



W. A. M. Loughran 1826

# 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, NOVEMBER 28, 1826.

NO. 45.

## DIVINITY.

The following Discourse taken from THORNTON'S "Advantages of Early Piety," is particularly intended for the benefit of our young readers; their attentive perusal, is therefore earnestly solicited. We shall probably hereafter give other sermons, or extracts from the same work. Concerning these discourses, the Author in his Preface has said—

"With the hope of exciting the youthful mind to seek an acquaintance with religion, and an enjoyment of its blessings, the following Discourses were addressed to the people among whom it is my lot to labour; and from the influence of the same motive they are now committed to the press."

"I can truly say, it gave me great pleasure to deliver these Discourses to my young friends; and it will doubtless be a pleasure, if the God of all grace should render them of the smallest advantage to those who read them."

### THE FEAR OF THE LORD, A PRESERVATIVE FROM RUIN.

The fear of the Lord is a fountain of life, to depart from the sources of death.—Prov. xiv. 27.

The noted Caesar Borgia said, in his last moments, "I had provided in the course of my life for every thing, except death: and now, alas! I am to die, though entirely unprepared." Is such the fruit of folly and vice? Is this the end of an ambitious course? How weighty and important then, is the counsel of Solomon! "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

To you, my young friends, I would now particularly address myself. I feel deeply concerned to promote your eternal welfare. That God, who searches the heart, is my witness, how much pleasure it would afford me, to undertake any labours that would do you good. I know the innumerable dangers that beset your path, and the carelessness and levity which generally prevail among the young. I know how easily you are apt to be drawn on by the giddy multitude, in those ways that issue in ruin. I would therefore address you with all the faithfulness and earnestness of one who has to watch for your souls, and to give up his account at the bar of an omniscient Judge. With the tenderness and affection of a friend, I would take you by the hand, and lead you to that blessed and all-sufficient Saviour, whose yoke is easy, and whose favour is life. Thus I openly avow to you my design. It is not to cast a damp upon your spirits, or a gloom over your minds; but to bring you acquainted with true religion, which will prove a fence to guard you from danger, and a clue to guide you to solid and lasting happiness. Let me then intreat your serious attention to the subject of the present discourse.

#### I. What are we to understand by the fear of the Lord mentioned in the text?

There is a natural fear, which urges us to flee from danger. This appears in children, before they can discern the difference between moral good and evil. They are afraid of fire, of fierce animals, of thunder, or of any terrible object.

There is a guilty fear, which often follows the commission of daring crimes. How painful must be the condition of those persons, who have nothing before them but dark prospects; and nothing within, but the stings of a troubled conscience! We need not wonder, that they should dread to be left alone, or tremble at the approach of death. Such a guilty slavish fear seized Cain the murderer; Belshazzar, the impious king of Babylon; and Pashar, the false prophet, Gen. iv. 13. Dan v. 6. Jer. xx. 3, 4.

The fear, however, mentioned in my text, differs greatly from the terror which guilt produces. It is a holy principle, that sets us against all sin. It resembles the fear which a dutiful child feels towards a loving parent, rather than that which a slave feels towards a cruel master. The fear of the Lord can dwell only in an enlightened mind, a tender conscience, and a renewed heart.

The mind must be enlightened. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." In this wretched state are all by nature. Those who hate knowledge, do not choose the fear of the Lord. When the apostle Paul, in Rom. iii. 9, &c. gives a full picture of the character of wicked men, he begins by saying, there is none that understandeth; and he ends by declaring, there is no fear of God before their eyes. But those who have that anointing which teacheth all things, begin to see the truth and importance of religion, and to feel a deep and serious concern about their everlasting state. They have the Holy Spirit, as a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of the fear of the Lord. Slavish terror prevails most under the thick and dismal gloom of ignorance and superstition; but holy reverence can spring up in that soul only, which enjoys the cheering rays of divine light.

The fear of the Lord dwells in a tender conscience. Sin is of a hardening nature. It steels the soul to resist every serious impression. Hence Paul speaks of the conscience being seared as with a hot iron. Where this is the case, is it not vain to expect to make any deep impression? As soon might you cause a wooden weapon to penetrate a brazen wall; or with a pen of straw write letters upon a flint. A tender conscience cannot endure iniquity. The least known sin gives it pain; just as the smallest particle of sand renders the eye uneasy, till it is worked or wept out. The sincere and enlightened Christian, therefore, not only avoids gross crimes, but flees from the very appearance of evil.

Now, it cannot be denied, that youth is a season more favourable to this tenderness of conscience, than any other. When repeated acts of sin and folly begin to grow into firm, deep-rooted habits, all warnings end, and counsels lose their effect.

'Tis granted, and no plainer truth appears,  
Our most important are our earliest years;  
The mind, impressible and soft, with ease  
Imbibes and copies what she hears and sees;  
And thro' life's labyrinth, holds fast the clue  
That education gives her, false or true.

COWPER.

#### The fear of the Lord dwells in a renewed heart.

Our nature is deeply corrupted. Human endeavours may check, but Divine power only can thoroughly change it. Now it is one of the promises of God's gracious covenant, "A new heart will I give them, and a new spirit will I put within them." Wherever the soul is thus prepared, the incorruptible seed of truth takes root, and yields abundant fruit. This pleasing subject may be seen at large unfolded, Jer. xxxii. 39, 40. "And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and for their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Here we see godly fear is more promoted by the promises, than the threatenings; by the drawings of love, than the scourges of wrath. It is a principle that takes its rise from free, abounding grace. The hand of God puts it in the heart, and keeps it alive there, as the vital spring of evangelical obedience. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Heb. xii. 28.

No form of words is more frequently used in the Scripture to describe the people of God, than the language of the text. It is declared that Job was a perfect and an upright man, who feared God and eschewed evil. Of Hannaniah it is said, he was a faithful man, and feared God above many. Obadiah, even at a time when true religion exposed its

professors to the greatest danger, boldly dared to assert, I fear the Lord from my youth.

And now, my young friends, by what spirit are you actuated? Who is among you that feareth the Lord? I hope there are some of this character; but too many, alas! are of an opposite stamp. Certainly, you do not fear the Lord, who boldly take his name in vain. Some of you, probably, learned to swear almost as soon as you learned to speak, and now can scarcely open your mouths without pouring out horrid oaths. It is certain you do not fear God, who mispend the sacred day; and give those precious hours to vain amusements, which ought to be devoted to spiritual concerns. It is very evident that you do not fear God, who rush on into sin and danger, as the eager horse rushes into the battle. Let it never be forgotten, that "The fear of the Lord is to depart from evil." If you are still hardened, and urged on in evil ways, O that the arrows of divine truth might this day find their way to your hearts! And perhaps, even at this moment, the mind of some rash, presumptuous, unhappy youth, may be pierced with a deep conviction of guilt and danger, and whose pungent feelings poured into words, would be, What shall I do to be saved? Should such an one hear my voice, I would point him to that precious and Almighty Saviour, who snatches from the borders of despair the chief of sinners. O look up to the throne of grace, for the enlightening, softening, and sanctifying influences of the Holy Spirit! Then will you live and walk in the fear of the Lord, and dwell safely.

#### II. How does the fear of the Lord become a preservative from final ruin?

1. Let it be constantly remembered, that the most dreadful destruction hangs like a dark gathering tempest over the heads of the wicked. They may talk of their goodness, and boast aloud of their pleasure; but they will find it an evil thing, and bitter, that they have departed from the Lord, and that his fear was not in them. The whole weight and measure of future punishment is, in my text, expressed in one awful word—death. Big with meaning, it includes whatever is elsewhere spoken at large of the thunder of God's resistless power, and the vials of his tremendous wrath. When Jehovah says, "O wicked man, thou shalt surely die—If ye live after the flesh, ye shall die;" it implies much more than that event which comes alike to all. It is something infinitely more terrible than that stroke which will stop the pulse, take away the breath, and for ever close the eyes to all things under the sun. When a wicked man dies, he not only loses all his earthly treasures and delights, but is at once cut off from the joys and hopes of heaven, and consigned to the intolerable woes and agonies of hell. The workers of iniquity will not fail of receiving their reward. And what is it? The wages of sin is death. Dreadful recompence! To bid an eternal farewell to all the bright glories above; to feel the anguish of a guilty conscience gnawing the soul, without one interval of ease; to sink under the sentence of condemnation into the blackness of darkness, and the burning lake for ever; this is the second death! O the madness of rushing into such a depth of misery, through eagerness to gratify the passions and lusts of the flesh, or to follow the mischievous customs of an evil world! Yet, are there not among you of this character? "Yes; you are lifting your souls unto vanity; but these vanities are your all. You pursue them with the utmost vigour and intemperance of mind, and have great many fond and foolish schemes for pleasure and happiness yet to come. But if God cut you off in the prime of your life, and the flower of your hopes, in that very day all your thoughts will perish. And how will you be confounded, to see all the beautiful and enchanting scenes which now charm you, to the neglect of God and religion, vanished like the shadowy glories of a dream, and your souls left naked and destitute upon an inhospitable shore, where, in all your distress, there will be no eye to

pity you, no hand to relieve you! When I look up, you may justly say, when I look up to yonder seats of unapproachable glory, from whence I am now cast out as an abominable branch, why was not my portion there? Wretch that I am! I was once numbered with the children of the kingdom; I was born in Emmanuel's land; I was educated in a religious family; and, oh my parents and my ministers! how diligently did they instruct me! how awfully did they admonish me! how tenderly did they remonstrate with me! I had line upon line, and precept upon precept, and therefore I have now stroke upon stroke, and wound upon wound. The blood of the Redeemer was once offered me as a healing balm, and I despised it; and now it is poured out as a burning corrosive on my bleeding soul. I was once lifted up even to the gates of heaven, and now I am cast down to the very centre of hell.\* May such never be the unhappy doom of any of you. O that you may hear and fear, and turn unto the Lord.

\* See Doddridge's Sermons to Young People.  
[TO BE CONTINUED.]

