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NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, OCTOBER 17, 1829.

NO. 39.

ANNIVERSARY.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. Mr. JOWETT, (late a Missionary to the Mediterranean), next addressed the meeting. In Malta he was placed with Popery on one side, Mahometanism on the other, and barbarism on a third, yet, in a short space, he had been able to convey into Italy eighty Italian Bibles. Many Italian vessels visited the port in which he was resident; the moment a ship arrived in sight, the agent of the society visited it, for the purpose of conveying on board copies of the Bible in the Italian language, and generally succeeded in making some sales. There was one other circumstance to which he should briefly advert. It happened that an American missionary arrived at the foot of Mount Lebanon, and was immediately attacked on all sides, but he succeeded in establishing nine schools, two of which were for females, a proceeding heretofore unheard of in that part of the world. The secretary to the Patriarch of Mount Lebanon was called on to prepare some arguments for the purpose of refuting the principles of the American missionary. In order to this, he searched the Sacred Volume. How ill that search ended for the purposes of the Patriarch, and how well for the purposes of this society, he need scarcely tell them; but he might tell them of the first text upon which the secretary laid his hand while in pursuit of the objects, the performance of which had been set him as a task. The text was the following, from the twenty-ninth chapter of Isaiah:—"Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" (*Tremendous Applause*). He was touched by the truths of the Bible, and enlisted on the side of the American missionaries, by which he exposed himself to the utmost extremity of persecution. There was only one topic more to which he should allude, and this he could not avoid as he was so near, as it were, the Temple of Jerusalem. What he alluded to was, the translation of the new Testament into the Syriac language, and the intention which was expressed of presenting the Bible in the same tongue. This was a most important undertaking. In point of fact, the Hebrew of the Old Testament was a dead letter, for the Syriac was the living language of the modern Jews, and had been so from the time of Zerubbabel. When this work was completed, they would have, not the people of England illuminating the Irish, but the Gentile the Jew, and the Jew the Gentile, and the aspect of the Jews would be "like life from the dead." The Rev. Gent. concluded by moving the thanks of the meeting to the Dukes of Clarence and Sussex, which resolution was unanimously adopted.

The Rev. Mr. REICHAUT, (missionary to the Jews) on proposing the next resolution, gave a brief but interesting history of his labors on the northern parts of the continent of Europe; and remarked, that much as had been done by the translation of the Scripture, much still remained to be done, as in European Turkey there were hundred of thousands of Christians without the means of access to the Scriptures. The Bulgarians had had a Bible in the Slavonic dialect, but the Illyrians, Wallachians, and other nations, were wholly without it. The resolution was agreed to.

The Rev. Dr. TOWNLEY proposed the next resolution, which was seconded by Mr. F. BUXTON, M. P. who humorously remarked, that he had been allowed to second it on condition of saying nothing, but it was by no means inconsistent to make a

speech and say—nothing. (*Laughter*.) This resolution was also carried.

