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NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, JUNE 20, 1820.

NO. 22.

BIOGRAPHY.

LEGH RICHMOND.

[CONTINUED.]

In the year 1801 he formed a society at Brading, which proved an occasion of much benefit; the rules and regulations being peculiarly calculated to promote order, sobriety, and religion. This society met every Wednesday evening, and he himself assumed the office of director. The members of whom it was composed, were such as had derived advantage from his ministry, and were sincerely desirous of advancing in knowledge and true holiness.

To the soldiers that were occasionally quartered in that part of the country, he was made highly useful by his preaching. The history of one of those men is remarkable. It is recorded at length in a communication inserted in the 'Christian Observer,' for the year 1802 (p. 772.) Being too long for insertion here, the substance of it is as follows:—

"A young soldier, one day, introduced himself to Mr. Richmond, in company with one of his comrades, begging to know if he would kindly purchase from him a few clergyman's bands, and some manuscript sermons. Being asked by what means they came into his possession, he stated, with much embarrassment, that his history was wholly unknown to his companions in arms, but that being thus urged, he would recount the painful circumstances of his past life. He proceeded to declare that he was the son of a clergyman in Wales—that he himself had been regularly ordained, and officiated during three years on a curacy in the county of W—; that disorderly habits, and debts incurred without the possibility of discharging them, had brought him at length to ruin and disgrace; and that, to avoid imprisonment, he had been induced to enlist as a common soldier—that he had served in the last campaign in Holland, and was then about to proceed with the army, in the expedition to Alexandria, under Sir Ralph Abercrombie. He added, that it was to furnish himself with a few necessaries, that he was led to offer the articles in question for sale. Mr. Richmond having ascertained, as far as possible, the correctness of his story, purchased them, and afterwards held a very long conversation with him, on the awful consequences of his past life, and his unfaithfulness to the solemn and sacred engagement he had formerly contracted. The soldier seemed to be more abashed by the disclosure of his history, than impressed by the consciousness of his guilt, and the admonitions that he had heard. In June, 1802, the comrade who had originally accompanied him, once more called on Mr. Richmond, and stated that he was just returned from Egypt, and that the young man, in whose welfare he had taken so lively an interest, had fallen in battle, and died a true penitent—that on the evening preceding the engagement of the 21st March, he had been seized with a presentiment that he should not survive the event of the following day; and had commissioned him, (the bearer) should be spared to return, to inform Mr. Richmond, that the counsel he had so faithfully given to him, though it had failed at the time to impress him as it ought to have done, had ultimately sunk deep into his conscience, and produced all the effects that he could have wished; 'tell our dear pastor,' continued he, 'that I owe him more than worlds can repay; he first opened my heart to conviction, and God has blessed it to repentance. Through the unspeakable mercies of Christ, I can die with comfort.' The event that he had prognosticated was fulfilled; and it was discovered that poor Mr. E— lost his life by a cannon ball, at an early period in the action."

Such were his parochial labours in the Isle of Wight. We omit the interesting circumstances that gave rise to the publication of his popular tract of the 'Dairyman's Daughter,' because they will be recorded at the proper time; but what has already been detailed, furnishes conclusive evidence, that he was sustaining the part of a laborious parish

priest; that he was "a workman that needeth not to be ashamed;" and that his doctrine, energy and example, were holding forth a bright prospect of the more extensive career of usefulness, on which he was shortly about to enter. The writer of these lines cannot recall without emotion, a visit that he paid to the village of Brading, some years after Mr. Richmond had left that scene of his former labours. And, if the recollections awakened by the mention of a person's name and affectionate traces of the past, be one of the testimonies paid to worth, and a token that we are not forgotten, that mark of distinction might justly be claimed as his; for every tongue was eloquent in his praise, and every eye glistened with delight, while the virtues of their former beloved pastor furnished the theme of conversation, and was the welcome subject of fond remembrance, gratitude and love.

Having described him engaged in the duties of his parish, the following extract from a letter, addressed to his mother, will prove that the same high sense of his ministerial responsibility, and anxious desire for usefulness, discovers itself in its correspondence. He had recently been invited to preach the annual sermon in the abbey church at Bath, on the subject of cruelty to the brute creation, in conformity with the request of the Rev. Henry Brindley, at the close of the last century. It is to this circumstance that the letter alludes.

BRADING, March 26, 1801.

"My dearest Mother,

"It gives me real and unspeakable gratification that any thing you observe in me should give you the pleasure you describe; yet I fear you overrate me. Daily do I become more and more sensible of my own deficiencies; and when I hear myself praised, my failings and corruptions seem to be magnified in the mirror of conscience and conviction. I do feel an earnest and solemn wish to be a real Christian Minister of the Gospel of Christ; but it is indeed a character too exalted for my expectations of attaining, and unutterable is the responsibility attached to it. To be a Christian at all, in the scriptural sense is a business of unwearied attention, watchfulness, and labour; but to be a teacher, an example, a shepherd to the flock, requires tenfold circumspection. May God make me what he wishes, in order to form that character; and may no self sufficiency, carelessness or presumption, ever lead me to false security, neglect of duty, or inactivity—to all of which we are so prone by nature. In exact proportion as we struggle to rise above our natural propensities, Satan endeavours not only to stop our progress, but to turn our very improvement into danger, and a snare, by exciting pride and self-satisfaction at what we have been enabled to do. I have no objection to hearing that my preaching excited attention at Bath (though I ought to avoid every thing likely to awaken vanity,) because I am convinced that it is not so much from any thing in me, individually speaking, as in the scriptural truths which, by God's grace, I invariably endeavour to advance and expound, that approbation was manifested. I claim no praise, but that of being in earnest; and when I open the counsel of God to a congregation, I hope I feel anxious for the welfare of my hearers, and really desirous that they should, for their own sakes, 'mark, learn, hear, and inwardly digest the Holy Scriptures,' when explained according to the principles of sound orthodoxy, and evangelical truth. And, thus considering sound truth as the matter, and pastoral anxiety as the manner of my preaching, I hope to steer clear of any personal vanity, or silly presumption, in the arts of human eloquence, either written or oratorical. I have no wish to be a popular preacher in any sense but one, viz., as a preacher to the hearts of the people."

"Mary and the children send kindest love to you and my father, with your affectionate son,

LEIGH RICHMOND.

"To Mrs. Richmond, Bennet Street, Bath."

The following letter was written about the same time, to his sister, on her marriage:—

"Forgive me, my beloved sister, if I express myself with more than customary anxiety, in now writing to you: related as I am by the nearest ties of kindred, and by the still more close bonds of love and tender friendship. I feel a lively interest in all which concerns you; and should be more than commonly happy, if a brother's prayer, and a brother's admonition, should prove in any way conducive to the welfare and advancement of a much loved sister.

"I am desirous of seeing and knowing that you will shine in the united characters of wife, mother, friend, and Christian. I feel truly and unequivocally anxious that you should not, even in appearance, sink into the mere accomplished and elegant woman. I wish you to set a right estimate upon that far more accomplished, and infinitely more useful character, which exists chiefly within the walls of your own house. Every thing depends on your first outset. By the model which you frame for your conduct this very year, will probably be regulated all your subsequent character and conduct in every future station and relation of life.

"You well know the affection, and I trust will not despise the judgment and sentiments, of him who speaks thus candidly and frankly to you. I am well persuaded that a young woman, to be truly respectable, must dare to be laudably singular. There always will be a certain description of persons in every place, who will wonder that you can exist without passing your time as they do; but amongst those whose esteem and opinion alone ought to regulate your own feelings and conduct, the more retired and seldom-to-be-seen wife, whose theatre of real action and real pleasure is within her own house, in the fulfilment of sober, useful, and exemplary duties, will ever be most beloved, most respected, and most befriended.

"By way of immediate occupation of your time and thoughts, allow me to direct them to the relief and benefit of the poor; not by idle gratuities, but by diligently seeking them out, informing yourself of their wants and distresses, and economizing in superfluities, in order that thereby the poor may abound in needfuls, and you may abound in their blessings. Be systematically charitable, both to their souls and bodies. Promote plans for instruction; assist in superintending them; employ yourself in making clothes for them; and rest not till you have made it a settled and uniform part of your character, to be actively, constantly, and watchfully charitable.

Be scrupulously attentive to the observance of the sabbath, both in public and in private, both at church and at home; and in all your pleasures, all your pains, all your employments, prospects, plans, and engagements, remember that the use of this life is to prepare for a better; and that 'strait is the gate, and narrow is the way that leads to eternal life, and few there be that find it.' Read your Bible with prayer, daily, under the impression of this awful truth: and may God remember you my dearest sister, amongst those whom he especially loveth; and his grace render you, what I wish you may always prove to be, a valued wife, a tender mother, an estimable friend, and a devoted Christian.

Your affectionate brother,
L. RICHMOND."

DIVINITY.

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

RELIGION.

THE BEST OF ALL PRINCIPLES ON WHICH TO ACT.

Religion is either true or not true. If it be not true, how are they deceived who embrace it. Their lives are spent in delusion, and blissful dreams, and heavenly fantasies. They die in the arms of imaginary triumph, and for all their toil, watchings,

fastings, and self denial, they reap the fulness of vanity—the reality of emptiness. If it be not true, how wise are they who reject its illusory happiness, and harden the heart, and blind the mind, and callous the feelings, against all its warnings, reproofs, checks, strictness, and preparatory repentings. They are really happy who, at the time of their enjoyment, feel that what gives them felicity is substantial and real; but what happiness can that be which is derived from deceptive promises and fanciful prospects of a future blessedness which is, in substance, like the fairy fields and paradisaical gardens expected by the deluded followers of Mohammed. If it be not true, it inspires hopes only to deceive; it nourishes expectations only to destroy; it promises felicity only to disappoint; it presents before the mind a prospect of glory and ineffable joy finally to overspread it with the darkness of death; it feeds the soul with the image of a future happiness never to be realized; allures it with the shadow of a heaven whose substance will never be obtained. Religion, whether it be true or false deprives us of many worldly enjoyments; it separates relations and friends; it divides households into distinct parts, and disturbs the peace of many families and communities; but if it be false, these effects are the result of no adequate cause, and are completely unjustifiable.