### ANNIVERSARY.

#### RELIGIOUS TRACT SOCIETY.

[CONTINUED.]

The next resolution was moved by the Rev. D. Wilson, who, in an emphatic speech, expressed his admiration of the vast effects produced by the society, and observed that he could only pray, that each of them, in their own circle, whilst sending abroad these tracts, might not neglect their spiritual concerns at home; but that, strengthened by the knowledge of God and their salvation, they might conscientiously proceed in the enlargement of their plans, until the whole world was embraced in one charity of redemption. The resolution was as follows:—

That the publication at Malta of important works in several languages, by different societies labouring there, points out that station as one of great importance for the operations of the Religious Tract Society; and the meeting rejoice, that during the past year, the sum of £200 has been voted for printing and circulating tracts in the modern Greek and Arabic languages; trusting that the society will be able, in future, to continue and increase its grants for these important objects.

The Rev. Mr. Burnett seconded the resolution. At the commencement of his very forcible address, the reverend gentleman adverted to the grant of £200 to Malta, as nothing commensurate to the wide sphere for spiritual operations in that quarter of the globe. From Malta, as a pedestal, might the society look over the plains of Egypt, that source of the church of God, the first cradle of his Divine dispensation, the dwelling-place of Jehovah with his people, where he first took them to himself, and signalized his care by their delivery from a bondage as cruel as was their temporal captivity. From Malta, as a pedestal, they might turn round to the mountains and valleys of Judah, and visit in the spirit those places, where the wisdom of Solomon glorified, and the lyre of David sung the praises of David's God. Thence they might look at Greece, and evoking the shades of the men of Marathon and Thermopylae, give to their descendants, now sunk beneath the Turkish rod, a Grecian character which would place them in rivalry with their far-renowned ancestors. From Malta, as a pedestal, this society might look in the distance, even to imperial Rome herself; and though the power of the prince of darkness be mighty there, and its face be obscured by clouds, yet may we hurl a thunderbolt at those vapours, which will dissipate their gloom, and produce a rich harvest in Emmanuel's name. Malta was a pedestal also, from which we may view North Africa, those states which are still under the influence of the grossest superstition, and from whence we may give them something of that liberty which makes the Christian truly free. We may look further into Africa, which we long persecuted, and though the chains of her sons be broken, and they can lay their disjointed links at our feet, yet are we their debtors: years of cruelty require ages of atonement, which it is in our power now to give, by returning for our former misdeeds the love of Christ, admission to his kingdom, as a boon for the unhal- lowed traffic which we so long carried on in their

flesh. Upon the pedestal we could take our stand, and look towards the theatre, where the Apostles laboured, where stood the seven churches of Asia, their voice now silent, their former purity departed, their glory gone—we might realize their expected restoration, and by this Gospel join in common cause with them, in singing praises to the Author of all the churches and of all Christianity. From this pedestal, in fine, we might look towards the haughty Turk, at whose footstool crouched nations that still praise the name of the living God; and let him know that whilst his rod descends upon the object of his wrath, there is in the pocket of his victim some of Gilead's healing balm—a portion of that salvation which is the consolation of the Gospel of Peace. (Loud applause.) Thus, from east to west, from the north to the south, might an interesting circle be drawn, the centre, Malta—the circumference, the globe—which might be filled up till the knowledge of the Lord Jesus shall be made known to its utmost extent.

The Rev. Rowland Hill.—“If at this time of the day I was to make a long speech, it must be a moving one, for I am sure you would all move off. (A laugh.) I cannot give the same information as some others, but out of respect to the society, it seems necessary that I should say something of the value I attach to it, its candour, and catholicism. It propagates genuine Christianity, and exacts the co-operation of all good people of all denominations. We cannot to much prize a society which thus promotes union; for union is strength in any cause. We hear of “Catholic” being used as a denomination of religion; but without meaning any offence to the Roman Catholics, I shall say, that if we wished to give this society any other name, it would be the ‘Christian Catholic Society.’ It is not very Catholic in the Roman Catholics not to allow us to be Christians as well as ourselves, although we believe in the same Scriptures. There have been indeed among them some good men, such as Fenelon, Thomas a Kempis, and some others, who were Christians as all Christians should be. We are Catholic, and when it is reflected upon us, that we are but as a congregated mob, I say the aspersions is unfounded. When you tell a Catholic that ‘you are a Protestant,’ he asks, ‘Which sort of Protestant do you profess?’ and he says, ‘We are united under one head, while you are distracted into thousand sects.’ This is a mistake; we are all united, and the little differences which exist among Christians, do not shake the truth of their common belief. We are united in heart, in love, in affection, to guard the truths of the Gospel, which we have in all our words. We each labour to promote it in our own cases, and shall continue to do so, with the blessing of God, till, by a long pull, a strong pull, and a pull altogether, we pull down and utterly destroy the temple of infidelity. These is no argument for the purity of our faith, greater than that we are all united in heart and spirit for its promotion, and I pray the Lord to increase that union from day to day. (Applause.) I hope I shall not be thought going too far in what I am now going to state. It has been my good fortune to hear such a sermon in my chapel as I shall never forget, preached by that great and good man Dr. Chalmers. Oh! how often have I wished to see him in the pulpit here, and that so excellent a pattern of good should not be lost. How sorry I am, that so generous a trumpet cannot be sounded in St. Paul's: and that the Church of Scotland and the Church here cannot act together; for I am sure if they did, we should not see the churches visited by earthquakes and thunderbolts. I hope the time will come, when we may witness such an union, and when it does, how warmly shall we embrace each other in the warmth of affection and brotherly regard! In the operations of this society I see much of that honest warmth which I commend; and that zeal in a great measure displayed, which is the true symbol of earnestness.” (Applause.)

The resolution was then agreed to:

The Rev. William Orme, in moving the next resolution, said, it was expected that he should return thanks on behalf of the London Missionary Society, for the aid which it had derived from the Religious Tract Society; but he was bound to say, that whilst it had received favours upon the one hand, the London Missionary Society had conferred them upon the other, and that they had thus mutually been indebted to each other. If that society re-ur-

ed some hundreds in money, probably about £700 in money and tracts, they on the other hand supplied translators and circulators of tracts, so that they had the satisfaction of furnishing the living agents, whilst this society supplied the means of knowledge. He had received a letter from Siam, stating that the agents had been very successful in disseminating religious books. They carried out twenty-seven boxes of publications into those benighted and distant parts of the world, which engaged the attention of many, and were well received by the body of the people and the authorities. With these encouragements, then, this society were doubly excited to make fresh exertions for supplying the food of the Gospel to these hungry creatures, and giving their guilty souls the only hope of salvation through a Saviour's death. But it was not merely as disseminator of tracts that this society was to be admired, but for its resemblance to the first beginnings of our religion it was to be venerated. For the Scriptures, which are now embodied in one volume, were originally circulated in the shape of tracts; was it not good, then, that we should take up a course resembling our great founder, and show Christ Jesus to suffering mortality. Nothing showed the divine origin of the blessed Scriptures more than this very circumstance; for while the Word of God was capable of being comprised in a small space, it required volumes to explain doctrines founded in error, and of one erroneous creed alone, there were deemed no less than two hundred volumes necessary to render it intelligible; but he doubted if there were two hundred times that number, that it would be reasonable. (Applause.) The simplicity of Christianity was here strongly contrasted with the complexion of error—

“Oh! how unlike the complex works of man,  
Heaven's easy, artless, unnumbered plan.”

The resolution was—“That this meeting expresses its gratitude to Almighty God, that the light of the glorious Gospel has been conveyed through religious publications, to the Chinese in Malacca, Siam, Singapore, Java, and other places in the Eastern Archipelago, and through them, into the vast empire of China itself; and also rejoices in the exertions of the society for Hindostan, Spanish America, the West Indies, and the Continent of Europe; and strongly recommends increased exertions in behalf of these important objects.”

The Rev. Dr. Henderson had much pleasure in seconding the resolution. Having been for twenty-five years upon the continent of Europe, he could state many important facts, but at this late hour of the day, it would be indecorous to occupy the attention of the meeting at any length. One fact however he could not avoid mentioning. In 1805, upon his way to the East Indies, where he intended to spend his life, he arrived with Dr. Paterson, at Copenhagen. There they were detained some time, and it occurring to them that as missionaries of the Gospel, they ought to attempt something for the spiritual welfare of that kingdom, they employed a translator, who gave a version of several interesting tracts, and particularly of that called The One Thing Needful. One of these he (Mr. H.) gave to a medical gentleman in the Royal Gardens of Copenhagen. He had a patient of the Moravian religion, to whom he handed over this little messenger of peace. The sick man read it with avidity, immediately sought the missionaries out, and this was the means of their introduction to a Danish clergyman, who was then labouring to do something for the people of Iceland. This incident led to a correspondence between Denmark and the British and Foreign Bible Society, which eventually paved the way for the missions to the north of Europe.

The resolution was agreed to.

The Rev. W. Sibthorpe announced that it was in contemplation to open a separate subscription for tracts for Greece, and that the noble chairman had set an example by putting down his name for an additional ten guineas. (Cheers.)

The Hon. and Rev. Baptist Noel then shortly proposed the thanks of the meeting to the chairman.

The Rev. H. D. Lewis, missionary for Constantinople, seconded the resolution. The gentleman described the miserable state of modern Greece, its desolation, which he had himself witnessed, and its moral and religious destruction; over which he had lamented. We had done less for the Greeks

than many other European nations. Whilst the emperor of Russia was sending £10,000 for the relief of the Greeks at Constantinople, and the king of France sent his agents to ransom them from captivity in Egypt—we were literally doing nothing. The greater portion of the money which he had received, when at Constantinople, came from the Society of Friends. (Applause.)

