plastic hand of some ingenious artist.

"This subterraneous temple, in the structure of which no human hand had borne a part, appeared to me at that moment to surpass all the most stupendous buildings I had ever seen, in point of regularity, magnificence, and beauty.

"Deeply impressed with awe and reverence at this grand display of the Creator's works, my mind became insensibly solemnized; and I felt that it became me silently to adore the Author of all, and acknowledge the hand of the divine Architect.

GEN. XXIV. 2, 3.

EASTERN MANNER OF SWEARING.

Mr. Bruce informs us, that in his passage up the Nile, at a place called Shekh Ammer, the people, after joining hands, repeated a prayer, in which they invoked curses upon themselves and their children, if ever they lifted their hands against him in the field, the desert, or the river; and bound themselves to protect him, or his, who should fly to them for refuge, even at the risk of their own lives, their families and their fortunes. This manner of joining hands may cast some light upon Prov. x. 21, and 2 Kings, x. 15. It appears that Abraham's ancient manner of swearing, had been to lift up his hand unto the Lord, as he informs the King of Sodom, Gen. xiv. 22. And thus in Homer we read of Agamemnon,

To all the Gods his sceptre he uplifts.

But when the Lord had covenanted with Abraham, and enjoined circumcision as the proper sign and seal of that covenant, then the mode of swearing appears to have been altered; thence, when his servant would swear to be faithful to his master's orders, he is to put his hand under his master's thigh, and swear by the covenant of circumcision: this is the manner in which Joseph swore to meet the wishes of his father Israel, chap. xlvii. 29. Some suppose that this ceremony had some relation to their faith in the promise of God, to bless all the nations of the earth by means of one that was to descend from Abraham. HARMER.

GEN. XXIV. 16.

ANCIENT WELLS AND PITCHERS.

It appears from various authority, that some of the wells in the east were furnished with a slight of steps down to the water, which appears to be the case with the well before us. There are wells in Persia and Arabia in the driest places, and above all in the Indies, with troughs and basins of stones by the side of them. It is manifest that this well had something of this kind, as also the Arabian well, to which the daughters of Jethro resorted. Ex. ii. 16.

Sir J. Chardin says that in Arabia, and other places, they cover their wells, lest the sand, which is much agitated by the winds, should stop them up. So we find Gen. xxiv. 1. that they gathered their flocks together before they opened the well, and having drawn as much water as was necessary,

they covered it up again immediately. He says he has known the Easterns lock up their wells or cisterns, when water has been scarce.

Niobuhr informs us that some of the wells are an hundred and sixty feet deep, dug out in sloping ground. According to Thevenot, the people are obliged to carry lines and leathern buckets with them, to draw water; and with these the merchants, who travel in caravans, are generally furnished. This reminds us of the language of the woman of Samaria to our Lord, Sir thou hast nothing to draw with and the well is deep.—John iv. 11. Homer mentions the custom of women being employed in drawing water among the Phœaciens, and Læstrygians. Dr. Shaw says, the Moorish women in Barbary tie their sucking children behind them, and travel with their pit-bore or goatskins, two or three miles, to get water. This custom prevails in ancient Greece, and in other places.

The pitcher was a vessel much like our jars, and made of earth, which the Eastern women used to carry on their shoulder; yet that which was given to Hagar was probably a leathern bottle, or vessel made of a skin. HARMER.

GEN. XXIV. 22.

EASTERN ORNAMENTS.

It appears from Sir I. Chardin, that the Asiatic females wore the most cumbersome ornaments. Some of their ear-rings were extremely large, made of several kinds of metal, wood, and horn, according to the quality of the people, and ornamented with different sorts of weighty pendants, which widen the hole of the ear to an amazing size. Some of those rings are ornamented with figures or charms, which, the Indians say, are preservatives against enchantment. Perhaps the ear-rings, which Jacob buried with the strange gods of his family, were of this description. Gen. xxxv. 4. The bracelets put upon Rebecca weighed about five ounces; but Chardin says, he has seen them so ponderous, as to resemble manacles rather than bracelets. The females wear so many of them, as to cover the arm from the wrist to the elbow. Poor people have their ornaments of glass or horn. These are their riches, which they rarely remove from their bodies.

Chardin, who had large concerns in the jewel way, says, it was common for the Eastern females to wear a gold ring in the left nostril, which was bored low in the middle. This ring was commonly ornamented with two pearls, and a ruby between. That gentleman supposes, that the ring spoken of, v. 47. was not an ornament for the forehead, as we read, Ezek. xvi. 12. but that it should have been translated, I put the ring on her nose. They wore only one, and hence but one is mentioned. Harmer is of opinion, that certain passages in Isaiah, Ezekiel, and the Proverbs, should be understood accordingly. Mungo Park says, that the gold about an African lady of consequence, in full dress, may be worth from fifty to eighty pounds sterling. Men as well as women, wear ornaments in their ears. Exod. xxxii. 2. Judges, viii. 24. HARMER.