The Rev. J. BURNET, (of Cork).—"I have been instructed to move 'That this meeting contemplates with much satisfaction the exertions of the Auxiliary and other societies in behalf of our common object, that we feel the necessity of further exertion, as there are still many parts in this country where our exertions are greatly required. I am delighted to see a meeting such as this, and assembled for such a purpose. I am delighted to see mitre after mitre rising like Alps upon Alps, to bear this institution nearer heaven, and coronet upon coronet in their train, casting the lustre of British nobility upon an institution worthy of the brightest glory of royalty. (*Cheers*.) I like to see that animated pavement, not mosaic, but with the human face divine, every face showing the feelings of all, and rivalling even the splendid architecture of the noble building which we fill. (*Applause*.) But this meeting, great as it is, without the Bible Society to consecrate it, would be but a mob, a disorderly convocation, a being without immortality, a mind without intelligence, meagre and uninteresting, if its object was not to give a boon to nations, which will not be forgotten, while Christianity endures. Why is it that Britain has been raised to her present eminence? Is it that she is set upon the rock where she is placed, to see the fragments of nations strewed at its base? or is it not rather, from this eminence to command the ocean of which she is mistress, and enlighten those kingdoms, round whose shore her triumphant flag floats, propagating the Word of the living God, and giving that as a boon to the nations over whose destiny she prevails? (*Cheers*.) Let her not exchange for an iron despotism her glorious talent, but promote a society of good fellowship amongst nations, of which the King of Kings is to be the head. (*Applause*.) Britain is doing that which I have described. Her light is going out to the east, it is a lamp hung up in the west, this light went forth upon the waves which rebounded from her shores—a ray of truth and knowledge to the most distant regions. Storms may assail, and winds disturb it, but unimpeded in its course, unobstructed in its progress, the wave of light will beat the shore of the Infidel—will receive his shout of joy, and wind its way back to this distant shore, charged with the cries of his gratitude, and the shout of his exultation for the boon—the book of knowledge, which he had bestowed upon him. (*Cheers*.) The British and Foreign Bible Society has been opposed, but its enemies will do well if they succeed in their opposition. Let them first ask for some lover to move the world; & if they meet with such an instrument let them proceed & complete their final triumph. But this abstract mode, this mathematical calculation, they cannot adopt to oppose the course of things which God proposed to establish. The resolution refers to England; but as I am connected in some degree with the circulation of Bibles in Ireland, I would be glad to give you some account of the effects of those proceedings. It was my lot to accompany a deputation through that part of that country to which I belong. The deputation consisted of myself and a clergyman of the Church of England, for I am one of those things called Dissenters. (*A laugh*.) We had a car of our own. We came to a part of the road which had been recently visited with a deluge of rain, or rather, instead of a road, we found a bog. There, the Bible Society stuck fast. (*Laughter*.) The only persons near were a few men at work in a neighbouring field, but they were—Roman Catholics. However, the Church of Rome, as represented by these her children, left her employment, drew our horses out of the mud, and dragged ourselves over the ditches, till we got over the bog, and thus was the Bible Society, as it had often been before, set upon its feet again by the Church of Rome. (*Continued laughter*.) Our deputation attended no fewer than seven public meetings in one week in the county

of Cork. So fearless did the Church of England feel itself by the alliance of our motley group, Dissenters, Church of England men, assisted by the suspicious accession of the sons of the Church of Rome—so fearless did she become, that she actually opened her churches to us. (*Cheers*.) There we held most of our meetings; and while I am upon this subject, I am bound to say, that I never witnessed any irritation of feeling amongst the people, any clashing of interests, any lack of interest, respect, or affection for our proceedings, or our doctrine. (*Cheers*.) If Ireland is thus proceeding, is there any thing which we could connect with the circumstances of the country, to hope there? In those provinces of Ireland where the Bible is most read, the people are most comfortable and quiet, those provinces where it is least read, are the most disturbed. I say to your Lordship and to this meeting, that if any country like Ireland calls for help, let it be freely and liberally given, but if a bright and highly favoured country like this have any dark spots upon its own disc, while you regard your neighbour's vineyard, neglect not your own; give not all your care to the cultivation of your neighbour's land, but yielding to that honest patriotism which is consistent with the Gospel of Christ, first clear your own disc of all spots, place your country on a Christian eminence, and when all which ought to be exalted for the sake of God, is pure around, then, and not till then, may you give that extension of this boon, which like the circles of the water, will go on enlarging till they embrace the whole globe. (*Loud applause*.)

The Rev. T. GRIMSHAW rose to propose a vote of thanks to the chairman, and detailed some gratifying facts respecting the progress of Bible Societies in France, Germany, and Switzerland. Leander Van Ess, whose activity and zeal in the great cause entitled him to the thanks and admiration of the society, had informed him, that there were now upwards of 200 Catholic priests in Germany and Switzerland, engaged in the study of their Bibles.

The Bishop of WINCHESTER, on seconding the resolution, begged to mention one fact to the meeting, that of the twenty-five anniversaries celebrated by the society, their noble president had been absent only once, and that was owing to indisposition.

The motion was put by the Right Reverend prelate, and carried amidst the most enthusiastic cheers, the meeting standing.

Lord TEMERONIN shortly returned thanks, and concluded by saying, he should retire from the room filled with love and gratitude for the great enjoyment he had received in that most interesting meeting. The assembly then broke up.