The Marquis of Cholmondeley returned thanks, and the meeting separated.—Collection, 65*l.* 1*l.*

### CHRISTIANITY IN THE EAST.

*Extracts from the Speech of J. S. Buckingham. Eq. delivered at the eleventh Anniversary of the Whitby Auxiliary Bible Society, on Friday, Sept. 18, 1829.*

The first of the Eastern countries which it was my lot to visit, as a traveller, was Egypt; and it was, of course, impossible for me to tread the banks of the Nile, from among the bulrushes of which *Mosca* was taken up by the daughter of Pharaoh—to traverse the land of Goshen, or cross the Red Sea to the Desert of Wan Fering—to behold the stupendous monuments, in the erection of which, it is at least probable, the enslaved and captive Israelites were employed—and not feel an additional interest in every thing connected with its Scriptural history; or to be indifferent to the state and condition of the people, among whom those Scriptures were still held in esteem. The Government of that country, as you are aware, is in the hands of the Mahomedans, by whom Christianity is rejected, and its professors subjected to disabilities and oppressions.—Accordingly the circulation of the Scriptures is extremely limited in Egypt. Nevertheless, inasmuch as there is still a number of professing Christians, of the several sects denominated as Greeks, Armenians, Copts, Nestorians, Maronites, &c. having religious establishments and places of worship in Egypt, the introduction of the Scriptures among them might not be a work of difficulty, and from them the more readily pass into the hands of those who would be otherwise inaccessible; while, in consequence of the degraded and corrupt state of the Christians themselves, it may be said that the Scriptures, if presented in a language in which they could be familiarly read, would be likely to effect as great a change among them as among those who profess not their faith: for scarcely any thing can be conceived more remote from the simple purity of Christianity than the rites, ceremonies, and dogmas, designated by that name in the East.

The countries that I next visited, and which may well be associated together on this occasion as one, namely, Palestine and Mesopotamia, possessed a still stronger Scriptural interest than even Egypt: for, while gazing on the walls and towers of Jerusalem,—crossing the brook Kedron by the pool of Siloam,—treading the mount of Olives, and entering Bethany and Bethphage, Bethlehem and Nazareth,—who could be indifferent to the Sacred Volume that recorded all the events of which these spots were the scenes and witnesses?—If I bathed myself in the waters of the Jordan, or lingered on the shores of the Dead Sea,—if I hung with delight on the glorious prospects from Lebanon, or reposed among the bowers of Damascus,—in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, or the fields and vallies of remote solitudes, every rock, and every eminence,—every brook and every rivulet had its own special history, and roused up a thousand Scriptural associations. Yet here, too, as in Egypt, the government is in the hands of Mahomedans; and though there are not wanting professing Christians in considerable number and variety, both as residents and as pilgrims; yet the Scriptures are so little known and understood among them, and so little vigilance is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the “shepherds that sleep” while the fold is in danger, and the watchmen who slumber” while the citadel is invaded.

In Mesopotamia, the darkness is even greater still. At Ur, of the Chaldees, the birth place of Abraham, and over all the country beyond the great river Euphrates, Christianity is less and less to be found, even in name, and still more remote from its original purity in character; so much so, that there is one sect, who consider themselves to be in

some degree Christians, as they profess to follow a gospel of St. John: but their claim to that appellation may be judged from the fact of their actually paying divine honours to Satan, and quoting a passage of their Gospel in their defence. The awful ruins of Nineveh and Babylon stand upon the banks of their respective streams, the Tigris and Euphrates, in all the silent gloom of utter desolation; and traversing their vast remains with the Scriptural descriptions of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterised the captive Israelites of old, when, instead of singing the songs of Zion, as in happier days, they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

In passing from thence into Persia, there was not much improvement, although there a ray of hope had begun to illumine the general darkness. In every part of that country, the European character is so highly respected, that almost any measure coming from Europeans, and Englishmen especially, would be sure to meet with less resistance than in any other part of the Mahomedan world. While Persia is, therefore, quite as destitute as all the other countries of Asia, in a moral and religious sense, it appears to me that it offers a less obstructed channel for the introduction of a great change in this particular respect, than in any other of the surrounding States. I may add to this general assertion, a fact which came under my own personal observation, and which tends to show what might be done in Persia by judicious men and judicious measures. The Rev. Henry Martyn, whose name must be familiar to most of you, and whose character stands high wherever his name is known, was in Persia just previous to the period of my passing through that country: and at Shiraz I met with several mollahs or teachers of the Mahomedan faith, from whom I learnt that Mr. Martyn's life and conversation had produced the most surprising effect, in softening the usual hostility between Mahomedans and Christians; that the most learned Mufstis had conversed freely with him, on points of faith and doctrine, and that they had come to the conclusion, that there were not such insuperable barriers between them, as they had at first conceived. Such a step as this is most important—because from the moment those who are in error can be brought to listen patiently to the truth, hopes may be entertained of its final triumph; for, as Milton has beautifully observed, “though all the winds of doctrine were let loose upon the earth, so truth be among them, we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst in a free and open encounter?”

From Persia I proceeded to India, and there I remained as a resident for several years. It might be expected that in a country so long under our dominion as that had been, the same backwardness with respect to the spread of truth and sound religion would not have been observed; but I regret to say, that while in India the reign of superstition is more widely spread, and more terrible in its degrading effects, than in any of the countries I have yet mentioned, the obstacles thrown in the way of those who are impatient to substitute a better order of things, are quite as great as in either of them. Let me mention only one or two of the revolting practices which their superstition engendered, and still upholds; and you will then see what a vast field a hundred millions of beings so immersed in darkness must afford for British benevolence, and Christian reformation.

The most popularly known of these Indian rites is that of the burning of the Hindoo widows on the funeral piles of their husbands: to such a frightful extent is this carried, that, in the course of ten years, according to a Parliamentary Report made on this subject, nearly seven thousand Indian widows were burnt alive! Even if the practice were undoubtedly enjoined by their sacred books, and were always performed voluntarily, there is something in it so revolting to humanity that it ought not to be permitted; but it rests upon very doubtful authority, even in their own writings, one of the most learned of the Brahmins having written several works to show that the practice is at least optional, and of comparatively recent date: and in by far the greater number of cases, it is not voluntary, the parties being dragged with opiate, deluded by priests, and terrified by threats, into compliance. In addition to

this, they are frequently bound down with cords and ligatures to the funeral pile, so that their escape would be impossible, however much they might desire it; and in those few instances in which the parties have been left unbound, and have leaped off the pile as soon as the flames began to envelope their slender frames, they have been most wretchedly seized by the frantic bystanders, and flung back again into the flames, with their scorched and mangled limbs dropping from off their bodies, thus expiring amidst the most horrid and protracted tortures that the human imagination can conceive. And all this, under the sanction, by the authority, and with the countenance and protection, of a Government calling itself Christian, that of the East India Company.

What appears to me to add greatly to the horror of this diabolical sacrifice, is the consideration that it puts out of existence those who are the most worthy to live:—as, whatever there may be of voluntary submission to this rite on the part of those who are its victims, must spring from one of these motives:—either, first, the devotional motive, or a willingness to offer up life and all that can endear it, rather than forfeit the hope of future happiness, or incur the displeasure of the Supreme Being—which though their faith be grounded in error, they may most sincerely believe, and act upon in the way they think most conducive to that end:—or, secondly, the domestic motive, an extreme attachment to the object of their affections, and an unwillingness to survive him who was not merely their husband and protector, but their best and only friend:—or Thirdly, the social motive—or an abhorrence of living in a society without the full participation in its honours and enjoyments, and an unwillingness to have their lives prolonged, if they could only live as outcasts, repudiated by their relatives and families, and despised by strangers as well as friends. These appear to me to be the only conceivable motives of such a submission to suffering on the part of the unfortunate, but still amiable and interesting widows of the East. And yet, surely, these are motives which prove what excellent materials must exist in a society capable of producing such instances of self devotion, for the construction of a better and happier community. For who is there among us, that does not honour, with the highest distinction, the female penitent and devotee, who, rather than do that which should forfeit her hope of heaven, would sacrifice her life and all she held at her disposal? Who is there among us, that does not equally honour with our sympathy and our admiration, the young and affectionate widow, whose sorrow at the death of her husband and lord, so surpasses all ordinary bounds, as to evince itself in paroxysms of grief that drive the unhappy victims sometimes on the verge of insanity, and leave her in such a state as will permit her to see nothing but perpetual gloom in the prospect of the future, so that if the sublime faith of Christianity had not taught her self-destruction was a crime against the awful majesty of the Creator, she would be as much disposed as the Indian widow, to sink at once into the grave that seems about to close upon the remains of all that the earth held dear in her estimation? Who, I may also ask, can there be among us, who does not equally honour the female, be she virgin, wife or widow, whose strongest feeling next to devotion, is her love of an unsullied reputation, who could not bear the thought of sustaining existence otherwise than honourably, and who would rather die a thousand deaths, than live to have the finger of scorn pointed at her as one who had outlived her untainted name? And shall all these be deemed virtues in Britain, and vices in Hindoostan? It is impossible. The motive is in both cases equally honourable: and the misdirection of that motive in the case of the Indian widows, appears to me only to strengthen their claims on our sympathy and commiseration—as, where so good a soil exists, the seed cannot be sown in vain.

The other abominable rite of which I shall now speak, (for I confine myself to the two prominent ones, although there are a hundred that might be detailed,) is the Pilgrimage to Juggernaut. This is the name of the idol which is worshipped at a place called Pooree, on the sea-coast of Orissa, between Madras and Bengal, and to whose shrine pilgrimages are made from different parts of India. The lives annually sacrificed to this monstrous idol surpass all credibility; but it may be sufficient to say that the approach to the temple is indicated, for

fifty miles on all sides round, by the mangled and decayed carcasses of those who have perished as his victims. Will it be believed that the East India Company make these horrid and revolting rites a source of pecuniary profit to themselves? Nay more—they receive all the immense revenues arising from the fees and tribute paid to the idol, themselves defraying the cost of his maintenance, providing him with meat and drink and clothing, and keeping up an establishment of courtizans and prostitutes, for the services of the priests! There is besides a body of Pilgrim-hunters, under the name of Pundas and Puharees, whose especial business it is to go a-broad all over the country, and traverse it in every direction, in search of pilgrims, for the purpose of bringing them in companies to Juggernaut. These pilgrim-hunters are actually paid, at a fixed rate per head, for every fresh victim they can bring! They accordingly extend their excursions for hundreds of miles from the bloody and revolting scene; and, wherever they find a man who has a sufficient sum of money in his possession, the hard earnings, perhaps of years of industry and frugality, they seize on him as their victim, persuade him to leave his wife and family, and go on a pilgrimage to Juggernaut. He quits his home, with the promise, perhaps, of a speedy return; but alas! the hour for his re-crossing the threshold of his cottage never arrives. He is led, by those delusive guides, to the idol and his car. In the expense of his journey, in fees, and in the premium or head money, every farthing will be exhausted; he enters the Temple, joins in the horrid din of its filthy and brutal uproar, comes out of it penniless, and, before three days are passed over his head, perishes for want, in the very precincts of the Temple, where thousands are annually expended in the grossest sensualities; and the whole plain, for fifty miles round in every direction, is literally whitened with the bones of the victims thus offered up as sacrifices to this most monstrous of all superstitions.