If religion be true, it is the best of all principles on which to act, for, 1st. It corrects the taste of mankind in regard to pleasure, and leads them to seek it from the purest sources; it prepares them to partake, with a superior relish, of the good things of this life, and to derive comfort and satisfaction from even their daily occupation; it affords its possessors confidence and fortitude in the hour of danger and affliction; it gives peace of mind amidst the severest trials, and composure of spirit in scenes of terror which make the irreligious man fear and quake. Secondly, it influences those who enjoy its power, and feel its sacred tendency, to love their friends with true affection; it inspires them with feelings of philanthropy and universal regard; it teaches them to do good to all their fellow-men, to love even their enemies, to return blessing for cursing, and prayers for persecution and reproaches; it inculcates respect in subjects, and moderation in rulers, honor towards parents, and mildness, though strictness of discipline, towards children; it encourages diligence in business, while it enjoins fervency in spirit for the service of God; it opens the heart and hand to the poor, and pours forth its charity upon all classes of men, and its benevolence and assistance to those who are in wretchedness and want. Thirdly, If it be true, it yields more substantial joy than can be obtained from all the anticipations and possessions of earth, for it bids us look beyond this world, and beyond the grave, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith, unto salvation; it points to the immeasurable fields of eternity for the final abode of the righteous, where beauty unrivalled, pleasure unalloyed, delight unthought, unheard of by mortals, amid the fragrant groves of the celestial paradise, refreshed by the breezes of God's heavenly influence, cheered by the glory of the Lamb who is the light of the place, enlivened by the hosannas of the angelic choir, enchant the mind, and enrapture the soul. If it be true, it affords the greatest consolation in the hour of death, for it instructs the Christian to die in the assured hope of a glorious resurrection; that his body and soul, hereafter united, shall shine in the brightness of the Redeemer's likeness, and that he shall never suffer the reverse of his happy condition. If this be the result of a course of conduct regulated by the precepts of the gospel, that principle which affords such excellent rules of life, induces such superior advantages, and ends in such felicitous consequences, ought surely to be highly prized, and constantly and strictly acted upon.

That religion insures all this, may be proved from its origin, nature, and means of operation. Should this proof be substantiated, the former view of this subject, considered as deceitful and unworthy of trust, will, of course, be without foundation, and hence of feeble tenure. That we are the offspring of chance, that we are sustained in life, independent of any other being, let him believe who can and is so disposed; but we will acknowledge that in the mechanism of our bodies, in the combi-

nation of matter and spirit, of which we feel ourselves possessed, and in the continuation of our existence, both as material and immaterial, there are traces of a superior wisdom, consummate skill, infinite goodness, and absolute perfection. This being the case, it is unwise to suppose that our Creator would leave us without rules of conduct suited to our nature, and adapted to our situations. The same Being who made us, has, undoubtedly, a right to demand our obedience and our love. For the expression of this right, and to give a knowledge of the manner of its satisfaction, he must make some revelation of himself to his creatures. While we believe that this being is infinitely good, and holy without the least moral blemish, we must necessarily believe that his will and requirements would be a transcript of this purity and benevolence. While we believe in the eternity of this being, and in our own future and endless destiny, we must necessarily believe that the duties we perform, and the transgressions we commit, relatively to this will and these obligations, will affect this destiny. Such a revelation has been made, such a transcript has been given, such an influence has been declared. In the government of the natural, moral, and celestial worlds, such laws only are established as are absolutely necessary. In the management of the universe, and in the regulation of all its component parts, however extensive or minute, there is no waste of power or wisdom. Were it necessary that spirits in the eternal world should be subjected to the performance of legal obligations, such obligations would be imposed. Were it necessary that day should not be succeeded by darkness, the light would always remain, and the sun no more go down. Were it not necessary that man should be susceptible of moral impressions and moral cultivation, he would not have been endowed with passions and faculties suited to this end. All mankind are not in the same moral or natural condition, and they have been differently situated in these respects, in different ages of the world. That God would make various revelations of himself and his will, that he would impose injunctions in some manner dissimilar, relatively to these several conditions and ages, is predicated of his infinite wisdom and love. That this is the case will be discovered by referring to the record which God hath given us of his dealings with the children of men. Hence we observe that to our first parents in a state of innocence and holiness, was given this simple prohibition, "Of the tree of knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die." To them, after their fall, God made the promise of the Saviour. To Abraham he gave a clearer knowledge of his character and designs. To Moses he gave tables of stone, which were graven by the finger of God, and on which the divine mind was inscribed. To Isaiah and others of the prophets was imputed a manifest discovery of the glory which was to follow the advent of the Messiah. To John the Baptist was delivered the preaching of repentance, and of a kingdom which was at hand. To Christ, the Redeemer of ruined man, was it committed to open a new and living way into the holy of holies, and to teach mankind the extent of Jehovah's requirements. And to the apostles were entrusted the recording and transmission of the pure doctrines of the gospel, and of the gracious purposes of this new merciful dispensation.

[TO BE CONCLUDED.]

MISSIONARY INTELLIGENCE.

EXTRACTS

From the Report of the Committee of the Wesleyan Methodist Missionary Society, for the year ending December 1828.

The Committee present their Annual Report to their Subscribers and Friends, with increased conviction of the vast importance of Christian Missions to the spiritual and eternal interests of mankind; and with invigorated confidence in the power of the Gospel to subjugate the world to its mild, benignant, and felicitating influence. The conflict betwixt light and darkness may be severe and long-continued, but "Truth is great," and will ultimately triumph. The cruelties, obscenities, and depravities of idolatry have been unveiled, and its revolting and degrading character irrefutably proved. The people that sat in darkness and the shadow of death have seen,

though distantly and dimly, the rising of the Sun of Righteousness with healing in his wings, and are imploring the counsel and assistance of more favored nations. A cry has been heard from the desert, "Come over and help us." The energies of the Christian world are awakening into action; and the appalling disclosures of the thralldom and misery in which myriads of Pagans are involved, are stimulating Christian philanthropists to new and extraordinary acts of beneficence and sympathy.

During the past year, communications have been received from the Missionaries of this Society, strongly expressing the gloom and wretchedness which still overspread those extensive portions of the globe, which have either not been favoured at all, or but partially favoured with the ministry of evangelical truth; but delightful intelligence has also been received of the extending influence of the Gospel, and of thousands who have been rescued by it from ignorance and misery. New proofs, indeed, have been given of the arduous, and, in many instances, the perilous nature of those endeavours which are requisite to attack the strongly fortified citadels of delusion and crime, and to achieve victories of mercy over every form of opposition; but new demonstrations have also been afforded of the efficiency of the labours of zealous and faithful men, to bring into the obedience of faith the untutored African and the idolatrous Asiatic, the superstitious European and the isolated fishermen of North America.

Christian Missions are assuming a novel character, at once interesting and important. No longer have Missionaries to inquire where it may be deemed practicable to erect the Gospel standard; or where the self-denying messenger of mercy may venture cautiously to attempt to teach the nature and the doctrines of the Christian revelation; the door of entrance into the midst of densely populated and awfully benighted countries, has been thrown wide open; and the wanderer of the wilderness has earnestly sought instruction from the Christian Missionary. "The fields are white unto the harvest;" and a numerous band of pious and devoted Missionaries are only waiting for necessary supplies, to speed with grateful cheerfulness to any portion of the globe to which they may be appointed; there to dedicate themselves to God and to his cause, "not counting their lives dear unto themselves, that they may finish their course with joy, and the ministry which they have received of the Lord Jesus Christ."

THE IRISH MISSION.

The accounts from the Missions in Ireland, to which the Committee first direct their attention, continue to be of a favourable description. Thirteen Districts are still occupied in that country by twenty-one Missionaries, who are unwearied in their zeal, successful in their exertions, and specially cheered by that brighter dawning of the spiritual day with which the sister country is at present favoured. The Schools also, which are established for the instruction of children, and to which the youth of every denomination are admitted, are widely disseminating the uncorrupted principles of Scriptural truth among large masses of the youthful population.

Mr. Edwards, the Committee's General Superintendent of the Schools, observes:—

"Though we have at present three masters less than the number allowed by the Committee, owing to affliction and the difficulty of obtaining suitable and competent ones, we have upon our list a greater number of children than, I think, we have ever before reported. We now reckon 1438; of whom 702 read the Scriptures; 505 are taught writing; 336 are learning arithmetic; of these, 267 can say the multiplication-table, whilst many are learning, and others can say the whole of the tables of weights and measures. Two or three of the masters put the whole, or nearly the whole, of their children under a course of catechetical instruction, but we return only 607 as regular catechumens. About 1000 of the children attend our Sunday-Schools, of whom 164 can say the Church Catechism, and others are learning it; 315 can repeat four or five sections, or the whole of the first part, with one or two sections of the second part of the Conference Catechism. Many of the children manifest great aptness in committing large portions of the Scripture to memory. One boy could repeat 2000 ver-

ses, and a girl committed to memory between 300 and 400 verses in one week.

"From the observations I am enabled to make, I feel persuaded, that the great Head of the Church continues to own the labours of his Missionary servants in this country; and I have much pleasure in saying, that I think our work, generally, is attaining such a ground, and assuming such an attitude, that if we do not accomplish all we wish, we shall, at least, look our difficulties in the face in a way which has not been done before since I have had a residence in Ireland."