TEMPERANCE.

Extract from a Charge delivered to the Grand Jury of the Mayor's Court of Philadelphia. September 7th, 1829, by JOSEPH M'ILVAINE, Esq. Recorder of the City.

The act of January 1819, imposing a penalty of fifty dollars upon the retailers of vinous or spirituous liquors, without a license, and several acts of assembly which invest this Court with the control over Tavern Licenses, and which prescribe certain regulations for the Government of Innkeepers—constitute the whole armour offensive and defensive with which Courts and Juries are sent forth to arrest the march of Intemperance. In the use of these means, they are bound by every consideration of duty and of interest to be vigilant and active. It is especially the duty of the Court, to exercise great caution in the granting of Licenses, to check their increase, and as far as is consistent with justice to individuals, to diminish their number—to listen with attention to every complaint of irregular conduct, and promptly to visit each instance of irregularity with its appropriate discipline.—From this vigorous co-operation of Courts and Juries considerable benefit to the public

may reasonably be expected—certainly enough to kindle the ardour of all concerned in the administration of justice. But still the benefit like the means must of necessity be partial—it must be confined to the vindication of external decency—it cannot reach that radical disease in the moral constitution of the community, which has been so properly styled the parent of all crimes. The unassisted arm of law—the mere force of punishment have utterly failed—they must ever fail to check the evil. In defiance of these, it has continued to extend with portentous rapidity—multiplying its victims in a ratio far exceeding the increase of our population—until a question has arisen of serious urgency—whether our country henceforth shall be really free—or shall yield to a despotism, which, while it subdues her energies and exacts an enormous tribute of her wealth, is annually conducting thousands of her citizens to an ignominious grave.

Reflecting men are, not without reason, alarmed at the prospect before us. The morals of the nation—the stability of our institutions—the character of the republic—are all in jeopardy. Were we told that an invader had landed on our coast, or that a malignant pestilence was “walking in darkness,” through the streets of our city—we should have no stronger reasons for serious apprehension. Search for a moment the statistics of Intemperance—take the census of its acknowledged bondsmen—make out the yearly bill of its mortality—bid your poor rates and madhouses and Penitentiaries deliver their testimony—call over the court roll—and inspect the Tenantry of the Grave—gather from these sources—materials for a history of all the desolation it has carried into families—of all the corruption it has spread through society—and answer then, whether sword and pestilence, do not dwindle by comparison into visitations of mercy—whether the cry of humanity—and the demand of patriotism be not unanimous for a remedy—instant and radical. For such a remedy you will search our statute books in vain. But in the same books you will find it recorded—that this poison tree intemperance—this mortal upas—which corrupts the atmosphere, was planted by the permission at least, if not under the sanction and protection of law, and that only for the removal of some truant branch which may shoot too wildly from the parent trunk, are Courts and Juries permitted to interfere. If you would lay the axe to the root of the tree, you must ascend beyond the source whence Courts and Juries derive their power—and invoke that highest and only absolute of all earthly tribunals, public opinion. You must enlist the whole thought and feeling and influence of the temperate in the cause—you must frown upon intemperance in all its approaches—you must make it disgraceful in all its degrees—you must restrain what is miscalled the temperate use of ardent spirit—and then though there be little hope that the drunkard from habit will turn from his wickedness and live—it will be almost certain that no temperate man will turn from soberness and die.

But we are asked, is not public opinion already arrayed against the sin of Intemperance? No: absolute drunkenness—beastly intoxication is indeed universally reprobated. But is there no intemperance without intoxication? Is there no deadly fever without delirium? The intemperance of this nation has arisen and grown under the express license of that public opinion—which meddles not with the victim till he is hopelessly lost—and then cries out at the horror of his end—which sees with indifference the temperate man enter the atmosphere of contagion—which sees him receive the poison into his blood—and countenances the deed—nay, which smiles upon the social spirit and manly freedom—from which it is supposed to originate. In other words, to take the first steps in the way of intemperance—to advance farther towards its end—to be in the habitual use of the very means—and to throw open the door to the very temptation by which every wretch that has filled a drunkard's grave was originally ruined—is sanctioned by the current thought and feeling of the community. It is not until habitual indulgence has preceded to intemperance and intemperance to drunkenness—it is not until the infection long burning in the veins,—has burst forth upon the surface—till the body bleats, the speech falters, and the brain raves—it is not until every faculty of reason—every trace of the Creator's image has been obliterated—and a brutal and degraded instinct which craves for drink, has become the only rule for conduct, the only motive to action—that public opinion expresses its disgust. If it would operate with advantage it must