These things are so extraordinary, as well as so revolting, that I should have almost hesitated to put my own reputation for veracity in jeopardy, by even alluding to them at all, were I not speaking under the sanction of the highest and most unquestionable authorities. In a very copious and excellent report of a speech made at the East India House, only a year or two ago, by a Proprietor of East India Stock. Mr. Poynder, in a very valuable little volume, entitled "India's Cries to British Humanity," written by Mr. Peggs, a resident of Coventry, who resided some time in India; in a still more recent work, entitled "Reflections on the present state of British India," published by Hurst and Chance, of London, in the present year, 1830; and in the various Parliamentary Papers that have been, from time to time, produced on this subject, all these facts are stated in detail, on the authority of men in the service of the East India Company itself, and in such a way as to render its accuracy and authenticity beyond all doubt.

### TEMPERANCE.

**MARCH OF TEMPERANCE.**—The facts and the reasons, on the subjects of Temperance, which for some time past have been circulated through the medium of the Press, have made an irresistible appeal to the understanding and consciences of reasonable and thinking men. Although no very sanguine hopes can be entertained, of the restoration of many of the unhappy persons who are at present deeply sunk under the dominion of intemperance; yet there is good reason to believe that such a change has taken place, and is every day extending in public opinion, as will be the means of saving those who are now temperate, and especially the rising generation, from falling into that dreadful gulf, which has swallowed the health, the property, the talents, the comfort and the respectability and usefulness of tens of thousands. The formation of Temperance Societies, in various places, have excited attention to the subject. These Societies within the sphere of their operations have given a tone to public opinion, they have countenanced and encouraged the abstemious, and they have made it disreputable in any, to indulge in the intoxicating and deadly draught.

We have much pleasure in copying the following Communication from the *Noracotian* of the 18th, it requires no comment, the article will speak for itself:—

**Formation of a Temperance Society in Cornwallis.**—The subject of Temperance, for some months past, has excited a deep interest in the minds of many respectable inhabitants of Cornwallis. The exertions of the Rev. E. Manning, and others, to diffuse light, by public and private discourse, and by circulating Dr. Beecher's sermons, and other publications, have had a powerful influence in producing this effect; in consequence of which, many have abstained entirely from the use of ardent spirits, and they give a free and united testimony that their health has improved, and their strength has been greater to perform the toil of hay and grain harvest.

But as there are few inland townships in which intemperance has made greater ravages than in Cornwallis, the friends of temperance deemed it necessary to form a Society; that by a concentration of exertions, a more powerful impression might be made upon the community, as individual example would but little avail in stemming the tide of intemperance. Accordingly a meeting was appointed, and held at Mr. A. Tupper's, on the 23d of October last. It was respectfully attended, and opened by solemn prayer. The Rev. E. Manning was unanimously called to the chair, and Rev. William Chipman, chosen Clerk. The object of the meeting was introduced by the Chairman in a very forcible address, wherein he depicted in lively colours the deplorable effects resulting from the use of ardent spirits—the poverty and misery it introduces into families—its fatal influence on society at large, inducing sickness and death, and finally destroying the soul. He adverted to the very beneficial effects which Temperance Societies had produced in the United States, where more than 40,000 were united in such associations; and where, in some townships, a drunkard had happily become a rare sight; and strongly recommended the institution of such a Society in Cornwallis, in the hope that the same happy effects would follow similar means. Other addresses were delivered, and great unanimity of sentiment prevailed.

A resolution was then passed unanimously,—"That the persons present do agree to form a Temperance Society."

The following officers were elected for the present year:—Rev. E. Manning, President; Wm. A. Chipman, Esq. and Rev. D. Harris, Vice Presidents; Mr. Nathan Tupper, Secretary; Mr. Homes Chipman, Treasurer. A Committee was also chosen to draw up a set of Rules.

Another meeting was appointed to take place on the 4th Nov. instant, when a number of persons again met at Mr. C. R. Bill's. An appropriate sermon was preached by the Rev. D. Harris. The President and several other gentlemen addressed the meeting with interest and ability. The rules were read and adopted; by which, (beside general rules for the regulation and government of the Society,) every member pledges himself to abstain entirely from the use of ardent spirits, and not furnish them to his family, friends, or persons in his employment; except as a medicine, in cases of bodily infirmity.

Notwithstanding the inclemency of the day, which prevented many from attending. Twenty-four persons instantly subscribed. A vote was passed,—"That the Secretary be directed to prepare a brief Report of the Society's proceedings for publication," and the meeting was dismissed, with the hope that the numbers of the Society would be greatly increased, and the progress of intemperance arrested.

N. TUPPER, Secretary.

Cornwallis, Nov. 10, 1821.

### GENERAL INTELLIGENCE.

LIVERPOOL, October 15.

The King's health continued in a favorable state. It is said that Mr. Phipps, the oculist, has been in attendance on His Majesty, and that no operation is deemed necessary at present.

**TRADE.**—During the last month more activity has prevailed in the woollen cloth trade than has been known in the month of September, for many years past; and, at present the demand for some kinds of woollen goods exceed the supply. This, surely, is a

state of things that will command remunerating prices. In the Bradford Stuff market the demand is brisk, but the prices are lowering.—*Leeds Mer.*

The Agricultural news from the Continent this week is of some interest. The results of the harvest were beginning to be more accurately known, and it appears the weather had been most detrimental to all kinds of grain.

**Steam intercourse with India.**—The last English papers assure us that a serious attempt to establish an intercourse by steam navigation with the F. I. Company's possessions will soon be made. Six hundred tons of English coal are about to be sent to the following stations: Aden, Jodda, Cossair, and Suez; preparatory to the commencement of a steam navigation to Euro by that route, the first attempt at which was to be made on the 15th of November. Coal is cheap and abundant at Bombay. Should there be a steam vessel at Alexandria on the arrival of the Bombay steamer at Suez, the communication between that presidency and London would be completed, in all probability, in the space of fifty days.

### TREATY BETWEEN RUSSIA AND TURKEY.

(From a Liverpool paper of October 15th, received at Halyfax by the Hannah.)

IN THE NAME OF GOD ALMIGHTY!—His imperial Majesty, the Most High and Most Mighty Emperor and Autocrat of all the Russians, and His Highness the Most High, and Most Mighty Emperor of the Ottomans, animated with an equal desire to put an end to the calamities of war, and to establish, on solid and immutable bases, peace, friendship, and good harmony between their Empires, have resolved with a common accord, to entrust this salutary work to, &c.—(Here follow the names and titles of the different Plenipotentiaries on both sides.)

**Art. I.**—All enmity and all differences which have subsisted hitherto between the two Empires shall cease from this day, as well on land as on sea, and there shall be in perpetuity peace, friendship, and good intelligence, between His Majesty the Emperor and Padishah of all the Russians, and His Highness the Padishah of the Ottomans, their Heirs and Successors to the Throne, as well as between their respective Empires. The two High Contracting parties will devote their particular attention to prevent all that might cause misunderstandings to revive between their respective subjects. They will scrupulously fulfil all the conditions of the present treaty of peace, and will watch, at the same time, lest it should be infringed in any manner directly or indirectly.

**Art. II.**—His Majesty the Emperor and Padishah of all the Russias, wishing to give to his Highness the Emperor and Padishah of the Ottomans a pledge of the sincerity of his friendly disposition, restores to the sublime Porte the Principality of Moldavia with all the boundaries which it had before the commencement of the war, to which this present treaty has put an end.

His Imperial Majesty also restores the Principality of Wallachia, the Banat of Crayova, Bulgaria, and the country of Dobridge, from the Danube as far as the sea, together with Silistria, Hirsova, Matzia, Isaklva, Babadag, Toulza, Bazardjik, Varna, Pravaday, and other towns, burghs, and villages which it contains—the whole extent of the Balkan, from Emine—Boyrnon as far as the Kazan, and all the country from the Balkans as far as the sea with Silminea, Jamholi, Aidos, Karnabat, Missenovica, Akhiohy, Bourgas, Sizopolis, Kirk Klissa, the city of Adrianople, Iule, Bourgas, and all the towns, burghs, and villages, and in general all the places which the Russian troops have occupied in Romelia.

**Art. III.**—The Pruth shall continue to form the limit of the two empires, from the point where that river touches the territory of Moldavia to its junction with the Danube; from that spot the frontier line will follow the course of the Danube as far as the mouth of St. George's, so that leaving all the islands formed by the different arms of that river in possession of Russia, the right bank shall remain, as formerly, in the possession of the Ottoman Porte. Nevertheless, it is agreed this right bank shall remain uninhabited from the point where the arm of the St. George separates itself from that of Souliret to a distance of two hours from the river, and that no establishment of any kind shall be formed there, any more than on the islands which shall remain in possession of the Court of Russia, where, with the exception of the quarantines which may be established there, be allowed to make any other establishment or fortifications. The merchant vessels of the

Powers shall have the liberty of navigating the Danube in all its course; and those which bear the Ottoman flag shall have free entrance into the mouths of Kels and Souline, that of the St. George, remaining common to the ships of war and merchant vessels of the two Contracting Powers. But the Russian ships of War, when ascending the Danube, shall not go beyond the point of its junction with the Pruth.