Long has Ireland suffered under the oppressive influence of ignorance and superstition, detaining the noble race of her sons in captivity the most galling; but it is hoped that the "time to favour her, even the set time is come." Various circumstances encourage this expectation, amongst which we may enumerate the just sense entertained of the causes of her depression by many of her most pious and zealous clergy and nobility. An Irish nobleman, whose active and unwearied exertions in promoting her best interests, justly entitle him to grateful recollection, thus expresses his views, in a letter addressed to one of the General Secretaries:—

"Thousands, nay millions here [in Ireland] are dying for lack of knowledge; and I would appeal to the humanity of those who love their neighbour as themselves, and beseech them, at this moment, to redouble their charitable exertions in favour of Ireland. Satan, like a roaring lion, is seeking whom he may devour; and he is only to be overcome by the soldiers of Christ, armed with the sword of the Spirit. May sympathy work in the hearts of our brethren; may England rightly comprehend the true cause of this country's degradation; may she every day become more interested in the spiritual welfare of the people, and persevere in turning the hearts of the disobedient to the wisdom of the just."

LITERATURE.

OF THE SEA.

The sea is a vast collection of waters in the deep and unfathomable valleys of the earth. This great abyss occupies nearly three quarters of the whole surface of our globe; which has been thought by some too great a proportion; but it is probable no more than sufficient to fertilize the land.

The saltness of the sea is a property in that element, which appears to have excited the curiosity of naturalists in all ages. This property is very rationally judged to arise from great multitudes both of mines and mountains of salt, dispersed here and there in the depth of the sea; the salt being continually diluted and dissolved by the waters, the sea becomes impregnated with its particles throughout; and, for this reason, the saltness of the sea can never be diminished.

The saltness of the sea preserves its waters pure and sweet, which otherwise would corrupt and stink like a stinky lake, and consequently none of the myriads of creatures which now live therein, could then have being; from hence, also, the sea water becomes much heavier; and, therefore, ships of greater size and quantity may be used thereon. Salt water also doth not freeze as soon as fresh water, whence the seas are more free for navigation.

The most remarkable thing in the sea, is that motion of the water called tides. It is a rising and falling of the water of the sea. The cause of this is the attraction of the moon, whereby the part of the water in the great ocean, which is nearest the moon, being most strongly attracted, is raised higher than the rest; and the part opposite to it, on the contrary side, being least attracted, is also higher than the rest. And these two opposite rises of the surface of the water in the great ocean, following the motion of the moon from east to west, and striking against the large coasts of the continents that lie in its way, from thence rebounds back again, and so makes floods and ebbs in narrow seas, and rivers remote from the great ocean.

As the earth, by its daily rotation round its axis, goes from the moon to the moon again, (or the moon appears to move round the earth from a given meridian to the same again) in about 24 hours, hence in that period there are two tides of flood, and two of ebb, and this alternate ebbing and flowing con-

tinues without intermission. For instance, if the tide be now high water-mark, in any port, or harbour, which lies open to the ocean, it will presently subside, and flow regularly back, for about six hours, when it will be found at low water-mark. After this, it will again gradually advance for six hours, and then return back, in the same time, to its former situation; rising and falling alternately, twice a-day, or in the space of about twenty-four hours.

The interval between its flux and reflux is, however, not precisely six hours, but eleven minutes more; so that the time of high water does not always happen at the same hour, but is about three quarters of an hour later every day, for thirty days; when it again recurs as before. For example, if it be high water at any place to-day at noon, it will be low water at eleven minutes after six in the evening; and, consequently, after two changes more, the time of high water the next day will be about three quarters of an hour after noon; the day following it will be at about half an hour after one; the day after that at a quarter past two; and so on for thirty days; when it will again be found to be high water at noon, the same as on the day the observation was first made. And this exactly answers to the motion of the moon; she rises every day about three quarters of an hour later than upon the preceding one; and, by moving in this manner round the earth, completes her revolution in about thirty days, and then begins to rise again at the same time as before.

To make the matter still plainer; suppose, at a certain place, it is high water at about three o'clock in the afternoon upon the day of the new moon; the following day it will be high water at about three quarters of an hour after three; the day after that at about half an hour past four, and so on, till the next new moon when it will again be high water about three o'clock, the same as before. And by observing the tides continually at the same place, they will always be found to follow the same rule; the time of high water, upon the day of every new moon, being nearly at the same hour; and three quarters of an hour later every succeeding day.

The attraction of the sun also produces a similar rising and falling of the water of the ocean, but on account of its distance, not near so considerable as that which is produced by the moon. It will be readily understood, that according to the different situations of the sun and the moon, the tides which are raised by their respective attraction, will either conspire with or counteract each other in a greater or lesser degree. When they conspire together the tides rise higher, and their mutual action produces what are called *spring tides*. On the contrary, when they counteract each other, they produce *neap tides*.

From a slight consideration of what has been said, we might be led to imagine, that the time of high water at any place, would be when the moon is over the meridian of that place. But this is by no means the case; it being usually about three hours afterwards; the reason of which may be shown as follows: The moon, when she is on the meridian, or nearest to the zenith of any place, tends to raise the waters at that place; but this force most evidently be exerted for a considerable time, before the greatest elevation will take place; for if the moon's attraction were to cease altogether, when she has passed the meridian, yet the motion already communicated to the waters would make them continue to ascend for some time afterwards; and, therefore, they must be much more disposed to ascend when the attractive force is only in a small measure diminished.

The waves of the sea, which continue after a storm has ceased, and almost every other motion of a fluid, will illustrate this idea: all such effects being easily explained, from the consideration that a small impulse given to a body in motion, will make it move farther than it would otherwise have done. It is also, upon the same principle, that the heat is not the greatest upon the longest day, but some time afterwards; and that it is not so hot at twelve o'clock as at two or three in the afternoon; because there is a farther increase made to the heat already imparted. Instead of its being higher then, when the moon is upon the meridian of any place, it will always be found to happen, as far as circumstances will allow, about three hours afterwards; and the intervals between the flux and reflux, must be

reckoned from that time in the same manner as before.

The sun being nearer the earth in winter than in summer, is nearer to it in February and October than in March and September; and therefore the greatest tides happen not till some time after the autumnal equinox, and return a little before the vernal.

The tide propagated by the moon in the German ocean, when she is three hours past the meridian, takes twelve hours to come from thence to London bridge; where it arrives by the time that a new tide is raised in the ocean.

These are the principal phenomena of the tides; and where no local circumstances interfere, the theory and facts will be found to agree. But it must be observed, that what has been here said, relates only to such places as lie open to large oceans. In seas and channels, which are more confined, a number of causes occur, which occasion considerable deviations from the general rule. Thus, it is high water at Plymouth about the sixth hour; at the Isle of Wight about the ninth hour; and at London bridge about the fifteenth hour, after the moon has passed the meridian. And at Batsha, in the kingdom of Tonquin, the sea ebbs and flows but once a day; the time of high water being at the setting of the moon, and the time of low water at her rising. There are, also, great variations in the height of tides, according to the situation of coasts, or the nature of the straits which they have to pass through.—Thus, the Mediterranean and Baltic seas have very small elevations; while, at the port of Bristol, the height is sometimes near thirty feet; and at St. Malo's it is said to be still greater.

WEBSTER'S DICTIONARY.—At a meeting of teachers and other literary gentlemen on the eighteenth of May last, a committee was appointed to examine Webster's American Dictionary, and report their opinions on the merit of the work. At a subsequent meeting their report was read and accepted. In this report the committee say, that the Prefatory and Introductory remarks of the author command the most unqualified approbation—and that the etymological character of this work gives it a claim of preference, as in this particular all former lexicographers are very defective, and a knowledge of radical language is essential to a thorough acquaintance with the derivative words—that the accuracy of the definitions in this work also gives it a superiority over others, as we here find not only the original meaning of words, but the group of ideas which cluster around it, and are delighted in tracing the affinities and likenesses between the parent and the offspring—that a knowledge of etymology is essential to the correct orthography of a derivative language, and that for want of this knowledge, the orthography of words is sometimes mistaken, and the words are made to express ideas different from the true ones, and in some cases is absurd or ridiculous. That in accentuation the author has followed the general principle euphony, and for the discrepancies from Walker, reasons are assigned which in general are satisfactory to the committee—that to reduce this fugitive attribute of our language to uniformity is a very difficult task, but that a general rule of classification, laid down by Dr. Webster, as far as the information of the committee extends, is judicious and analogous.

The committee consider the excellence and value of this work to be much enhanced by the addition of more than twelve thousand words to the largest list in any other work of the kind, and among these are the technical terms of modern science.

The committee remark that the difficulties of which foreigners complain, in acquiring a knowledge of the English language, arising from the varied sound of the vowels and some of the consonants, call loudly for a remedy; and they think one is found in the use of the points introduced by Dr. Webster, which are easily introduced and applied, and that if, by those means, all, or even a part, of these difficulties shall be removed, incalculable benefits will be the result. Providence has permitted us to live in a most eventful period of the world. They observe that the moral and religious enterprise of the present day—the improvements in arts and sciences—the discovery of new modes of applying moral and physical force, present an aspect of no common interest, and appear to designate the present as the most suitable time for the adoption of such work as

the one under consideration, as a standard of the English language—a language copious and scientific, and destined to be a medium of the greatest blessings to the world.

The public are informed that an abridgment of the American Directory, by J. E. Worcester, of Cambridge, Mass. is nearly completed and stereotyped. The abridgment will be a super-royal octavo containing about a thousand pages, in nonpareil type, comprising all the words in the quarto, with the chief Etymologies and full definitions. To this will be subjoined a synoptical view of the differences of pronunciation between the author and some of the latest English orthoepists; and Walker's Key to the pronunciation of classical and scriptural names, with some notes of emendation.—Price six dollars.