take its stand where intemperance begins—if it would speak with effect—it must address its denunciations to those—who have yet ears to hear, hearts to feel—minds to comprehend, and freedom to obey. It must erect its barriers in front of the pathway that leads to ruin—it must cry aloud at the entering of the gate, and warn the passenger to beware of the danger.

In this view of the subject, certain recent associations for the promotion of temperance, which are rapidly extending, and will probably soon be established in every section of the country—are observed with great interest, by statesmen, philanthropists and judges. By no other agency can public opinion be properly arrayed, or its force brought successfully into action—because none other is proportioned to the object desired. The power of truth, persuasion, example and reproof, which these Societies wield, is the only one suited to the nature of our institutions, or which a free people can be expected to tolerate. Experience thus far speaks much for their efficacy—so much that when we look at the vast magnitude of the undertaking, and the comparatively small means with which it was begun—when we examine the testimonies which the wise and the eminent are every day bearing as well to the success as to the benevolence of the cause—when we estimate the interest already kindled—and the acknowledged results already attained—we are justified in recommending these institutions—as the most potent of all antidotes for the prevention of crime, and therefore as the most valuable of all auxiliaries to the power of law—we are authorized to hope—that their influence in the order of providence may become so universal as to relieve this nation from its peculiar curse—that their principles and their practice may be visibly interposed, like the high priest with his censor, “between the living and the dead,” and that the “plague will be stayed.”—*Phil. Dem. Press.*

RELIGIOUS INTELLIGENCE.

From the New-York Observer.

Letter of the Congregational Board, to the Moderator and Members of the General Assembly of the Presbyterian Church in the United States.

Reverend and Christian Brethren—From the 1st of our fathers, influenced by the principles of our common faith, the ministers of the Congregational Board of London and its vicinity now address you. Though separated by the ocean, and holding different views respecting the order and government of the Church of Christ, we trust you and we are united in heart, and holding in common the one faith and hope of our Lord Jesus Christ, must feel a deep and sacred interest in each other, and in the state of religion in those countries to which we respectively belong. We doubt not but you are prepared to adopt with us the beautiful language of the apostle, “as the body is one and hath many members, and all the members of that one body, though many, are one body, so also is Christ; and therefore, whether one member suffer, all the members should suffer with it; or one member be honored all the members should rejoice with it.”

It is our privilege, beloved brethren, on the present occasion to rejoice with you. The report, that God has visited and blessed you in a peculiar manner, has reached us through various channels, though we have not had the pleasure to enjoy any direct communication from you. The periodical publications, in which well authenticated statements have appeared of the revival of religion in many of the Presbyteries and churches under your inspection, have been extensively circulated in this country, and have awakened very powerful feelings both on your and our own behalf. We trust we can say that many thanksgivings have been presented to God on your account, and many fervent prayers offered that he would still continue to bless and prosper you.

In these revivals, we have been called to mark and adore the sovereign arrangements of our divine Lord, who now, as at the beginning, distributes the influences of his Spirit according to his own will, and teaches his people, that while even Paul may plant, and Apollus water, it is God alone who giveth the increase. At the same time, we think we have reason to mark the regard which God over shows to a conscientious and diligent administration of his own ordinances, and his faithfulness in answering believing, importunate and persevering prayer. It is thus he encourages us to labour and

not to faint; and when he sends success, to ascribe to him all the glory.

In regard to the state of religion in our own country, we have much to be thankful for, and much to humble us in the sight of God. Our civil and religious privileges, as dissenters from the national establishment, are not only continued, but have lately been increased. Our opportunities of spiritual improvement and usefulness, are many and encouraging. Our congregations in general enjoy peace, and our ministers occupy important fields of usefulness, and we trust, are generally disposed to cultivate them with diligence. Our Bible, Missionary, Tract, and Sunday School Societies, continue to be supported with liberality, and conducted with zeal. Compared with former years, we trust we may say, and we say it with thankfulness, that the cause of Christ, and the number of his faithful disciples, are on the increase.