Art. IV.—Georgia, Imeretia, Mingrelia, Gouriel, and several other Provinces of the Caucasus, having been for many years and in perpetuity united to the Empire of Russia, and that Empire having besides, by the Treaty, concluded with Persia at Tourkmanchah, on the 10th Feb. 1828, acquired the Khanats of Erivan and of Nakchevan the two High Contracting Powers have recognised the necessity of establishing between their respective States, on the whole of that line, a well determined frontier, capable of preventing all future discussion. They have equally taken into consideration the proper means to oppose insurmountable obstacles to the incursions and depredations which the neighbouring tribes hitherto committed, and which have so often compromised the relations of friendship and a good feeling between the two Empires; consequently it has been agreed upon to consider henceforward as the frontiers between the territories of the Imperial Court of Russia, and those of the sublime Ottoman Porte in Asia, the line which, following the present limit of the Gouriel from the Black Sea, ascends as far as the border of Imeretia, and from thence in the straightest direction as far as the point where the frontiers of the Pachaliks of Akhalkzakh, and of Kars meet those of Georgia, leaving in this manner to the north, of and within that line, the town of Akhalkzakh and the fort of Khallouk, at a distance of not less than two hours.

All the countries situated to the south and west of this line of demarcation towards the Pachaliks of Kars and Trebizond, together with the major part of the Pachalik of the Akhalkzakh, remain in perpetuity under the domination of the Sublime Porte, whilst those which are situated to the north and east of the said line towards Georgia, Imeretia and the Gouriel, as well as the littoral of the Black Sea, from the mouth of the Kouben as far as the port of St. Nicholas inclusively, under the domination of the Emperor of Russia. In consequence the Imperial Court of Russia gives up and restores to the Sublime Porte the remainder of the Pachalik of Akhalkzakh, the town and the Pachalik of Kars, the town and the Pachalik of Beyazid, the town and the Pachalik of Erzeroum, as well as all the places occupied by the Russian troops, and which may be out of the above mentioned line.

Art. V.—The Principalities of Moldavia and Wallachia having, by a capitulation, placed themselves under the suzerainty of the Sublime Porte, and Russia having guaranteed their prosperity, it is understood that they shall preserve all the privileges and immunities granted to them in virtue of their capitulation, whether by the Treaties concluded by the two Imperial Courts, or by the Hatti Sheriffs issued at different times. In consequence, they shall enjoy the free exercise of their religion, perfect security, a national and independent Administration, and the full liberty of trade. The additional clauses to antecedent stipulations, considered necessary to secure to these two Provinces the enjoyment of their rights, shall be ascribed in the annexed separate Act, which is and shall be considered as forming an integral part of the present Treaty.

Art. VI.—The circumstances which have occurred since the conclusion of the Convention of Ackerman not having permitted the Sublime Porte to undertake immediately the execution of the clause of the separate Act relative to Servia, annexed to the Fourth Article of the said Convention the Sublime Porte engages in the most solemn manner to fulfil them without the least delay, and with the most scrupulous exactness; and to proceed in particular to the immediate restitution of the six districts detached from Servia, so as to ensure for ever the tranquility and the welfare of that faithful and obedient nation. The Firman, confirmed by the Hatti Sheriff, which shall order the execution of the aforesaid clauses, shall be delivered and communicated to the Imperial Court of Russia within the period of a month within the date of the signature of the present Treaty of Peace.

Art. VII.—Russian subjects shall employ throughout the whole extent of the Ottoman Empire, as

well by land as by sea, the full and entire liberty of commerce secured to them by the former treaties concluded between the two High Contracting Powers. No infringement of that liberty of commerce shall be committed, neither shall it be permitted to be checked, in any case nor under any pretence, by a prohibition or any restriction whatever, nor in consequence of any regulation or measure, whether it be one of internal administration, or one of internal legislation. Russian subjects, vessels, and merchandize, shall be secure against all violence, and all chicanery. The former shall live under the exclusive jurisdiction and police of the Ministers and Consuls of Russia. The Russian vessels shall not be subjected to any visit on board whatever on the part of the Ottoman authorities, neither out at sea nor in any of the ports or roadsteads belonging to the dominions of the Sublime Porte. And all merchandize and commodities belonging to a Russian subject, after having paid the Custom house duties required by the Tariffs, shall be freely conveyed, deposited on land, in the warehouses of the proprietor, or of the consignee, or else transferred, to the vessels of any other nation whatever, without the Russian subjects being required to give notice to the local authorities, and still less to ask their permission. It is expressly agreed upon, that all grain proceeding from Russia shall enjoy the same privileges, and that its free transit shall never experience, under any pretence, any difficulty or impediment. The Sublime Porte engages, besides, to watch carefully that the Commerce and Navigation of the Black Sea shall not experience the slightest obstruction of any nature whatever. For this purpose the Sublime Porte recognises and declares the passage of the Canal of Constantinople, and the Strait of the Dardanelles, entirely free and open to Russian ships under merchant flags, laden or in ballast, whether they came from the Black Sea to go into the Mediterranean, or whether, returning from the Mediterranean, they wish to re-enter the Black Sea. These vessels, provided they be merchantmen, of whatever size or tonnage they may be, shall not be exposed to any impediment or vexation whatever, as it has been stipulated above. The two Courts shall come to an understanding with respect to the best means for preventing all delay in the delivery of the necessary clearances. In virtue of the same principle, the passage of the Canal of Constantinople, and of the Strait of the Dardanelles is declared free and open for all the merchant vessels of the Powers at peace with the Sublime Porte, whether bound to the Russian ports of the Black Sea, or returning from them—whether laden, or in ballast—upon the same conditions as those stipulated for the vessels under the Russian flag.

In fine, the Sublime Porte, acknowledging the right of the Imperial Court of Russia to obtain guarantee of this full liberty of commerce and navigation in the Black Sea, solemnly declares that she will never, under any pretence whatever, throw any obstacles in its way. She promises above all, never to permit herself in future to stop or detain vessels, laden or in ballast, whether Russian or belong to the nations with which the Ottoman Empire shall not be in a state of declared war, passing through the Strait of Constantinople and the Strait of the Dardanelles, to repair from the Black Sea into the Mediterranean, or from the Mediterranean to the Russian ports of the Black Sea. And if, which God forbid! any of the stipulations contained in the present article should be infringed, and the reclamation of the Russian Minister on that subject should not obtain a full and prompt satisfaction, the Sublime Porte recognises, before hand, the right in the Imperial Court of Russia to consider such an infraction an act of hostility, and immediately to retaliate on the Ottoman Empire.

Art. VIII.—The arrangements formerly stipulated by the 6th Article of the Convention of Ackerman, for the purpose of regulating and liquidating the claims of the respective subjects and merchants of both Empires relating to the indemnity for the losses experienced at different periods since the war of 1806, not having been yet carried into effect, the Russian commerce having since the conclusion of the aforesaid Convention suffered new and considerable injury in consequence of the measure adopted respecting the navigation of the Bosphorus, it is agreed and determined that the Sublime Porte, as a reparation for that injury and those losses, shall pay to the Imperial Court of Russia, in eighteen months, in periods which shall be settled hereafter, the sum of one million five hundred thousand Ducats of Holland;

so that the payment of this sum shall put an end to all claim or reciprocal pretensions on the part of the two Contracting Powers, on the subject of the aforesaid circumstance.

Art. IX.—The prolongation of the war, to which the present treaty of peace happily puts an end, having occasioned to the Imperial Court of Russia considerable expenses, the Sublime Porte recognises the necessity of offering it an adequate indemnity. For this purpose, independently of cession of a small portion of territory in Asia, stipulated by the Fourth Article, which the Court of Russia consents to receive on account of the said indemnity, the Sublime Porte engages to pay to the said Court a sum of money, the account of which shall be regulated by mutual accord.

Art. X.—The Sublime Porte, whilst declaring its entire adhesion to the stipulations of the treaty concluded in London on the 24th June, (the 6th July), 1827, between Russia, Great-Britain and France, accedes equally to the Act drawn up to the 10th March (22), 1829, by mutual consent, between these same Powers, on the basis of the said Treaty, and containing the arrangement of detail relative to its definitive execution. Immediately after the exchange of the ratification of the present Treaty of Peace the Sublime Porte shall appoint Plenipotentiaries to settle with those of the Imperial Court of Russia, and of the Courts of England and France, the execution of the said stipulations and arrangements.

Art. XI.—Immediately after the signature of the present Treaty of Peace between the two Empires, and the exchange of the ratifications of the two Sovereigns, the Sublime Porte shall take the necessary measures for the prompt and scrupulous execution of the stipulations which it contains, particularly of the third and fourth Articles, relative to the limits which are to separate the two Empires, as well in Europe as in Asia; and of the fifth and sixth Articles respecting the principalities of Wallachia and Moldavia, as well as Servia; and from the moment when these stipulations can be considered as having been fulfilled, the Imperial Court of Russia will proceed to the evacuation of the territory of the Ottoman Empire, conformably to the bases established by a separate act, which forms an integral part of the present Treaty of Peace. Until the complete evacuation of the territories occupied by the Russian Troops, the administration and the order of things there established at the present time, under the influence of the Imperial Court of Russia, shall be maintained, and the Sublime Ottoman Porte shall not interfere with them in any manner.

Art. XII.—Immediately after the signatures of the present Treaty of Peace, orders shall be given to the Commanders of the respective troops as well by land as by sea, to cease hostilities. Those committed after the signatures of the present Treaty shall be considered as not having taken place, and shall occasion no change in the stipulations which it contains. In the same manner any thing which in that interval shall have been conquered by the troops of either one or the other of the high Contracting Powers, shall be restored without the least delay.