The public are also informed that the author has prepared a smaller abridgment of his dictionary for the use of the counting house and for primary schools; and a new elementary work, or spelling book, both in uniformity with the quarto, in spelling and pronunciation. In preparing the latter he has consulted the most experienced instructors, and so classified the various words of irregular formation, as to enable the pupil to surmount most of the difficulties of the language, with the help of this little book alone. To complete the scheme for facilitating the acquisition of the language, and rendering the pronunciation less liable to fluctuation, the author has devised points or marks to be attached to the anomalous vowels and consonants, which points will serve as a certain guide to the true pronunciations.

In addition to these books, a small book of First Lessons, containing the easiest lessons of the spelling book, will be published for the use of beginners. These works are to be forthwith stereotyped in this city, under the inspection of the author; and being uniform in orthography and pronunciation, will relieve the teachers who use them from the perplexities to which they are now subjected by the diversities and discrepancies of elementary books. Between forty and fifty of the principal teachers, male and female, in this city, have already manifested their cordial approbation of this system of elementary instruction.—*N. Y. E. Post.*

MISCELLANY.

STUDY OF THE BIBLE.

"I know of no way in which we can so effectually impart to children a knowledge of God and their duty, as by instructing them in the history and precepts of the Bible. A new era, in the religious condition of mankind, will commence, when parents, universally, seek to govern their children by the influence of the Bible; and to form their opinions upon the principles which it inculcates. This is not to be done by occasional, or stated exhortations upon the subject of religion. The morality of the Bible must be applied to their daily conduct, and by this unerring standard, we must habitually teach them to judge of their feelings and behaviour. The remarks which I have been made respecting the golden rule, will apply with equal force, to a great number of scriptural precepts. I have seen the petulance of a little child instantly checked, by being reminded of this text: "Be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

Almost the first wish, expressed by a little one, after he can speak intelligibly, is to hear a story; and with none are children so delighted, as with those narrations which abound in the Scriptures. We should avail ourselves of this desire, to pour divine knowledge into their tender minds, and thus open to them the fountain of religious truth. If we perform this duty with fidelity, we shall be abundantly repaid, at every step, not only in the pleasure with which we shall be heard, but also in the benefit derived to our own minds.

It is very important to communicate these histories in a gradual manner; making them perfectly familiar with one, before you relate to them another. Carefully observe, also, whether you are understood by your little auditors. The pains taken by many parents to instruct their children are often lost because they do not understand the meaning of the words which are used. If they appear listless and inattentive, we must be sure (unless they are fatigued

by prolonged attention) that our language is above their comprehension; and this error, if continued, will not only defeat our object in teaching them, but give them a distaste for religious instruction, by which we shall be deprived of the means of access to their minds and thus of the opportunity of doing them good."

The above excellent remarks are equally applicable to the teachers of Sabbath schools and Bible classes as to parents.

A WORD TO THE MIDDLE AGED.—Middle life, ah! how soon will its fleeting years, its sabbaths, its privileges and mercies, be past, even if God should not weaken your strength in the way, and cut you off in the midst of your days. And then old age, with its frosted locks, and palsied limbs, and wavering purposes, and (may I add) its unchanging moral character, will come upon you—a season that God never gave man to live in, but to die in. May the strength of your days be so spent, that if that period should, with respect to you, ever arrive, it may not come unwelcomely. What time hand now findeth to do for God, for thine own soul, and for the best good of thy fellow men, that do with thy might, remember that there is neither work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

THE IMPORTANCE OF ATTENDING TO CHILDREN.

I have often wondered that ministers are not more vigilant and unceasing in their attentions to children and young people. The word of God, the dictates of nature, and all experience conspire to show the importance of these attentions. I could detail facts in reference to this matter, which, if they were properly weighed, would make a deep impression on the minds of some who have been hitherto negligent.—Allow me to give a specimen of two of those to which I refer.

I once knew a minister, who, in the course of his pastoral visitation, went into the house of a parishioner of respectable character, who, with his wife, and several amiable and promising children, were all destitute of religion. They were gay and thoughtless, and from the results of preceding efforts, he had little hope of making much impression on their minds. Yet, as he passed along, he could not rest satisfied without dropping in, and making another attempt to reach their hearts. He sat for a short time, conversing with the parents alone; but without being able to mark the smallest appearance of any favourable impression. At the end of this time two of their children, about eight and ten years of age, of remarkably lovely countenances and manners, entered the room, and politely accosted the minister. He addressed them respectfully, and with marked affection; laid his hands on their heads, and (among other things) said, in his most paternal and happy manner. "God bless you, my dear children! O that he may be the guide and protector of your youth, and make you happy here and hereafter! O how much these dear children need the prayers as well as the instruction of their parents!" He added little more; but all that he said was in the same strain of deep, tender, paternal interest.

The pastor perceived, at the time, that what he said made a favourable impression on the minds of the children. He saw, too, the big tear standing in the eyes of the parents, and an exhibition of feeling which he had never before witnessed in them, and soon withdrew. Many days had not passed before he learned that these parents were deeply serious, and would be glad to see him. You may well suppose he was not long in calling. He learned from their own lips that it was the short and tender address to their children which had been made the means of reaching their hearts. They informed him that when he uttered the words, "How much do these dear children need the prayers as well as the instruction of their parents," the reflection came upon each of them, nearly simultaneously, like an armed man—"Pray for our children! why, we have never prayed for ourselves!" The issue was, that their exercises became more deep and distinct, until they were both enabled to cherish a comfortable hope; and they have, for a number of years past, adorned a profession of religion. Both the children referred to, also, in process of time, became hopefully pious, and are now members of the church.—*American Pastor's Journal.*

CONSTANCY.—What is more honourable than to possess firmness sufficient to execute the dictates of reason and conscience; to support the dignity of our nature and the station assigned us; to withstand adversity with magnanimity; and meet with tranquility, poverty, pain, and death. To act thus is to be great above title and fortune.

The boldest effort of friendship is not when we discover our failings to our friend, but when we discover to him his own.

The winds and thunder set forth God's power; the firmness of the rocks, and the incorruptibility of the heavens, are an obscure representation of his unchangeableness; but holiness is the most orient pearl in the crown of heaven, and only shines in reasonable creatures.

Do not put off serious thought about your eternal state to a death bed, when pain of body and distraction of mind may render you quite incapable of thinking.

Prayer suits every employment and sanctifies every enjoyment. This maxim is verified in the following instances. Dr. Doddridge observed that he found by experience, the more earnestly he was engaged in secret prayer, the more progress he always made in his studies. That eminent physician and amiable Christian, Herman Boerhaave, used to say, an hour in the morning, spent in meditation and prayer, gave him spirit to go through all the business of the day. Gustavus Adolphus, King of Sweden, when once found on his knees by one of his servants, told him not to wonder at seeing him so employed, for none had so much need to pray as kings.

ANECDOTE.

A gentleman travelling in Cornwall, observed a strange dog following him on the road, which, notwithstanding every effort he used to drive him back, claimed an acquaintance with him.

Being benighted in a lonely place, he called at the first inn he met with, and desired to be accommodated with a room. After supper the gentleman retired to rest. No sooner had he opened the room door than the before-mentioned dog rushed in.—After some fruitless efforts to drive the dog away, the gentleman permitted him to stay in the room; thinking he could do him no harm.

When the gentleman began to prepare for bed, the dog ran to a closer door, and then ran back to him, looking very wishfully at him. This the dog did several times, which so far excited the curiosity of the gentleman that he opened the closet door; and, to his great terror, saw a person laid with his throat cut. Struck with horror, he began to think of his own state. To attempt to run away, he supposed, would be unsafe. He, therefore, began to barricade the door with the furniture of the room, and laid himself on the bed with his clothes on. About midnight two men came to the door and requested admittance; stating that the gentleman, who had slept there the preceding night, had forgot something, and was returned for it. He replied, the room was his and that no one should enter his room till morning. They went away, but soon returned with two or three more men, and demanded entrance; but the gentleman, (with an austere voice,) threatened if they did not desist he would defend himself. Awd apparently by this bold reply, they left him, and disturbed him no more. In the morning he inquired for a barber: one was immediately sent for, when the gentleman took the opportunity of inquiring into the character of the host. The barber replied he was a neighbour, and did not wish to say any thing to his disadvantage. The gentleman still urged his inquiry, assuring the barber he had nothing to fear, till the barber said, "Sir, if I must tell you the truth, they bear a very bad character, for it has been reported that persons have called here who have never been heard of afterward." Can you, said the gentleman, keep a secret? On his answering in the affirmative, the gentleman opened the closet door, and shewed him the person with his throat cut; he then directed the barber to procure a constable, and proper assistance, with all speed, which was done immediately, and the host and hostess were both taken into custody, to take their trial at the next assize. They took their trial, were found guilty of the murder, condemned and executed.

N. B. The dog, which appears to have been the principal instrument in leading to this discovery, was never seen by the gentleman after.

THE CHINESE METHOD OF PREPARING TEA.

Tea grows on a small shrub, the leaves of which are collected twice or thrice every year. Those who collect the leaves three times a year, begin at the new moon which precedes the vernal equinox, whether it falls at the end of February or the beginning of March. At that period most of the leaves are perfectly green, and hardly fully expanded: but these small and tender leaves are accounted the best of all; they are scarce, and exceedingly dear.

The second crop, or the first with those who collect the leaves only twice a year, is gathered about the end of March or beginning of April. Part of the leaves have then attained to maturity, and though the rest have acquired only half their size, they are both collected without any distinction.