While we desire to bear this testimony to the honour of God, we feel deeply conscious that there is great short-coming, and much cause for shame and humiliation. Our progress in self-denial, liberality and holiness, are far from corresponding with our many and long enjoyed advantages. God has exalted us to heaven, in point of privilege, which we have been in danger of forgetting, or of becoming proud of our elevation. We want a larger portion of that devotedness and spirituality which many of your and our forefathers enjoyed. We have to complain of the extent to which a cold and insipid profession prevails, of the luke-warmness, worldly-mindedness, and carnality which belong to multitudes among us, who bear the Christian name.—The love of ease, conformity to the world, unwillingness to suffer, or to make the sacrifices which the cause of Christ may require, characterize many, of whom better things might be expected. We want more of that high-toned experience of the power of religion, and the manifestations of its influence, without which no outward profession will be productive of extensive or lasting benefit to the world, or of much profit to those who make it. We feel that we need, both as ministers and people, a larger portion of that union from the Holy one, by which alone our persons and services can be hallowed and accepted. We feel that it becomes us to pray, “revive thy work, O Lord, in the midst of the years, in the midst of the years make known, in wrath remember mercy.”

Christian brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. We beseech you to implore on our behalf, that some drops of those showers of blessings by which you have been refreshed and watered, may descend on our hills of Zion; that the soil from which you spring may not be visited with the curse of barrenness; but that it may be in a still greater degree than ever, a garden of the Lord—a vineyard of his own right hand's planting.

Our object in thus addressing you, is to convey the most cordial expressions of our Christian and fraternal affection; to inform you of the interest we feel in your joy and prosperity; to strengthen the bonds by which America and England are united together, for the purposes of high, moral and spiritual importance, and which, we trust, will be as lasting as they are strong and delightful; to invite the interchange of Christian sentiments and feelings, and the reciprocity of prayer and thanksgivings on each other's behalf.

It will therefore afford us the sincerest gratification to hear from you, should our correspondence be acceptable, or deemed consistent with the forms of your ecclesiastical polity. Commending you in the meanwhile to the care and blessing of the Great Shepherd and Bishop of Souls, and imploring on our behalf an interest in your prayers.

We are, reverend and dear brethren, your affectionate and faithful fellow servants,

J. HUMPHRYS, L. L. D. *Chairman.*
T. HARPER, *Secretary.*

LONDON, March 10, 1829.

TREATY OF THE HOLY ALLIANCE & ITS ORIGIN.

The Emperor Alexander and Madame de Krudener.
Notice Sur Alexandre, Empereur de Russie, par H. L. E. Ministre du Saint-Evangile. Geneve.

We present our readers with the substance of an extremely interesting document on the late Emperor of Russia's religious impressions. The work is

from the pen of an eye witness, the Rev. H. L. Empoytaz, a well known ecclesiastic of Geneva, who passed many years in the household of Madame de Krudener, attended her on her journeys, and was present at her interviews with the Emperor. M. Empoytaz subsequently returned to Geneva, where he established a religious society at the Bourg de Four. The details are, we understand, unquestionable, and they coincide at once with, and clear up the Emperor's conduct during the momentous times in which so large a portion of the fates of Europe depended on the perseverance, the religious courage, and the religious clemency of Alexander. It also gives a curious, and, we are satisfied, a perfectly true, account of the origin and objects of the famous Holy Alliance—a treaty, which, after undergoing the cavils of political writers innumerable, and being held up as a conspiracy against mankind, has certainly not yet been convicted of any actual evil.

We now give the narrative of M. Empoytaz:—In the earlier portion of his life, Alexander was a man of the world. According to his own confession, however, he found no real satisfaction in all the luxuries which it was so easy for him to procure; conscience spoke more loudly than the world. He was convinced that an hour would arrive when he should have to render an account of his life and actions; he trembled at the thought of appearing before his Judge. He resolved, therefore to alter his life; but these resolutions usually subsided as quickly as they were formed.