Art. XIII.—The High Contracting Powers while re-establishing between themselves the relations, of sincere amity, grant general pardon, and a full and entire amnesty to all those of their subjects, of whatever condition they may be, who during the course of the war happily terminated this day, shall have taken part in military operations, or manifested either by their conduct or by their opinions, their attachment to one or the other of the two Contracting Powers. In consequence not one of these individuals shall be molested or prosecuted, either in his person or his goods, on account of his past conduct, and every one of them, recovering the property which he possessed before, shall enjoy it peaceably under the protection of the laws, or shall be at liberty to dispose of it within the space of eighteen months, to transport himself, with his family, his goods, his furniture, &c. into any country which he may please to choose, without experiencing any vexations or impediments whatever.

There shall be granted besides to the respective subjects of the two powers established in the territories restored to the Sublime Porte, or ceded to the Imperial Court of Russia, the same term of eighteen months, to commence from the exchange of the ratification of the present treaty of peace, to dispose, if they think proper, of their property acquired either before or since the war, and to retire with their capital, their goods, furniture, &c. from the states of one

of the contracting powers into those of the other, and reciprocally.

Art. XIV.—All prisoners of war, of whatever nation, condition, or sex, they may be, which are in the two Empires, must immediately, after the exchange of the present treaty of peace, be set free, and restored without the least ransom or payment; with the exception of the Christians who, of their own free will have embraced the Mahomedan religion in the States of the Sublime Porte, or the Mahomedan who also of their own free will, have embraced the Christian religion in the territories of the Russian Empire.

The same conduct shall be adopted towards the Russian subjects, who after the signature of the present Treaty of Peace, in any manner whatever have fallen into captivity, and be found in the States of the Sublime Porte.

The Imperial Court of Russia promises on its part to act in the same way towards the subjects of the Sublime Porte. No repayment shall be required for the sums which have been applied by the two high contracting parties to the support of prisoners. Each of them shall provide the prisoners with all that may be necessary for their journey as far as the frontiers, where they shall be exchanged by Commissaries appointed by both sides.

Art. XV.—All the Treaties, Conventions, and Stipulations, settled and concluded at different periods between the Imperial Court of Russia and the Ottoman Porte, with the exception of those which have been annulled by the present Treaty of Peace, are confirmed in all their force and effect, and the two High Contracting Parties engage to observe them religiously and inviolably.

Art. XVI.—The present Treaty of Peace shall be ratified by the two High Contracting Courts and the exchange of the ratification between the respective Plenipotentiaries shall take place within the space of six weeks, or earlier, if possible.

In faith of which, (signed)

Count ALEXIS ORLIFF.  
Count J. PAHLEN.

In virtue, &c. (Signed)

DIEBITSCH ZABALKANSKY.

QUEBEC, November 2.

On Friday last, Coroners' Inquests were held on view of the bodies of Julia Eleonora and Adeline, twins, female infant children of Mr. Oliver Fiset, Shopkeeper, in St. John street. The Jurors returned the verdict "Poisoned by Opium unintentionally administered to the deceased." It was in evidence that two phials of syrup of poppies were brought from the Nuns of the Hotel Dieu Hospital, for the price of 6d. each, to procure rest at night to the children, a third phial was also brought from the Nuns, which unfortunately, by some mistake, proved to be a strong solution of Opium, the first dose of which caused death in a few hours.

We have been favoured by Captain Bayfield, with some observation on the variation of the Compass in the Gulf of St. Lawrence, which we lose no time in communicating to the public.

Captain B. informs us that the variation of the Compass is erroneously laid down, in almost every one of the Charts used by sea-faring men frequenting this river.

For example, a vessel off Pointe de Monts, shapes her course to pass to the southward of Anticosti. Consulting any of the charts now in use, the master finds the variation marked  $7\frac{1}{2}$  degrees whilst it is in reality  $23\frac{1}{2}$ . He therefore steers too far to the northward by more than half a point of the Compass; and if the night be dark, and the weather bad, he stands great chance of running on the island. The same error in the case of ships bound to the southward; and hence many of them run on the south coast.

It is conceived, therefore, that the following statements of the variation, communicated by Captain Bayfield, will prove valuable to the trade:—

Variation of the Compass sufficiently exact for the purpose of navigation:—

Brandy Pots,  $16\frac{1}{2}$  degrees W. Island of Bic,  $17\frac{1}{2}$  do. Cape Chat,  $21$  do. Bay of Seven Islands,  $23$  do. West end of Anticosti,  $23\frac{1}{2}$  do. East end of Anticosti,  $24\frac{1}{2}$  do.—(Star.)

We regret to learn by the Upper Canada papers that owing to the dam constructed across the river Welland sinking nearly two feet, after its erection had been completed, the waters of the Welland Canal cannot be made of sufficient depth in some parts to admit of its unobstructed navigation. This will probably deprive the public of its advantages till next spring.

The *Niagara Gleaner* of the 16th instant mentions the arrival there, on the previous day, of the Rev. ROBERT M'GILL, appointed to the pastoral charge of the PRESBYTERIAN Congregation in that town, in connection with the Church of SCOTLAND. The Rev. Mr. MACHAR of KINGSTON, who accompanied Mr. M'GILL from that place to NIAGARA, was to preach in the forenoon of the next day (Sunday) and introduce the Reverend gentleman to his new congregation.

From the *New-York Journal of Commerce*.

DECLINE OF THEATRES.—The extraordinary decline of theatrical amusements in this city is scarcely more remarkable than that which has been witnessed in London and Paris, and to some extent throughout the civilized world. If the causes of this moral phenomenon be sought out, they will partly be found in the degeneracy to which the stage has descended, and partly in other circumstances, which vary in different places. The *New Monthly Magazine* for October gives the following description of theatrical operations in England:—

Theatres seem fast declining. The Committee of Drury-lane lower their rent, and the renter his prices. Covent-garden goes a begging; and even in the provinces, as Sydney Smith calls the counties, stage-proprietors are everywhere on the point of ruin. Every one has his own theory for the cause, and none agree on the remedy. The begging and borrowing system, to which Covent-Garden is recurring, must inevitably fail—the catastrophe, unless prevented by a change of system, can be protracted only for a season or two.

Nothing can be more absurd, or more unlike the act of men of business, than the attempt to prop up what in its own nature ought to sustain itself, or be suffered to fall. Theatres now return no profit, and are only kept up for the benefit of performers, at the cost of credulous creditors. The natural inference is, they are no longer wanted, or at least adapted to public wants, and conducted in accordance with existing circumstances.

## MISCELLANY.

### OBSERVATIONS ON STUDY.

From *Lord King's Life of Locke*.

1. Heaven being our great business and interest, the knowledge which may direct us thither, is certainly so too, so that this is without peradventure the study that ought to take the first and chiefest place in our thoughts; but wherein it consists, its parts, method, and application, will deserve a chapter by itself.

2. The next thing to happiness in the other world, is a quiet prosperous passage through this, which requires a discreet conduct and management of ourselves in the several occurrences of our lives. The study of prudence then seems to me to deserve the second place in our thoughts and studies. A man may be, perhaps, a good man (who lives in truth and sincerity of heart towards God) with a small portion of prudence, but he will never be very happy in himself, nor useful to others without: these two are every man's business.

3. If those who are left by their predecessors with a plentiful fortune, are excused from having a particular calling, in order to their subsistence in this life, it is yet certain by the law of God, they are under an obligation of doing something.

Our happiness being thus parcelled out, and being in every part of it very large, it is certain we should set ourselves at work without ceasing, did not both the parties we are made of bid us hold.—Our bodies and our minds are neither of them capable of continual study; and if we take not a just measure of our strength, in endeavoring to do a great deal, we shall do nothing.

The knowledge we acquire in this world, I am apt to think extends not beyond the limits of this life. The beautiful vision of the other life needs not the help of this dim twilight; but, be that as it will, I am sure the principal end why we are to get knowledge here, is to make use of it for the benefit of ourselves and others in this world; but if by gaining it we destroy our health, we labor for a thing that will be useless in our hands; and if by harassing our bodies (though with a design to render ourselves more useful) we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbor of all that help which, in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage. • • • •

The subject being chosen, the body and mind being both in a temper fit for study, what remains but that a man betake himself to it. These certainly are good preparatories; yet, if there be not something else done, perhaps we shall not make all the profit we might.

1st. It is a duty we owe to God as the fountain and author of all truth, who is truth itself, and it is a duty we owe ourselves, if we will deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatsoever appearance of plain or ordinary, strange, new, or perhaps displeasing, it may come in our way. Truth is the proper object, the proper riches and furniture of the mind; and according as his stock of this is, so is the difference and value of one man above another. He that fills his head with vain notions and false opinions, may have his mind puffed up and seemingly much enlarged, but in truth it is narrow and empty; for all that it comprehends, all that it contains, amounts to nothing, or less than nothing; for falsehood is below ignorance, and a lie worse than nothing."