GEN. XXIV. 65.

VEILS USED BY FEMALES IN THE EAST.

This was the ceremony of presenting a bride to her intended husband. Dr. Pussel gives us an account of a Maronite wedding, in which the bride's veil differed from veils in common, she being veiled all over, and that with red gauze. Rebecca's veil was doubtless appropriate to that solemnity, in which she was probably presented to Isaac, in form, by her nurse and the other female attendants.—Harmer. Rebecca's covering herself may be considered as an expression of virgin modesty and reverence.

Rooks were formerly so scarce and dear as to be beyond the rich of common people. A small library cost a great estate. The Obachtiss of Arjou paid for a copy of the homilies of Athanasius, two hundred sheep, five quarters of wheat; and the same quantity of rye and millet.

The want of a taste for reading, has long since brought people into vain and stultous company, and their tedious leisure hours

POETRY.

From the Imperial Magazine—1819.

AN ANCHOR NECESSARY FOR SAFETY.

When seas are tranquil and serene,
And skies are cloudless, clear and bright,
When all around is one vast scene
Of peace, of grandeur, and delight,—
The sailor walks the deck with ease,
Indulging all his little pride,
As on before a gentle breeze
He sees his vessel smoothly glide.
Elated with his present joy,
Her various trapping he surveys;
Her carvings now arrest his eye,
And now her coaly gildings blaze:
He views aloft, in tow'ring height,
Her swelling canvass rise and spread,
And contemplates with fond delight
The splendid figure of her head.
But when deep gloom o'erspreads the sky,
And wind and waves discordant jar;
When thunders roar, and lightnings fly,
"And all his elemental war,"
His dream expires, his fear awakes,
His pleasing contemplations die,
Straight to his anchor he betakes,—
On that his hopes of life rely.
Thus men, while passing o'er life's sea,
When all things round assume a smile,
Indulges thoughtless mirth and glee;
Each trifle can his heart beguile:
When fortune fills his crowded sail,
And wealth flows in with e'er'ry wind,
Well pleas'd he courts the flatt'ring gale,
And all the bliss for man design'd.
He lifts ambition's shining vane,
Displays the gaudy flag of pride,
And scuds along the placid main,
Without a compass for his guide—
But when stern Fate awakes a storm,
And wraps his prospects up in gloom;
When dire disease, that gnawing worm,
Proclaims his certain speedy doom;
When conscience, flashing, ushers in
The thunders of God's broken laws,
Pours the venomousness of sin,
And points to ruin's gaping jaws,—
Only the grasp of Christ can save;—
That anchor is his only care,
To stay his soul upon the wave,
Above the gulf of deep despair. J. REDFERN.

A PASTORAL.—BY A. L. BARBAULD.

Gentle pilgrim, tell me, why
Dost thou fold thine arms and sigh,
And wistful cast thine eyes around?
Whither, pilgrim, art thou bound?
"The road to Zion's gates I seek;
If thou canst inform me, speak."
Keep your right hand path with care,
Though crags obstruct, and brambles tear:
You just discern a narrow track—
Enter there, and turn not back.
"Say, where that pleasant pathway leads,
Winding down yon flow'ry meads?
Song or dance the way beguiles,
Every face is drest in smiles."
Shun with care that flowery way;
"I will lead thee, pilgrim, far astray.
"Guide or counsel do I need?"
Pilgrim, he who runs may read.
"Is the way that I must keep
Cross'd by waters wide and deep?"
Did it lead through flood or fire,
Thou must not stop—thou must not tire.
"Till I have my journey past,
Tell me, will the daylight last?
Will the sky be bright and clear
Till the evening shades appear?"
Though the sun now rides so high,
Clouds may veil the evening sky;
Fast sinks the sun, fast wears the day,
Thou must not stop—thou must not stay:
God speed thee, pilgrim, on the way!

LOCAL.

THE LATE ARCHDEACON BEST.

The Fredericton Royal Gazette of Tuesday offers a tribute of affectionate respect to the memory of the late Archdeacon Best. It states that on Sunday last, CHRIST'S CHURCH, which he emphatically denominates a "House of Prayer, was dressed in the sad habiliments of deep mourning." The Editor thus describes that part of the services of the Day, which had a special relation to the death of the venerable Archdeacon.

"In the morning the Rev. GEORGE McCRAWLEY, A. M. delivered a discourse relating to this subject that must long be remembered by all who heard it, but more especially by those who were sufficiently acquainted with the object of it fully to appreciate its worth. The style of that discourse was a striking illustration of the simplicity of truth; while the manner of its delivery told, far more eloquently than words could express it, "how much he loved him." He needed not, for himself, to have used that touching sentence, "We walked together as friends."—It was too evidently the tongue of friendship faltering under the performance of the last friendly office.