Alexander had heard of the piety of Jung-Stilling, Aulic-Councillor to the Grand Duke of Baden; he hoped that this venerable man would be able to put him in the right way to tranquillize his conscience, and saw him for this purpose in 1812. Stilling, however, who was somewhat of a visionary, and had himself no clear views of the Gospel, spoke to the Emperor solely of the omnipotence of God; of his prerogatives over all men; of their duty to obey the divine commands, and, consequently, to labour with all their might for the destruction of evil, and the promotion of good; but he said not a word to Alexander concerning the great principles of Christianity.

In 1813 he left St. Petersburg to join the army. A lady of the court, to whom his opinions were known, gave him, at his departure from Riga, a copy of the 91st Psalm, and begged of him to read it often. The Emperor hastily took the paper, put it in his pocket, and pursued his journey. As he travelled three successive days without undressing he quite forgot what the lady had given to him.—On the frontiers of his dominions, he attended a sermon preached on the text of the 18th verse of the 91st Psalm; "Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet." This sermon which seemed to have in it something prophetic, excited his attention: looking over his papers in the evening, he found the copy of the same Psalm! He read it with emotion, and considered this circumstance as urging him to aspire more zealously after religion.

Sometime afterwards, he read a letter which the Baroness Krudener had written to Mademoiselle Sturdza, and was deeply affected by it. It treated of the mercy which has been revealed throughout the Gospel.

The campaign of 1815 commenced. On Sunday, the 4th of June, Alexander arrived at Heilbronn, on his way to the head-quarters at Heidelberg. As he approached the former place, the truths contained in the letter, recurred to his mind, and he conceived a strong desire to see the celebrated writer. He knew not that she had been living for the last three months close to the town. Madame de Krudener, on her part, was exceedingly desirous of an interview and had gone for this purpose to Heilbronn.—The moment the Emperor arrived, she entered the ante-chamber, and delivered to Prince Wolkonski a letter in which she solicited an audience. The Emperor asked, from whence it came? "From Madame de Krudener," was the answer. "From Madame de Krudener!" he exclaimed, "Where is she? Let her come in immediately."

At this first interview, Madame de Krudener strove to awaken in the Emperor's mind a sense of his state, pointing out the pride upon which his plans for the regeneration of his empire were founded. "No, Sir," said she, with emphasis, "you have not yet approached God as a criminal implor-

ing mercy. You are still involved in sin; for you have not yet humbled yourself. You have not yet cried from the bottom of your heart with the publican—God be merciful to me, a sinner!" In this strain Madame de Krudener spoke to the Emperor for nearly three hours.

Alexander was thrown by this address into a state of great agitation. His visitor, therefore, apologized for the tone in which she had spoken to him—"Pardon me, Sir," said she, "and believe that I have thus spoken to you in perfect sincerity of heart; that I have told you such truths as no one ever ventured to tell you; and that, in doing so, I have but performed a sacred duty." "Be under no fear on that subject," replied Alexander; "all that you have said is justified by my own feelings."

On the following morning, the Emperor proceeded to the head-quarters. No sooner had he arrived there than he invited Madame de Krudener to come to him, as he felt an urgent necessity to converse with her on details which had so long occupied his thoughts. He wrote, "I live in a small house outside the town. I have preferred it to any other, because I there found my banner, a cross, in the garden."

Madame de Krudener complied with this invitation. She set out on the 8th of June with her household from Heilbronn, arrived at Heidelberg; and took up her abode in a cottage at the foot of an eminence, on the left bank of the Neckar, about half a mile from Alexander's residence. To this humble dwelling the Emperor repaired when he could withdraw from his multifarious occupations, almost every day, staying with us from ten in the evening till two in the morning, reading the Scriptures, and conversing on the truths of salvation.

These meetings continued during the whole time that Alexander remained at Heidelberg. Several of the newspapers asserted that they had a political object: this was not the fact. A wonderful dispensation brought us to the great Prince, who, to tranquillize his conscience, desired the co-operation of our prayers. We should have thought that we were sinning grievously, and violating the sacred rights of the confidence which the Emperor reposed in us, if we had spoken to him but for a moment concerning the perishable things of this world. Persons of all parties, indeed, importuned us to influence the Emperor in behalf of their views; but thus we never did. No, when a person is thoroughly penetrated with the conviction, that, after death, comes the judgment, he cares for nothing but the unchangeable truths of the Gospel.