The third (or second with some) and last crop, is more abundant, and is collected about the end of April, when the leaves have attained their full growth, both of size and number. Some people neglect the two first crops, and confine themselves entirely to this, the leaves of which are selected with great care, and distributed into classes, according to their size or goodness.—Tea ought to be rejected as of a bad quality, when old and withered leaves are found amongst it, which may be easily known by infusing a little of it in water, for then the leaves dilate, and return to their natural state.

The leaves of the tea shrub are oblong, sharp-pointed, indented on the edges, and of a very beautiful green colour. The flower is composed of five white petals, disposed in the form of a rose, and is succeeded by a pod, of the size of a filbert, containing two or three small green seeds, which are wrinkled, and have a disagreeable taste. Its root is fibrous, and spreads itself out near the surface of the ground.

This shrub grows equally well in a rich, as in a poor soil. It is to be found all over China, but there are certain places where the tea is of a better quality than in others. Some people give the preference to the tea of Japan, but we have reason to doubt whether there is any real difference.

The manner of preparing tea is very simple. When the leaves are collected, they are exposed to the steam of boiling water, in order to soften them; and they are then spread out upon metal plates and placed over a moderate fire, where they acquire that shrivelled appearance which they have when brought to Europe.

In China, there are only two kinds of the tea shrub; but the Chinese, by their industry, have considerably multiplied each of them. If there are, therefore, large quantities of tea in that country which are excessively dear, there is some also very common, and sold at a low rate. The Chinese, however, are very fond of good tea, and take as much pains to procure it of an excellent quality, as the Europeans do to procure excellent wine.

BOHEA TEA.—The Chinese name of this tea is *you-y-tcha*, that is to say, tea of the third kind, called *you-y*. It takes its name from a mountain in the province of Fokien. There are three kinds of this tea: the first of which, called common Bohea, grows at the bottom of the mountain; the second, called *cong fou*, or *campou*, grows at the top; and the third, named *saot-chaon*, grows in the middle. These names in England are corrupted into *tongo*, and *souchong*.

Bohea teas in general ought to be dry, and heavy in the hand: this is a sign that the leaves have been full and juicy. When infused, they ought to communicate to the water a yellow colour, inclining a little to green, which indicates that they are fresh, for old tea produces a red colour. Care must be taken above all to avoid red leaves, and to choose such as are large and entire. This is also a sign of freshness; for the longer tea is kept, the more it is shaken, which breaks the leaves, and mixes them with a great deal of dust. It sometimes happens, however, that the tea-dust is owing to the manner in which it is put into the box, as the Chinese tread upon it with their feet, to make the box hold a large quantity. The leaves of the *cong fou* and *saot-chaon* ought to have a beautiful black shining tint, and to communicate to water a very bright yellow and a mild taste.

The Pekoe is a particular kind of tea shrub, the leaves of which are all black on the one side, and all white on the other. As the real Pekoe tea is

very scarce and dear, the Chinese adulterate it, by mixing with it some of the small half-grown leaves, as yet white, which grow on the top of the common Bohea tea. This changes the quality of the Pekoe, for these leaves being scarcely formed, can have very little sap or flavour.

GREEN TEAS.—Green teas do not grow in the same place as the Bohea tea. They are brought from the province of Nankin, and are distinguished into three sorts. The first is known under the name of *songlo tea*, but oftener under that of green *toukay*; the second is called *bing tea*; and the third *hayssuen tea*, or *hyson*. There are also some other kinds, but the greater part of them are unknown, or of little importance to foreigners.

The *songlo* and *hayssuen* teas come from the same shrub; their only difference is in the manner of their being prepared. *Bing tea* grows on a different shrub, the leaves of which are thicker and larger than those of other kinds. All teas ought to have a green leaden tint: the older they are, the leaves become more yellow, which is a very great fault. They ought also to have a burnt or scorched smell, not too strong, but agreeable: for when they have been long kept, they have a filthy smell, somewhat like that of Pilchards. The French wish to find in green teas, and particularly *songlo* and *imperial*, an odour similar to that of snap. In these several kinds of tea, there is a particular distinction to be made, as they are generally classed into one, two, or three kinds, according to the periods at which they are gathered.

THE CHANGEABLE FLOWER.—“On the Island of Lewchew, (says Mr. M'Leod) is found a remarkable production, about the size of a cherry-tree, bearing flowers, which, alternately on the same day, assume the tint of the rose or lily, as they are exposed to sunshine or the shade. The bark of this tree is of a dark green, and the flowers bear a resemblance to our common roses. Some of our party, whose powers of vision were strong, (assisted by a vigorous imagination) fancied that, by attentive watching, the change of hue, from white to red, under the influence of the solar ray, was actually perceptible to the eye: that, however, they altered their colour in the course of a few hours, was very obvious.”

It is of more importance to learn the art of contentment than to know all the pompous science taught in schools and colleges. In learning this happy art we must distinguish *real* from *imaginary* wants, lay a restraint upon our fond romantic wishes, habitually give ourselves to prayer, and rely on the infinite wisdom and goodness of our heavenly Father. Richard Baxter, that eminent servant of God, was remarkable for his resigned submission to the divine will. In his sharp sickness, when extremity of pain constrained him to pray to God for release by death, he would check himself and say “When thou wilt, what thou wilt, and how thou wilt, I bless God I have a well grounded assurance of my eternal happiness, and great peace and comfort within.”

Without friends, says Lord Bacon, the world is but a wilderness. What then is the condition of those persons who are not only without friends, but without hope and without God in the world?

He who anxiously labours to please men but never communes with his own heart, acts as foolishly as the man who should give up all his time to pave the public road, and let his house fall to decay.

Alphonsus, King of Naples and Sicily, so celebrated in history for his clemency, was once asked why he was so favourable to all men, even to those most notorious wicked? “Beau-e,” answered he, “good men are won by justice; the bad by clemency.” When some of his ministers complained to him on another occasion of his lenity, which they were pleased to say was more than became a prince: “What, then,” exclaimed he, “would you have lions and tigers to reign over you? Know you not that cruelty is the attribute of wild beasts—Clemency that of MAN?”

CHEERFULNESS OF RELIGION.

Religion should never be invested in gloom. By giving it an appearance of austerity, we repel instead of inviting: we lose souls when we might win them;

and I would ask, what man has so good a right to be cheerful as the real Christian?—He puts his trust in one who cannot deceive, and he looks for salvation through the merits of the all perfect Jesus.

He is thoughtful, but not gloomy; and those who wear a morose and forbidding aspect, who frown on the innocent pleasures of life, resemble the Pharisees of old, who loved to pray where they were most seen, and who were of a sad countenance, that they might appear unto men to fast. Our blessed Lord condemned their conduct, as he will condemn all who give to his religion a character which belongs not to it.

Who for the most part are they, that would have all mankind look backwards instead of forwards, and regulate their conduct by things that have been done? those who are the most ignorant as to all things that are doing; Lord Bacon said, time is the greatest of innovators, he might also have said the greatest of improvers, and I like Madama de Staël's observation on this subject, quite as well as Lord Bacon's, it is this, “that past which is so presumptuously brought forward as a precedent for the present, was itself founded on an alteration of some past that went before it; and yet there are not a few grown children of the present day, that would blubber and pout at any attempt to deliver them from the potticoat government and apron-string security of their good great grandmother—Antiquity.”

SCOFFER CONFOUNDED.

A gentleman in a stage coach attempted to divert the company, and display his hostility to the Scriptures by throwing them into ridicule.—“As to the prophecies,” said he in particular, “they were all written after the events took place.” A minister in the coach, who had previously been silent, replied, “Sir, I must beg leave to mention one remarkable prophecy as an exception—‘Knowing his first, that there shall come in the latter Scoffers.’” Now, Sir, whether the event be not long after the prediction, I leave the company to judge.” The mouth of the scoffer was stopped.

“A word fitly spoken, is like apples of gold in pictures of silver.”

Clear and round dealing is the honour of man's nature. Hate nothing but what is dishonest, fear nothing but what is ignoble, and love nothing but what is just and honourable.

There is always something great in that man against whom the world exclaims, at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes without being able to prove one.—Zimmerman.

Light, whether it be material or moral, is the best Reformer; for it prevents those disorders which other remedies sometimes cure, but sometimes confirm.

INSENSIBILITY TO PAIN.—The following extraordinary circumstance is given, on the authority of Mr. Leonard Knapp, in “The Journal of Naturalist.” A travelling man one winter's evening, laid himself down upon the platform of a luno-kala, placing his feet, probably benumbed with cold, upon the heap of stones newly put on to burn through the night. Sleep overcame him in this situation, the fire gradually rising and increasing, until it ignited the stones upon which his feet were placed. Lulled by the warmth, he still slept; and, though the fire increased until it burned one foot (which probably was extended over a vent hole) and part of the leg above the ankle entirely off, consuming that part so effectually that no fragment of it was ever discovered—the wretched man still slept on! and in this state was found by the kiln-man in the morning. Insensible to any pain, and ignorant of his misfortune, he attempted to rise and pursue his journey, but missing his shoe requested to have it found; and when he was raised, putting his burnt limb to the ground to support his body, the extremity of his leg bone, the tibia, crumbled into fragments, having been calcined into lime. Still he expressed no sense of pain, and probably experienced none from the gradual operation of the fire and his own torpidity, during the hours his foot was consuming. This poor Drovers survived his misfortunes in the hospital about a fortnight: but the fire having extended to the other parts of his body, recovery was hopeless.

From an English Periodical, for April, 1818.

A SERIOUS ADDRESS TO THE FREQUENTERS OF THEATRES.

BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

When any infectious fatal distemper becomes epidemic, it is the part of humanity to offer a sure preventative. When iniquity abounds, and there is imminent danger of being infected with its deadly contagion, especially when it is conveyed in the vehicle of diversion, it is the duty of a faithful friend to warn all to whom he hath access, especially the young and unstable, against the specious delusion.—I hope, therefore, that you will not only bear with me, but do me the justice to believe that I am acting a friendly part, and consulting your best interest, while I warn you against the fatal influence of the Theatre, and endeavour to dissuade you from a place so dangerous to virtue and religion. That the Theatre tends to corrupt the morals of those who attend it, will appear, if we consider that most of the sentiments which are inculcated there, have this tendency. Vice is set off with every charm by which it can be adorned; and virtue, at least piety, often represented in a ridiculous light, so as to prejudice young minds against it. It is well known, that pride, and revenge, resentment, and false honour; that duels, and self-murder, make a considerable part of most of our Plays, and are the conduct, and passions often recommended in them. Love between the sexes, the strongest and most dangerous passion in the human frame, attended with intrigue combating against parental authority, jealousy, rivals and other opposition, make a part of almost every play. Characters are often drawn which are no where to be found: persons and things represented in an extravagant false light: so that the mind contracts a romantic turn; the judgment is corrupted, and the conduct injured. When real characters are represented, they are often bad characters; yet sometimes painted in an amiable light, and divested of what is shocking.—The rake and debauchee is the favourite character, and often rewarded at the end of the play, while the man of strict virtue and gravity is described as an hypocrite, or made an object of ridicule. In some of these compositions adultery and fornication are made light of, while marriage, God's holy ordinance, is ridiculed; sobriety put out of countenance, and modesty laughed at.

The language of most plays is as bad as their sentiments. They abound in profaneness, oaths, curses, taking the name of God in vain, and making a jest of serious things. Many of the plays most commonly acted, are full of indecent language, or of words and phrases of double meaning; and things are often uttered in the Theatre, which no modest persons would utter in company, or hear uttered by others without reckoning themselves affronted.—It abounds with *filthiness, foolish talking, and jesting*, which St. Paul saith, *are not once to be named among Saints*, where many critics suppose he particularly refers to the stage.—Now, when this is the case, I think nothing can be painier than that it is a very dangerous place to the souls of men. Plays excite and strengthen those passions, which it is the business of Christians to prevent and restrain. They put 'er virtue to an unnecessary trial, expose them to temptations to lewdness, pride, revenge, profane and filthy language, and every indecency. All these sentiments are enforced, and these passions heightened, by the action, scenery, music, and company. And the senses and the soul being thus assaulted at once, it is no wonder that such *evil communications corrupt good manners*. If plays were a *virtuous useful entertainment*, as some pretend, the actors of them, who enter more into the parts than spectators, would, undoubtedly, be persons of sobriety, purity, economy, and regular conversation; and would at least have some appearance of religion; but the contrary is notorious, as appears, especially, from the lives of some authors, and many actors of plays, which have been written even by their friends.

That the Theatre is a great corrupter of the morals of men, there can be but little doubt; but, if it doth not make men openly vicious, yet, it gives the mind a light and vain turn, and unfits it for rational, pious exercises. A round of diversions of any kind, especially thus, as certainly takes off all religious impressions, as sensuality itself. And, indeed, it is but a more refined sensuality, and makes men *lovers of pleasure more than lovers of God*.—Every thing that lessens a deep and serious sense of

religion, is exceedingly dangerous. The Theatre gives young minds a turn for romance and extravagance, and a habit of idleness and trifling, by which they are unfitted for the sober affairs of common life, and contract an aversion to every thing that is grave and pious. It fills company with trifling, unprofitable conversation; it tends to give the softer sex an air of boldness and confidence, very unbefitting the Christian, or the gentlewoman. It often unfits heads of families for domestic care and business, by filling their minds with vain and grand ideas above their rank and station. It is most pernicious to the humility and subjection of servants; especially by raising in their minds romantic notions of love and intrigue; and thus are they easily seduced by the corrupt and the artful to lewdness and ruin.—When the mind is once brought into this idle, trifling, romantic state, the transition to the practice of iniquity is easy and natural, as melancholy experience shows. But the grand evil, and which even the best minds are in danger of feeling, is, that it unfits, and indisposes the heart for the exercises of religion, for serious and devout meditation upon God and the great concerns of the soul and eternity. The busy scenes, in which a person has been engaged at a play-house, will crowd in again upon the mind, the *vain babblings* which he has heard, will be uppermost, and his fancy beset by the licentious language which hath been made familiar to him. It can hardly be expected that he should come with any relish, or even seriousness, to read and meditate upon the Holy Scriptures. Very different ideas than they suggest will engross his thoughts. If his conscience will not be easy without something like prayer, it can scarcely be a *spiritual sacrifice*, after the sensual, or at best trifling, scenes to which he hath been a witness. And I may appeal to the consciences of those who are most fond of this diversion, whether they ever found that it added seriousness to their spirits, fixedness of attention, and warmth of affection to their devotional exercises. Or whether they must not acknowledge, as many who were once fond of it have done, that it left behind an indisposition and dislike for every thing that was grave, serious, devout, and heavenly. And if this be not a *trifling effect* I know not what is. It occasions a sinful waste of time and money; and this, though the recreation itself should be allowed to be innocent, will deserve the consideration of every Christian. Time is an inestimable jewel, and graciously given us that we may prepare for a blessed eternity; and three or four hours of a day are quite too much to be spent in any amusement whatever, especially by those whose circumstances require motion, rather than rest, as a recreation. The manner of spending his time is a concern of *great moment* to every Christian, and he trembles for fear of God's righteous judgments, when he reads those awful words, *'cast the unprofitable servant into outer darkness.'* But this diversion is attended with another disadvantage, it breaks in upon family order and regularity; it staid hours for family business, meals, and devotion, *if there be any*; and leaves room for much idleness, waste, and disorder at home. Nor is the money devoted to this purpose a light consideration; for however well particular persons may afford the expense, it leaves them so much less for pious and charitable uses; and money, as well as time, is a talent for which we are to be accountable to God; unless it hath, in some way or other, been employed for his glory, we shall be condemned as unprofitable servants. It is to be feared that they who are most fond of diversion, are so far from being the most generous, that they are often unjust: they pursue their pleasures, while their debts are unpaid; or gratify their taste by fraud and oppression, or to the great injury of their families. I may add further, attending the Play-house is doing injury to others, by the countenance and example which it gives to them: this is particularly the case when heads of families, when the sober and the virtuous, who make a profession of religion, attend it: these may think and say, that they are sure they shall receive no harm; but, (not to urge that this very conscience shows, that they are in peculiar danger of being corrupted,) I would observe, that by encouraging the players, they are *partakers* of their sins, and contribute to the mischief they do;—they countenance and encourage vice, though they themselves may not appear to be injured. The example of those who frequent the Theatre is likewise of bad influence; if you who do it can afford the expense of

this amusement, others who cannot will follow, and will plead *your example*. With what face can heads of families deny their children, or even their servants, liberty to go, when they go themselves; especially as the latter are fond of seeing their superiors, and provision is made for their having the same entertainment at a cheaper rate. You may soon find, to your cost, that hereby your domestics will have their heads raised above their station, enjoy their pleasures at *your expense*, and punish you for the *bad example* you have set them, by their idleness, insolence and extravagance. It is further to be considered, that the minds of many others of the lower ranks may be in more danger of being corrupted by this amusement than yours; yet, having the sanction of *your example*, they allow themselves in it. If you can make a shift to vindicate your own conduct, doth it not deserve to be considered what injury it may do to them? You may, by some artful evasions, attend with little or no scruple; they may go with a doubting conscience, and so be seduced into sin and ruin. And will you put your pleasures in the balance with the interest of an immortal soul? St. Paul hath promptly determined against you in the strongest terms: *'Take heed, lest by any means your liberty becomes a stumbling-block to the weak'*—For if any man see thee, who hath knowledge, and professeth religion, *'Sitting in an idol's temple,'* or a play-house, *'Shall not his weak conscience be emboldened to sit there too, and probably do worse?'* So that when you sin against your brethren, and ensnare them, you sin against Christ: and wilt thou be accessory to the destruction of thy brother for whom Christ died? Therefore it is our duty to abstain from such practices and diversions, which, though they should be lawful and innocent of themselves, may yet be the occasion of leading others to sin against God, and so destroying their souls. I add, likewise, that to sin against God, and so destroying their souls. I add, likewise, that it is acting contrary to the judgment and advice of the most wise and pious men of all ages; and I hope this thought will have some weight with all modest and thoughtful persons, especially the young: I might here urge, that no such diversion was ever known among the Jews, God's ancient people; that though it was allowed by some Heathen States, the actors were reckoned infamous, and excluded from all honourable posts and services; not one of them could, in the early ages of Christianity, be admitted into the church as members without quitting this profession. All converts were required, at their baptism, to *'renounce the pomps and vanities of this wicked world;'* by which was principally meant the Theatre. This language is still used in the form of baptism in the Church of England; so that those who attend the Play-house do, in effect, renounce their baptismal engagements. I might mention many councils and canons, in the early ages of Christianity, by which the diversion was absolutely forbidden, as inconsistent with the character of a Christian, and destructive of a life of godliness. I would observe, that the most wise and pious divines of every denomination among us, have censured it and dissuaded from it; and it is remarkable, that those who have most freely censured it have had, from their situation and connections, the best opportunities of knowing what mischief it produceth. I particularly refer to the Archbishops Usher and Tillotson, Mr. Seed, and many other Clergymen of the Established Church; and Dr. Watts and Mr. Barker among the Dissenters. Archbishop Tillotson in particular, candid and gentle as he was, calls the Play-house, The Devil's Chapel, and the School and Nursery of lewdness and vice; and speaking of parents who take their children thither, he calls them Monsters; and adds, *"I had almost said Devils."*

[TO BE CONTINUED.]