MYSTERIOUS TRANSACTION.—The public may recollect an advertisement appearing in some of the papers about six months ago, respecting a young lady who disappeared from her friends, and of whom nothing was heard for a considerable time, except a letter from the lady herself, stating that she was well, but in confinement, and unable to describe where or by whom detained. This, of course, excited her friends, who had given her over for lost, conceiving she had come to some untimely death, to renew their search, but every means to discover the place of her seclusion proved equally unsuccessful as before the receipt of the letter; but on the evening of the 22d of last month, to the surprise and joy of her friends, she returned home in good health, though she had been closely confined in one room ever since the evening she disappeared. One even in March last, as she was passing through Portman Square, two men suddenly seized hold of her by the arms, and putting a large silk handkerchief over her eyes and mouth, conveyed her to a coach which was waiting in the square. She was so dreadfully terrified when put into the coach, that she instantly fainted away, and remembers nothing further till she recovered. The handage being removed from her eyes, she found herself in a room with two gentlemen and an old lady, who were standing over her, when she asked them if it was their intention to murder her? To which they replied that it was not their wish to do her the smallest injury, and shortly afterwards the two men disappeared, having briefly informed her that she was brought, there by order of a "gentleman." On their departure she interrogated the old lady, who also said that she was brought there by the direction of a gentleman, who was determined to make her his bride; that she would shortly see him, and in the meantime would be treated with the utmost respect, and supplied with every thing to make her happy. Day after day passed on, and no gentleman appeared; one of the men frequently came there, and conversed with the old woman; but nothing transpired from their conversation either to give her the least idea of the motives for her being thus forced away, or at the

instigation of whom, though the old lady still persevered in the same story of the "gentleman's" being determined to have her. The room in which she was confined was very small, and the windows, which were barred with iron, looked against a high brick wall, and she heard very little noise. Things passed on in this manner till the 22d of last month, when, about eleven o'clock at night, two men came to the house together, and informed her that her captivity was at an end; "the gentleman," being so dangerously ill, had ordered them to restore her to her friends; and putting a £50 note into her hands, which "the gentleman," they said, begged her to accept, they bound a handkerchief over her eyes, led her up a number of steps, put her into a carriage, and after having been driven about for the space of an hour, she was set down at midnight in York-street, Portman-square, the handkerchief being first taken from her eyes, and the carriage instantly drove off at a most furious rate. Recovering in a few moments from her surprise, she proceeded to the house of her sister in Oxford-street, whose feelings at seeing her are better conceived than described. Not the smallest clue at present remains that is likely to unravel this mysterious transaction, the precautions taken by the individuals who seized the lady preventing her having the most distant idea to what part of the town she was carried. Time may, perhaps, bring it to light. The lady in question is of a very respectable family in Yorkshire, and was on a visit to her sister in town.

### THE SEA

"The sea is His, and He made it." Its beauty is of God. It possesses it in richness of its own; it borrows it from earth, and air, and heaven. The clouds lend it the various dyes of their wardrobe, and throw down upon it the broad masses of their shadow as they go sailing and sweeping by. The rainbow laves in it its many colored feet. The sun loves to visit it, and the moon, and the glittering brotherhood of planets and stars; for they delight themselves in its beauty. The sunbeam returns from it in showers of diamonds and glances of fire; the moonbeams find in it a pathway of silver, where they dance to and fro, with the breeze and the waves, through the livelong night. It has a light, too, of its own, a soft and sparkling light, rivaling the stars; and often does the ship which cuts its surface, leave streaming behind a milky way of dim and uncertain lustre, like that which is shining deeply above. It harmonizes in its forms and sounds, both with the night and the day. It cheerfully reflects the light, and it unites solemnly with the darkness. It imparts sweetness to the music of men, and grandeur to the thunder of heaven. What landscape is so beautiful as one upon the sea? The spirit of its loveliness is from the waters, where it dwells and rests, singing its spells, and scattering its charms on all the coast. What rocks and cliffs are so glorious as those which are washed by the chafing sea? What groves, and fields, and dwellings are so enchanting as those which stand by the reflecting sea?

**EFFECTS OF AN EARTHQUAKE.**—The following extraordinary effect of the earthquake at Lima in 1828, was witnessed by an officer of his Majesty's ship *Volage*:—"At half past 7 o'clock on the morning of the 30th of March, a light cloud passed over the ship—at which moment the noise usually attendant on earthquakes in that country, resembling heavy distant thunder, was heard. The ship was violently agitated; and, to use the words of the informant, felt as if placed on trucks, and dragged rapidly over a pavement of loose stones. The water around hissed as if hot iron was immersed in it; immense quantity of air bubbles rose to the surface, the gas from which was offensive. Numbers of fish came up dead alongside. The sea, before calm and clear, was now strongly agitated and turbid; and the ship rolled about two streaks—say fourteen inches each way. A cry of 'There goes the town!' called the attention of the crew towards it. A cloud of dust, raised by the agitation of the earth and the fall of the houses, covered the town from view, whilst the tower of the garrison chapel, the only object visible above the dust, rocked for a few seconds, and then fell through the roof; and, from the high perpendicular rock at the north end of the island of St. Lorenzo, a slab, supposed 30 feet thick, separated from the top to the bottom of the cliff, and fell with a tremendous noise into the sea. The wharf, or pier,

was cracked three parts across, showing a chasm of eighteen inches wide; the chronometers on shore, except those in the pocket, and most of the clocks, stopped, whilst the rates of chronometers afloat were in many instances altered. A great number of lives were lost; amongst them were four priests killed in the churches, one of them by the falling of an image at whose base he was at prayer. The *Volage's* chain cables were lying on a soft muddy bottom in thirty-six feet water; and, on heaving up the bower anchor to examine it, the cable thereof was found to have been strongly acted on, at thirteen fathoms from the anchor and twenty-five from the ship. On washing the mud from it, the links, which are made of the best cylinder wrought iron, about two inches in diameter, appeared to have undergone partial fusion for a considerable extent. The metal seemed to run out in grooves of three or four inches long and three-eighths of an inch diameter, and had formed (in some cases at the ends of these grooves, and in others at the middle of them) small spherical lumps or nodules, which upon scrubbing the cable to cleanse it, fell upon the deck. The other cable was not injured, nor was any similar occurrence heard of amongst the numerous vessels then lying in the bay. The part of the chain so injured was condemned, on the vessel's being paid off at Portsmouth, and is now in the sail field of the dock yard.

### ENGLAND.

#### HENRY I.—From 1100 to 1135.

This prince, the youngest son of William the Conqueror, was, on account of his great learning surnamed *Beauclerc*. He was born at Selby, in Yorkshire, in 1070; and the English, looking upon him as their natural prince, raised him to the throne in 1100, though his eldest brother Robert was living, but he was engaged in the Holy Land. Henry had before shewn himself a politic and brave prince. He was no sooner seated on the throne, than he began to amend the laws, and to abolish some abuses in the church. About this time, Robert returning from Jerusalem, Henry endeavoured to secure himself on the throne by marrying the Princess Matilda, daughter to Malcolm, king of Scotland.

Duke Robert, however, being determined to revive his claim, landed at Portsmouth in 1102; but a treaty was proposed to save the effusion of blood; and it was agreed, that Henry should retain his kingdom, relinquish to Robert the possession of Normandy, and pay him 3000 marks a year. Robert afterwards, being disturbed by an insurrection, and having mortgaged all Normandy, except the city of Rouen, to pay his debts, applied to his brother for assistance; on which Henry levied an army, passed into Normandy, seized several cities, and, on his return to England, was followed by his brother as a suppliant to a conqueror for mercy, but, Henry was deaf to all his entreaties; on which Robert returned, and obtained the assistance of France, and some of the neighbouring princes; but Henry, going with an army to Normandy, totally defeated the allies, took the duke himself prisoner, seized upon his dominions, and confined him in Cardiff Castle, Wales. Some time after, Henry's only son, William, and the Countess of Perche, his natural daughter, in their passage by sea from Barfleur to England, were drowned; which gave Henry deep affliction. His brother Robert, after a confinement of 27 years, died in prison, and his death was soon followed by that of Henry. He died on the 1st day of December, 1135, in the 68th year of his age, and was buried at Reading. The Empress Maud was his only legitimate child then living, though he had twelve natural children.

Henry was very learned, and had so great a regard for the sciences, that he built a palace at Oxford, whither he often retired. In his reign, Winchester, Gloucester, and Worcester were burnt; the Thames, Medway, and Trent were almost dried up. In the 33d year of his reign, London was burnt from Westcheap to Aldgate.

### DOMESTIC.

#### KING'S COLLEGE, NEW-BRUNSWICK.

At a Meeting of the College Council, at Fredericton, held on the 19th day of November, 1829, the following regulations were adopted for the Govern-

ment of both Departments of the Collegiate Grammar School in Fredericton.

1st. That the Grammar and English Schools be henceforth considered as one Academy under the superintendance of the Principal Preceptor of the Grammar School.

2nd. That the Principal Preceptor do not hold any Church Preferment, nor engage in any Clerical Function, which may in the opinion of the Council interfere with his Scholastic duties.

3rd. That it be his office to instruct his Pupils with strict Grammatical precision in such branches of Classical learning as may be required of Candidates for Matriculation, and to avail himself of the assistance of the English Master in his department.

4th. That it be the duty of the English Master to teach the pupils under his charge Reading, Writing, the rudiments of English Grammar, Geography and History, together with Arithmetic, Practical Geometry and Book keeping; and also to instruct the Classical pupils in such of the foregoing branches and at such of the School hours as the Principal Preceptor shall consider necessary.

5th. That all the Classical Pupils shall attend the instruction of the English Master at such times and to such an extent as the Principal Preceptor shall direct; except in cases in which on the request of a Parent or Guardian the visiting Committee shall otherwise appoint.

6th. That the Tuition money of the Classical Pupils be £6 per Annum; £1 of which be paid over to the English Master for every Scholar, who from the higher department of the Seminary may attend his instructions; and that the rate of tuition for such Pupils as do not attend the Classical Master be £4 per Annum.

7th. That the Pupils in both departments be regularly divided into Classes according to their proficiency; and that these classes be all regularly seated at proper forms, there to pursue their studies and exercises till called on to attend the Preceptor for recitation or examination, and that proper books of exercises in the different branches be duly and regularly kept by all the Scholars of the different Classes.

8th. That there be two Public Examinations in each year of all the Pupils of the Academy held in the Library of King's College in the presence of the Council there to be assembled for that purpose; the first to be held in the last week in Trinity Term, and the second in the last week in Michaelmas Term; at which examinations the Council shall require an account of the work of the preceding half year to be submitted to them, and the books of exercises of all the pupils of the several classes to be exhibited for inspection.

9th. That there be two Vacations in the year to commence the day after the Semi-annual Examinations; the Summer vacation to be four weeks, and the Winter vacation so be a fortnight.

10th. That the School hours be from 8 to 12 in the forenoon and from 2 to 5 in the afternoon, from the 21st of March to the 23rd of September, and from 2 to 12 in the forenoon and from 1 to 4 in the afternoon throughout the rest of the year; Saturdays excepted, when there will be no afternoon School; and that the strictest punctuality of attendance be exemplified and enforced by the Preceptors.

11th. That the duties of every day be commenced and concluded with Prayers, to be used by the Principal Preceptor according to the form hitherto employed in the Seminary.