Alexander was so desirous of making a rapid advance in these truths, that he always proposed certain passages of Scripture for the subject of our conversations; and what he said at such times proved that he was illuminated by the spirit of sincerity and knowledge.

When I was first introduced to him, he spoke with the expression of profound sorrow concerning his early life. Thereupon I took the liberty to ask, "Sir, have you now the peace of God? He paused for a moment. It seemed as if he were putting the question to himself. All at once, he raised a cheerful and serene look towards heaven, and, in a firm tone, replied, "I am happy—I know that the word of God says, Whoever believes in the Son of God, the Saviour, passes from death unto life, without judgment. I believe—yes, I firmly believe;—John the Baptist says, He who believes in the Son has eternal life. But I need religious converse; I must have opportunities of expressing and communicating what is passing within me; I must listen to good advice; I must have intercourse with persons who can assist me to walk in the path of the Christian, and help to raise me above what is earthly, and to fill my heart with the thoughts of heaven."

He frequently recurred in conversation to the benefit resulting from the Scriptures, when read with humility.

Three days afterwards news arrived of the advantage gained by the French over the allied armies. All those about Alexander were filled with alarm and almost with despondency; but he himself relied with unshaken confidence on the divine protection, and prayed for strength and counsel. After a fervent prayer, he took up the Bible to read in it according to custom. He opened it at the 37th Psalm. Then hastening to his allies, he exhorted them to be of good cheer, and march against the enemy.

When I entered the room, on the day that intelligence of the victory of the allied armies was received, he came to meet me, took me by the hand, and said, "My good friend, to-day we must thank God for his mercies and his protection!" He fell first upon his knees and shed tears of gratitude to his protector and deliverer. Strengthened by prayer, he rose and said: "If all nations were but disposed to comprehend the ways of Providence and to obey the Gospel, how happy might they be!" Soou afterwards he said, "How happy it would make me, if my brother Constantine would be converted: I bear him in my heart, and shall never cease praying that he may open his eyes."

When Alexander departed for France, he requested us to follow him, and gave us passports for the purpose. He left Heidelberg on the 25th of June, having taken leave of us on the preceding day.—We remained some time longer in the grand-duchy of Baden, waiting till the roads should be clear, and could not set out before the 8th of July. We pursued an opposite direction to the road travelled by the couriers, in order to avoid the places which were still occupied by Napoleon. Our journey was a fatiguing and painful one, through desolated provinces and burnt and reeking villages. At length on the 14th of July we arrived in Paris.

Next morning Madame de Krudener hastened to pay her respects to the Emperor. He begged her to take lodgings near him, "because," said he, "I wish to continue here, in the midst of the world, the meetings and conversations which we held at Heidelberg."

Alexander occupied a house in the Elysee Bourboa, the gardens of which adjoin the Champs Elysees. Agreeably to the Emperor's desire, Madame de Krudener took lodgings at the Hotel Montcheune the gardens of which are also contiguous to that promenade. While Alexander was in Paris, he went every day through the Champs Elysees to visit Madame de Krudener.

At his second entry into Paris he was more particularly sensible of this protection, because little blood was shed on that occasion. He declined the guard which other monarchs had at their residences.—"Humanly speaking," said he to Madame de Krudener, "I might have hoped for victory at the end of six months; but, on the eighteenth day after my departure from Heidelberg, I entered Paris, and lost but forty men. That is to be sure, a great deal, when one considers the value of a human being; but without the divine protection, I might have lost a great number and sunk under the skill of the enemy. He who places his confidence in God shall not be put to shame."

Thus was it easy also to perceive in Alexander the powerful influence, which penetrates the believer with sincere forgiveness of injuries and offences.—This was manifested in every moment of his residence in Paris. On one occasion, being informed that several Prussian officers intended to take revenge on the French, the Emperor sent for them, addressed them cordially as his companions in arms, and strove to inspire them with kindly sentiments. Seeing that he had made some impression upon them, he proceeded: "You bear the name of Christians, and yet purpose to revenge yourselves!—Is that acting like Christians? Take not a pattern, I beseech you, from those who have behaved so ill in your country. Set them an example of forgiveness that is the way in which Christians revenge themselves."