Remarks on the Swiftness of Time.

The natural advantages which arise from the position of the earth which we inhabit, with respect to the other planets, afford much employment to mathematical speculation, by which it has been discovered, that no other conformation of the system could have given such commodious distributions of light and heat, or imparted fertility and pleasure to so great a part of a revolving sphere.

It may be perhaps observed by the moralist, with equal reason, that our globe seems particularly fitted for the residence of a being, placed here only for a

short time, whose task is to advance himself to a higher and happier state of existence, by unremitting vigilance of caution, and activity of virtue.

The duties required of man are such as human nature does not willingly perform, and such as those are inclined to delay who yet intend some time to fulfil them. It was therefore necessary that this universal reluctance should be counteracted, and the drowsiness of hesitation awakened into resolve; that the danger of procrastination should be always in view, and the fallacies of security be hourly detected.

To this end all the appearances of nature uniformly conspire. Whatever we see on every side, reminds us of the lapse of time and the flux of life. The day has been considered as an image of the year, and a year as the representation of life. The morning answers to the spring, and the spring to childhood and youth; the noon corresponds to the summer, and the summer to the strength of manhood. The evening is an emblem of autumn, and autumn of declining life. The night with its silence and darkness shews the winter, in which all the powers of vegetation are benumbed; and the winter points out the time when life shall cease with all its hopes and pleasures.

He that is carried forward, however swiftly, by a motion equable and easy, perceives not the change of place but by the variation of objects. If the wheel of life, which rolls thus silently along, passed on through undistinguishable uniformity, we should never mark its approaches to the end of the course. If one hour were like another; if the passage of the sun did not show that the day is wasting; if the change of seasons did not impress upon us the flight of the year: quantities of duration equal to days and years would glide unobserved. If the parts of time were not variously colored, we should never discern their departure or succession, but should live thoughtless of the past and careless of the future, without will, and perhaps without power to compute the periods of life, or to compare the time which is already lost with that which may probably remain.

But the course of time is so visibly marked, that it is even observed by the savage, and by nations who have raised their minds very little above animal instinct: there are some human beings, whose language does not supply them with words by which they can number five, but I have read of none that have not names for Day and Night for Summer and Winter.

Yet it is certain that these admonitions of nature, however forcible, however importunate, are too often vain; and that many who mark with such accuracy the course of time, appear to have little sensibility of the decline of life. Every man has something to do which he neglects; every man has faults to conquer which he delays to combat.

So little do we accustom ourselves to consider the effects of time, that things necessary and certain often surprise us like unexpected contingencies. We leave the beauty in her bloom, and, after an absence of twenty years, wonder, at our return, to find her faded. We meet those whom we left children, and can scarcely persuade ourselves to treat them as men. The traveller visits in age those countries through which he rambled in his youth, and hopes for merriment at the old place. The man of business, wearied with unsatisfactory prosperity, retires to the town of his activity, and expects to play away the last years with the companions of his childhood, and recover youth in the fields where he once was young.

From this inattention, so general and so mischievous, let it be every man's study to exempt himself. Let him that desires to see others happy, make haste to give while his gift can be enjoyed, and remember that every moment of delay takes away something from the value of his benefaction. And let him who proposes his own happiness, reflect, that while he forms his purpose, the day rolls on, and the night cometh, when no man can work.

DLR.

HAPPINESS is that single and glorious thing, which is the very light and sun of the whole animated universe, and where she is not, it were better nothing should be. Without her, wisdom is but a shadow, and virtue a name; she is their sovereign mistress; for her alone they labour, and by her they will be paid; to enjoy her, and to communicate her, is the object of their efforts, and the consummation of their toil.

FEMALE INDUSTRY.

From the New-England Farmer.

Habits of industry, of frugality, of temperance, and economy, tend as effectually to improve the moral and intellectual condition of men, as they do to improve the condition of their farms and increase their wealth. Morality and idleness cannot dwell together; industry and vice hold no communion with each other.

That branch of domestic industry which relates to household manufactures, and which depends upon the habits, education, and labor of females, is not less important to the general prosperity of the community, than the more masculine labors of the agriculturist. The exhibitions at our Fairs for many successive years, of articles of this description, have been highly complimentary to the ingenuity and industry of the ladies of Berkshire.

A perfect acquaintance with every part of domestic or household economy, is not only compatible with the most finished female education, and the highest state of refinement of mind and of manners, but is absolutely necessary to the proper discharge of those duties in life to which the sex is destined. The appropriation of suitable portions of time, during a course of education, to industry and useful labor, gives energy and vigor to the mind, and stimulates to health and soundness that delicate and flexible female constitution, which if wasted in idleness, the one would be enfeebled and the other ruined. Genius and the graces wither beneath the sickly influence of disease. But beauty mingles her richest tints, and breathes her sweetest fragrance into the rose of health.

It should always be borne in mind by the daughters of our country, and by those who are charged with the responsibilities of their education, that that female only has reached the greatest excellence of character, who by the course of early instruction, the formation of her mind, her elegant accomplishments, and practical acquaintance with the household duties, is prepared to meet the vicissitudes of ever-varying fortune; who in the sunshine of her favor, would ornament and adorn a palace; or severely bending beneath her frowns, would make the lowly cottage a home of contentment, and light up the smile of joy amid the ruin of worldly hopes. To such a one, approving wisdom says, "Many daughters have done virtuously, but thou excellest them all."

From the New-England Palladium.

"The liberal soul deviseth liberal things, and by liberal things shall he stand."

MR. EDITOR.—I was very forcibly struck with the application of this text, a short time since, on opening the Sailor's Magazine, a publication recently commenced at New-York, and reading their account of the Mariner's Church, built lately in Portland. It seems that preaching had been provided for the Sailors in that town for a few years, during the summer months—the expense of which had been defrayed by the voluntary contributions of the citizens. But they had no house of worship for seamen, and were very soon convinced that nothing effectual could be done without one. About two years ago the friends of Seamen in that place resolved to attempt something for the benefit of Sailors on a liberal scale. They saw them degraded and debased through ignorance and vice, as well as by the neglect of the christian community, and were persuaded that something more was needful than merely preaching to them, in order to their becoming useful citizens, as well as moral and christian men. Application was made to the Legislature of the State, and a board of Trustees was incorporated. A subscription paper was circulated, and about four thousand dollars obtained. With only this sum in their hands the Trustees commenced their operations. Their hearts devised liberal things. They had no idea of thrusting the Sailors into a corner, by whose perils they had gotten their wealth, but every movement evinced that they considered the Seamen's cause well worthy the attention of noble minded men. Their lot of land for the building cost them no less \$18,500. They might have found a lot for a sixth part of the money, but it would have been away from the place of business, and the Sailors would not have been so much benefitted, and their object was not to make the cheapest purchase, but to effect the grand enterprize in view.—The building was then erected, noble indeed in its plan, and handsomely executed. It stands at the

head of Long wharf, fronting Fore-street, and occupying the whole space between Long and Commercial wharves. It measures 82 f. on Fore-street, and 70 on the wharves. The lower stories of the building, including a basement on the wharves, are calculated to be leased for a variety of purposes.—Rooms are already rented which produce \$2000 a year, and other rooms are now finishing which are expected to produce \$1500; leaving for the use of the Society a Chapel 65 by 40, and of sufficient height for galleries, a school room 20 feet by 25, a library room 20 feet by 11, two rooms for the Marine Society of 35 feet by 20, and 16 by 15, and another suitable room for a high nautical school. The whole cost of land and building has been about \$37000. As before remarked, four thousand was subscribed, consequently 33 thousand remains to be paid. The interest of this is about two thousand a year. As soon as the building is completed there is no doubt but that rooms will be occupied, and then a clear income of \$3500 a year is realized. This will pay the interest, and in a few years discharge the debt. Then the Trustees will be enabled to support a Minister whose whole time shall be devoted to promote the welfare of Seamen, a Schoolmaster who shall instruct the young Sailors and boys, and thus train them up for usefulness, and pay, in addition to this, all the necessary expenses for librarian, cabinet keeper, overseer of the building, &c. &c.

Now, Mr. Editor, this strikes me as a truly liberal scheme, and well worthy the attention of Merchants in every maritime port in the country. Those who started this project in Portland had surely liberal souls, they devised liberal things, and I am persuaded that by liberal things they will stand.

NEW-YORK, JUNE 13.

A large and respectable meeting of Grocers was held at the village of Geneva on the 8th inst. recommending that the sum for a licence to retail liquor be raised to \$50 instead of \$40, which is the present price. When men are willing and ask to be taxed in the way of their business, for the benefit of public morals, it shows an earnestness of purpose which cannot be mistaken. And when licences are in the hands of such men, there is little to fear of their stores being turned into dram shops and resorts of idleness, intemperance and every species of vice.

Beneficial effects of reading.—2000 apprentices are said to be constant readers of the New-York Free Library, and it is reported, that not a reader has been before the Police or been guilty of any untoward conduct.—The Library was established in 1829.

NASHVILLE, MAY 29,

Longevity.—There is now in this town, an old man who has attained the great age of one hundred and five years. His name is Johnson McCartney. He was born in the North of Scotland in November 1723. In the year 1743, he was impressed on board a British man of war, and served until 1755. From 1755, until 1804, he lived alternately in New Orleans and Jamaica, the greater part of which time, however, he lived in the former place. Since 1804, he has generally lived in the Western States, gained a livelihood by his trade as a weaver. This old man says that he can now walk ten miles a day, and weave six yards of cloth daily. His stature is erect, and his step still firm and vigorous.