12th. That every Scholar appear in his class clean and properly clad.

13th. That no injury by cutting, staining, or otherwise be done to the tables, desks, forms or any part of the Building.

14th. That the Visiting Committee of the School for the time being shall have power to admit free Scholars, so that there shall not be more than six in the School at any one time.

15th. That no Scholar be hereafter admitted into the School (except the above mentioned free Scholars) who cannot pay the full amount of Tuition money; and that no other qualification be required for admittance than that the Candidate be prepared to read a chapter in the Bible.

At the same meeting of the Council, the Professors of the College were appointed the Visiting Committee of the School for the ensuing year.

Royal Gazette.



## POETRY.

For the Religious and Literary Journal.

EXTRACTED FROM AN UNPUBLISHED POEM.

What huge, amphibious creatures move along  
The shores or on the waters of the Nile,  
Or of the Mississippi and, compound,  
As their Creator made them, live and move  
Sometimes on land, sometimes in genial streams,  
As instinct gives direction and prescribes.  
The Hippopotamus and Crocodile,  
Are heirs and children of both sea and land.  
The land and water, that begat them both,  
Are wedded parents, who forever clasp  
And lovingly embrace each other with  
Enfolding arms.—Yes—see fond water throw  
Her streams around the waist of land—and see  
The land place his peninsular—finger'd hand  
Upon the bosom of the sea—and on  
His breast his consort water e'er reclines,  
And there imparts one long, unceasing kiss.—  
Their nuptial ceremonies were perform'd  
By Heav'n's decree, no more to be disjoin'd,  
'Till nature and its ties are all dissolv'd.

Bridgetown, N. S. Nov. 1829.

G.

## THE JOURNAL.

REVIVAL OF RELIGION IN SHEFFIELD.—Some time since, we received a communication which stated, that immediately after the lamented death of Mr. Thomas Coburn, the young man who was killed by lightning in July last, a gracious revival of religion took place in Sheffield. That painful dispensation of Providence, appeared to be the means of bringing two other young men to serious reflection, and eventually to a deep concern for the salvation of their souls. Our correspondent says, that in a few days after, one young woman was also awakened to a proper sense of her sinful state in the sight of God; that the good work then began to spread among others, and in about two weeks twelve persons had found peace. The report of these conversions, excited the attention and concern of the people generally, Meetings for prayer were held every evening, and were frequently continued to a late hour; crowded congregations assembled on Sundays and also on the week days;—deep seriousness was apparent in the countenances and in the behaviour of the people, and at the date of our information, which was about six weeks after the work had commenced, upwards of thirty persons, had obtained a clear evidence of their acceptance with God. On one occasion, the evening of the 27th August, about three hundred persons were assembled together, when a solemn sense of the Divine presence, and of the paramount importance, of immediate attention to the concerns of the soul, seemed to pervade the whole assembly. Our correspondent adds, that notwithstanding the deep concern and earnestness, which were visible upon so many persons at one and the same time, this revival has been characterised by an entire absence of all noise, extravagance, or disorder, and that it has produced the genuine fruits of piety,—humility, meekness, and love, in those who are the subjects of it.

He describes it also as a peculiarly pleasing feature of this work,—that as there are in the immediate neighbourhood, two congregations, one of which is of the Congregational order, and the other of the Wesleyan Methodists, so—the utmost harmony prevailed among them:—the Ministers and the People of each congregation attended all the meetings, and they mutually enjoyed the benefits and blessings, which the God of all grace richly bestowed upon them. The work extended to French and Quaco Lakes, and at the time mentioned, there was every appearance of its continuance and extension.

As there is joy in Heaven in the presence of the Angels of God, over one sinner that repenteth, so it will be matter of abundant joy and gratitude, to Ministers and to pious persons of every denomination, when many sinners turn from the error of their ways, to the service of the living and true God. We, also, shall be happy to give publicity to such intelligence, when conveyed to us in an authentic shape, from any quarter.

WESLEYAN CHAPEL OPENED.—On Sunday, the 15th inst. a new, and commodious Wesleyan Chapel, was opened at Sheffield, in the County of Surrey: and three appropriate Sermons were delivered on the occasion, to large and attentive congregations.

In the morning the Rev. W. SMITHSON, addressed the audience from Haggai, 2. c. 9 v. "The glory of this latter House, shall be greater than the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts."

In the afternoon the Rev. M. PICKLES, preached from Psalm 5—7, "But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple."

And in the evening, from Psalm 81—4, "Blessed are they that dwell in thy house, they will be still praising thee." After which, and by way of summing up the services of the day, Mr. Smithson said, "In the morning we made some encouraging remarks upon the glory of the latter House:—In the afternoon we endeavoured to shew the disposition of mind, and the purpose of heart, with which we should enter the House of the Lord:—and on this present occasion, we have attempted to describe the blessedness of that man, who dwells in, or is a constant and devout worshipper in the House of the Lord:—it now remains for me, briefly to advert to the doctrines which from time to time will be advanced in this House, now solemnly set apart for Divine Worship."

The Rev. Gentleman then proceeded, briefly to state, the essential truths of Christianity taught by the Wesleyans as a body, as contained in the Holy Scriptures.

A collection was made, amounting to nearly £11; to aid in defraying the expense incurred in the erection of the Building.

THE SEASON.—On Saturday the 14th, in the City, we had some faint indications of snow, but on the same day, at Fredericton and downwards along the River, snow fell to the depth of several inches. On the Sunday night following, ice was formed completely across the river at Fredericton, and for a number of miles below it; but the rain and heavy wind which succeeded broke it up. On Friday afternoon the Steam Boat St. John started for Fredericton, and in the midst of a very dense fog, returned on Monday evening; and at our latest accounts the navigation was still open to Fredericton. On Saturday night last a snow fell which completely covered our streets, and remained till Monday morning when it began to dissolve, and was succeeded by heavy rain and wind, in the afternoon and evening.—By Tuesday morning the weather had cleared up with some frost, but mildly for the season, and this day is remarkably pleasant for the 25th November.—City Gazette.

Last Evening, Mr. E. STEPHEN, who was employed by the Commissioners of Patridge Island Light House to construct a Lamp and Reflectors, for Bacon Light, in this Harbour, put it in its place.

The light was beautifully brilliant, and quite eclipsed that of Patridge Island. The quantity of oil consumed in six hours, was only one quart. The superior workmanship and ingenious manner in which the Lamp and Reflectors have been finished, does much credit to Mr. S.

It affords us much pleasure to know, that we have among us a tradesman so well qualified.—Courier.

TREATY OF PEACE.—A Liverpool paper of 15th Oct. brought by the brig Hannah, to Halifax, has furnished an official copy of the Treaty of Peace, entered into between the Russian and Turkish Plenipotentiaries at Adrianople, which we have copied for the information of our readers. The conditions of the treaty, are perhaps as favourable as under his then circumstances, the Porte could reasonably have expected; but we confess, we are unable to see in those conditions any proper grounds for eulogizing the Emperor, for the exercise of any extraordinary degree of moderation. That the English and French Ambassadors, were anxious to prevent the extreme case of the Russian armies attempting to enter Constantinople, is to us, a sufficient reason why they did not attempt it; and their refraining

from the attempt, may, as fairly, be ascribed to motives of policy and prudence, as to the exercise of generosity or magnanimity, towards a fallen foe.

When Nicholas entered into the War, he disclaimed all intention of acquiring territory; nevertheless, he has not omitted to avail himself of the favorable opportunity which offered to strengthen his possessions in Asia, by annexing several important stations, to his former conquests from Persia. These accessions are said to place him in an advantageous position, in case of any future rupture with either Persia or the Porte. The occupation of the Turkish fortresses until the indemnity for the merchants is paid, has much of the appearance of taking a bond in judgment, which in case of a failure in payment, can be rigorously executed. We are however pleased to find that there is peace upon some terms; and we shall be happy if this be the end of the contest.

A Society for the education of Blacks, has been established in Bermuda.

TO SUBSCRIBERS.—Those of our distant Subscribers, who wish to preserve regular files of this paper, but who in consequence of accidents or miscarriages upon the road, have failed to receive some numbers, and have unavoidably had their files broken, are requested to send through the hands of their respective Agents, at any time previous to the completion of the first Volume, a list of the missing numbers; at which time, if possible their deficiency will be supplied.

Other Subscribers, who after having received their papers, have accidentally mislaid or defaced any number, can also send a note of their deficiency, and after having completed the files of the former, the deficiency of the latter will also be supplied, as far as our means of doing so will extend.

Agents are informed, that a few Sets of the Journal, entire from the beginning, are still on hand; and we shall be happy to supply them to New Subscribers.

## MARRIED.

At St. John's Church, on Saturday last, by the Rev. B. G. Gray, Rector, Mr. DAVID COLLINS, to MARY, fourth daughter of the late Mr. Joseph Nutting, of this city. On Tuesday evening, by the Rev. Dr. Burns, Mr. JOHN GRAY, to Miss MARGARET PURVIS, both natives of Scotland, and residents in this city.

## DIED.

On Saturday afternoon, Mrs. LYDIA M'CALL, relict of the late GEORGE M'CALL Esq. aged 90 years.

Suddenly, at Newport, (N. S.) on the 25th ultimo, in the 90th year of his age, Mr. JOHN SMITH, Sen. leaving a family of 10 children, 73 grand children, and 33 great grand children, to lament their loss: in him the Church of God has lost one of its brightest ornaments, and society a most valuable member. Mr. S. was a native of Yorkshire, and came to this country about 56 years ago, and settled in Newport, where he resided till the time of his death: he united himself early in life with one of Mr. Wesley's societies in the north of England, and during a period of 70 years, it might with propriety be said, that he adorned the Gospel of God his Saviour in all things, and as he lived a life of faith, so he died in its full triumph. "An honest man is the noblest work of God."

## AGENTS FOR THIS PAPER.

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

## NOVA-SCOTIA.

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

## PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes. CANADA. Quebec, John Bignall, Esq. P. M.