The Rev. Gentleman's very appropriate text was taken from the 13th Heb. v. 7, 8.—Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever. From those words he preached a sermon whose every syllable was listened to with deep and profound attention. It comprehended a condensed history of the late Pastor's ministerial and domestic life, from the period of residence in the Sister Province down to his departure from this but a few short months ago; his blunt and unassuming deportment in the discharge of the various and important duties of an arduous situation; his unceasing labours in the vineyard of his Great Master; his love for the people of God, and his paternal and constant watchfulness over the best interests of the flock "committed to his charge;" his affection for the rising generation around him, exemplified in the provision he made for their religious instruction & his anxiety in succouring the distressed and indigent on all occasions. He also truly said, in substance, that the Church had lost, in him, a zealous and a faithful servant; and the Clergy of his Archdeaconry, an affectionate brother. We have used the word "truly," from our own personal knowledge; & this is not the time when we should refuse to add, upon the same unquestionable evidence, that, in him, the fatherless found a father, and the stranger a rare and an invaluable friend.

We have said this much, from an irresistible sense of duty, and for the satisfaction of those friends of the deceased who could not have had the opportunity of hearing the gratifying and honorable tribute of esteem which was so eloquently and feelingly paid to his memory, at the time above mentioned.

In the afternoon the same Rev. Gentlemen again officiated, and preached a most instructive Sermon from the 24th Chapter of St. Matthew, v. 44.—Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh. Not forgetting to put the flock, with good judgment, in remembrance of those mournful things, which he had more fully expatiated upon in the morning duty, while at the same time he laboured to establish their admonitory and saving influence in the hearts of all; and thus closing the solemn and impressive services of the day.

A friend in Portland, (Maine,) has kindly sent us the Report of the School Committee of that town, dated March 30th, 1829. This Report states, that there are in Portland, four Schools for Males, containing an average of 434 boys, and Nine Schools for females containing 689 girls;—these schools are all free. Of the female Schools, two are called Memorial, and seven are called Primary Schools. Our correspondent informs us that in addition to the foregoing, there are two High Schools for Ladies, and also many other good Schools in the town. In closing the Report, the Committee in advertising to the subject of Infant Schools, say that,—

"Within a few years a method of instructing infants has come into use in several cities both of Europe and America, which is regarded by all who have witnessed its operations, as one of the greatest improvements of this eventful age, and as promising more than any other for the elevation of society, generally, in knowledge and moral character. Among all who have seen *Infant Schools*, and written of them, how diverse soever their opinions on other subjects, there is no discordant testimony in regard to these, literally, *nurseries of learning*. The very amusements and exercises of the children are so regulated, as to become directly and greatly tributary to their advancement. In forming and maturing the system, regard has been had to all the properties of human nature; and in its practical operation, it is unquestionably, the most perfect exemplification of *physical intellectual, and moral education combined*, which any age has developed. It consults the happiness of children in all its parts so that nothing unpleasant or painful suffered to associate itself in their minds, with the schools, or with learning. The school is their favorite resort, to which they repair of choice. So convinced are the Committee, by the abundant testimony on this subject, of the value of this improvement, that they should feel themselves unfaithful to their trust, not to recommend its adoption by the town."

We have for years been of opinion, that if all the Schools in this City were under the care and superintendance of a Committee of judicious and intelligent gentlemen, it would be of important service to well qualified and faithful Teachers, as their labours and efforts would then be known and appreciated; and it would greatly promote the interests of education and of good order.

MARRIED,

At Kingston, (King's County), on the 11th instant, by the Rev. ELIAS SCOVILL, Mr. ALBERT B. SMITH, of Shediac, to HANNAH P. second daughter of Mr. Henry Fairweather, of the former place.

At St. Luke's Church, New-York, on the 20th ult. by the Rev. L. S. Ives, Mr. WILLIAM H. MOTT, formerly of this City, to MARGARETTA, youngest daughter of the late Mr. Robert Buchan, of the former place.

DIED,

At Saint Stephen, on the 4th instant. Mr. SAMUEL MILNERY, aged 50 years. He was a man of great worth and integrity, and was universally respected.

At Eastport, on the 8th instant, Mr. JOHN NEVENS, formerly a respectable Merchant in London, but lately of Waterford, of which place he was a native.

In March last, at Hutton Lees, in Yorkshire, England, Mrs. SMITHSON, Widow of the late Mr. Thomas Smithson, and Mother of the Rev. William Smithson, Wesleyan Missionary at Fredericton.

AGENTS FOR THIS PAPER.

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

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Quebec, John Bignall, Esq. P. M.

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