Wonderful Children.—The two children Susan and Deborah Tripp, now at the Museum, are the most wonderful beings ever seen in Albany, and exceeded by none, probably in the world. The oldest is 5 years and 9 months old, and weighs 203 lbs.; the other is 2 years 10 months and weighs 119 lbs. They are active, and their gait resembles the rocking of a 74 in a storm. Their countenance indicates health, and there is no reason to be given for their remarkable size. The sight of them strikes the spectator with the greatest astonishment, for no one can previously conceive a proper idea of their appearance. They were born in the town of Freedom, Dutchess County, the height of the eldest is 3 feet 10 inches; her waist is a feet 2 inches in circumference, her arm 18 inches, thigh 31 inches, below the knee 21 inches. The youngest is 3 feet 4 inches in height, circumference around the waist 3 feet 9-1-4 inches, around the arm 14 inches, thigh 2 feet 1-4 of an inch, below the knee 16 1-2 inches.—*Albany Daily Advertiser.*

POETRY.

CHRIST ABOVE ALL PRAISE.

HALLELUJAH. Full Chorus.

SHOULD hosts angelic, and seraphic choirs,
Wako all their harps, and strike ten thousand lyres;
Should all the saints that dwell on earth below,
Their voices raise, their trumpets, organs blow,
Mortals, immortals, creatures, all conspire
Their Hallelujahs fraught with living fire,
The universe inanimate around,
Burst into life, and join the praiseful sound;
Through space immense the potent music floats,
Octaves on octaves rise, and notes on notes;
The lofty chords the diapasons grace,
And roll their deep-toned thunders through the base,
And should the theme remotest time supply,
And, boundless swelling, fill eternity,
Yet all were vain to speak Immanuel's praise,
The Infinite, the finite still surveys,
Baffles their boldest song, transcends their highest lays:
No other name through spacious earth around,
No other name beneath the heavens is found,
By which our souls, invol'd in guilt and stains,
Heirs of damnation, death, and endless pains;
By which alone, through his atoning blood,
Can dare the justice of avenging God!
Oh potent ba'la, great chymist, skill divine,
To eradicate such deep, deep stains as mine!
Secure within thy potent arms we lie,
Jehovah's thunders roll tremendous by,
And, through the incarnate Word, the promise given,
Made sons, and heirs, and kings, and priests of heaven,
Great King of kings, great Lord of lords, whose sway
The fiends in hell, the thrones in heaven obey;
In terrors clad, nor earth, nor seas, nor skies,
Can stand the lightning of thy wrathful eyes;
The heavens themselves through boundless space around,
Flee from thy face, are no where to be found.
What'er to sinners terrible appear,
What'er to saints their life, their glories are,
All meet in that tremendous lovely face,
Terrible majesty, and mildest grace,
Stern justice, mercy, wisdom, power divine,
Harmonious blended in our Jesus shine,
Mysterious all! amazing! all divine!

THE GATHERER.

From the Quebec Gazette.

A meeting was held in the house of the Lord Bishop of Quebec, on Friday, the 3d April 1829, which meeting was convened for the purpose of taking into consideration the best method of improving the morals of the prisoners confined in the Jail of this City, of instructing them in reading and writing, and of encouraging them to industry by holding out a reward for their labour. The following among other resolutions were subsequently agreed to for finally organizing the institution, viz:—

"That the subscription be limited to one dollar annually, and that the gentlemen be requested to wait on the inhabitants of this city, to solicit subscriptions, and to enrol the names of the subscribers as members of this association, viz:—Rev. Archdeacon Mountain, Rev. Dr. Harkness, Mr. Sheriff Sewell, Messrs. Judge Burton, H. Gras et, J. Wanton, and R. Symes.

"That it shall also be the duty of the Committee of Management to pay especial attention to the cases of children whose parents are confined in the jail; to take steps for ensuring their attendance to the national, or some other free school in this city; to ascertain how they subsist, and where they lodge, during such confinement of their parents, and if they are found to be destitute to report their cases to the clergy of the church to which they may belong.

"That the prisoners be permitted to make complaint of grievances to the Committee of Management, who are directed to enquire into the subject of complaint, and to procure redress, as far as their power may extend."

EARTHQUAKE.

MADRID, MARCH 30th.—The earthquake which we experienced here on the 21st inst. at a quarter past six o'clock, P. M. was felt on the same day, and at the same hour, in the Province of Murcia, where it was attended with the most melancholy consequences. Below is a summary of the letter

received to day from that unfortunate province, dated on the 28th inst.

In Murcia, the provincial capital, not one of the churches nor a single edifice has been considerably damaged; the bridge of Legurn, which unites the two portions of the town, has been sadly shattered. Many houses have been thrown down, and a number of individuals perished.

Carthage.—The quarter of La Sevieta is completely demolished. St. Fulgencio has altogether disappeared. Rojas, La Granga, Lox, San Miguel, Callosa, and several of their towns and villages, have suffered greatly.

La Mata is a heap of ruins. The earthquake has dried up its two salt lakes.

Torre-Viejo—Not a single house left standing. The number of dead and wounded of its inhabitants is very considerable.

Orhuela—Some of the buildings are overthrown in this place. The number of lives lost amount only to seven. The remainder of its inhabitants are encamped in the fields.

Fuadamar is no longer in existence. Only two of its wind-mills retain their position. The village has entirely disappeared.

Majada, and several other villages in the neighbourhood, have suffered greatly.

Rafal—The village is totally ruined. The number of dead and wounded is immense.

Aix-Garres—Several houses have been overthrown by a mountain adjoining that village having given away. A number of individuals lost their lives.

Benejuzar—The most of the houses are thrown down; the number of wounded is considerable. The number of lives lost amounts to 250.

Almoraul—Not a single house, nor a single building remains, 400 dead bodies have already been taken from below the ruins. The number of wounded is very great.

The earthquake of the 21st was accompanied with a fearful noise. Travellers observed a column of fire, which, at the moment of the shock, made its appearance towards the eastward of Murcia. Since the 21st repeated shocks have been felt in the province, and great disasters are still anticipated.—(Quotidienne.)

ANECDOTE.

A soldier, not long since, becoming visibly religious, met with no little railing both from his comrades and his officers. He was the servant of one of the latter. At length his master asked him, "Richard, what good has your religion done you?" The soldier made this discreet answer: "Sir, before I was religious, I used to get drunk; now I am sober. I used to neglect your business; now I perform it diligently." The officer was silenced, and seemed to be satisfied. For so is the will of God, that will well-doing ye may put to silence the ignorance of foolish men. I Peter, ii, 15.

TALKING ABOUT RELIGION.

The same inspired volume, which tells us, that, out of the abundance of the heart, the mouth speaketh, also informs us, that with his mouth a man may show much love, while his heart goeth after his covetousness. It is a subject for regret and deep humiliation, that candidates for immortality, when they meet, do not recur more readily to those topics, which are more immediately connected with their spiritual and eternal well-being, exhorting one another daily, lest any be hardened through the deceitfulness of sin. And yet there is a fluent, though heartless way of treating sacred subjects, practised by some, which is altogether unsatisfactory to the devout Christian hearer, and more injurious to the impenitent than total silence. Hervey has some pithy remarks on this subject, which are worthy to be remembered. "We may talk," says he "what we will about religion, it is nothing less than a divine temper. What is short of this is PRATING about religion, and that's all. I meet with many doctrinal Christians, who are very dabs at chapter and verse, and yet very bond-slaves to earth and self. Spiritual Christians—which are the only true ones—are almost as scarce as phoenixes."—Ch. Mir.

EDUCATION.—The Bishop of St. David's (Dr. Jenkinson,) said the other day to his clergy, in his primary charge, "It is not now the mere rank, the name of clergyman or gentleman, that will insure respect—the people are becoming enlightened, and

those now their superiors, must themselves advance to remain so; information and good conduct alone can keep them."

GOLD.—This metal is to solace the wants and not to nourish the passions of men. In this view it was generally brought from the mines, purified, struck, and stamped. He who expends it properly, is its master; he who lays it up, its keeper; he who loves it, a fool; he who fears it, a slave; he who adores it, an idolater. the truly wise man, is he who despises it.

Collect for the First Sunday after Trinity.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

MARRIED.

On Monday evening, by the Rev. the Rector of the Parish, Mr. MICHAEL BROWN, of Shelburne, (N. S.) to Miss KEZIAH SNIDER, of this City.

On Thursday evening, by the same, JOHN C. WATERBURY, Esq. to APOLIA, eldest daughter of Mr. THOMAS M'ACKIN, of the Parish of Portland.

On the 8th inst. at Sheffield, by the Rev. Mr. MILNER, the Rev. WILLIAM SMITHSON, Wesleyan Missionary, to ELIZABETH, youngest daughter of the late Captain James Harrison of that place.

At Halifax, on the 8th inst. by the Rev. Mr. WIX, CHARLES A. CLARKE, Esquire, Assistant Commissary General, to MARY ANN, second daughter of the late James Creighton, Esq.

At Fredericton, on Saturday the 30th ultimo, by the Rev. George M'Cauley, Mr. JACOB RISTEEN, to Miss ELIZA BROWN.

On Tuesday the 2d instant, by the same, Mr. JUSTIN SPAHRN, to Miss ELIZABETH M'PHERSON.

Same day by the same, Mr. SAMUEL HARRIS, to Miss MARY RICHARDS.

On Wednesday the 3d instant, by the same, Mr. THOMAS HERVEY, to Miss BETSY ANN, youngest daughter of the late Mr. Daniel Fowler.

Same day by the same, Mr. OLIVER SMITH, to Miss ELIZABETH, eldest daughter of Mr. Thomas Picard.

DIED.

At Bateman Town, State of New York, on the 27th ult. CORNELIA, wife of Mr. JERRY D. HUGHSON, of this City, and daughter of Mr. JOHN GRAHAM, of the former place, in the 22d year of her age.

AGENTS FOR THIS PAPER.

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NOVA-SCOTIA.

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