On the 10th of September, Alexander reviewed his army at Vertus, in Champagne, and on the following day, there was a religious festival, which was attended by his invitation. Seven chapels were erected for the Greek service. One hundred and fifty thousand men, without arms, stood round these chapels, and sent up their prayers to the God of Christians. When Alexander returned from this solemnity, he came straight to Madame de Krudener. He could scarcely moderate his joy: "This day," said he, "was the most delightful of my life; I shall never forget it. I was enabled to pray with fervour for all my enemies, and at the foot of the cross, I besought God for the salvation of France."

Some days before his departure, he said to us, "I am on the point of quitting France; but I intend, first, by a public act to pay to God the Father, God the Son, and God the Holy Ghost, that homage and gratitude which we owe him. I shall, therefore, invite the nations to follow the precepts

of the Cæsar. Here is a draft of the act; I beg you to go through it attentively, and to tell me if it contain any expression of which you do not approve. I wish much that the Emperor of Austria, and the King of Prussia, may accede to this religious act of adoration, that we may be like the Kings of the East, who acknowledged the supremacy of the Saviour. Pray with me to God that my Allies may be sure to subscribe this document.

On the following morning, Alexander came for the draft. He listened with the greatest mildness to our remarks; and, the very next day, he himself carried the treaty to the Allied Sovereigns. He was delighted on finding that they immediately entered into his views. In the evening he came to us, and related all its circumstances, and we thanked God with him.

Such was the origin with the Holy Alliance, which has employed so many tongues and pens, and on which such contrary opinions have been expressed. If other princes have since availed themselves of this act, so simple and so pure in its origin, for the purpose of founding upon it a political system of their own, the abuse which has thence arisen cannot detract from the sincerity, and the pious intentions of the Emperor Alexander.—From a work edited by the Rev. G. Croly.

TREATY OF THE HOLY ALLIANCE.

This celebrated treaty was to the following effect:—"In the name of the Holy and Undivided Trinity, their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, have, through the series of great events in Europe, during the last three years, and especially through the blessings of Divine providence poured forth upon their states, arrived at the profound conviction, that they ought in future to take, for the ground-work of their mutual relations, the sublime truths taught by the everlasting religion of our Divine Saviour. They therefore solemnly declare that this act has no other object, than to proclaim to the whole world their inflexible determination to follow, in their political relations with all other powers, no other guide than the precepts of our holy religion, and the principles of justice, piety, peace, and good will towards men, which should not only govern the concerns of private life, but also operate immediately upon the resolutions of princes, and direct their measures.—as they are the only means of consolidating human institutions, and amending their imperfections.

"Their Majesties have accordingly agreed upon the following points:—

"Art. 1. Agreeably to the words of the Sacred Scripture, which enjoins all men to regard each other as brethren, the three contracting Monarchs will remain united by the bonds of true and indissoluble brotherly love; they will consider themselves as citizens of one and the same country, and on all occasions, and in all places, afford aid, succour, and support to each other; and as they regard themselves, in respect to their subjects and their armies, as fathers of families, so they will rule and govern them in that spirit of brotherly love, by which they are penetrated for the protection of religion, peace, and justice.

Art. 2. Accordingly, it shall in future be the only principle, as well between the said Sovereigns as between them and their subjects, that they render mutual services; that they cherish unchangeable good-will towards each other, and at the same time consider themselves as merely delegated by Providence to govern the branches of one and the same family, namely, Austria, and Russia; they thereby acknowledge that all Christendom, to which they and their nations belong, has, in reality, no other sovereign and supreme head but HIM, to whom all power belongs,—because in HIM are united all the treasures of love, of knowledge, and of infinite wisdom—namely, God, our Divine Redeemer Jesus Christ, the Word of the Most High, the Word of Life.

"Their Majesties therefore recommend, with the most tender affection, to their people, to strengthen themselves daily more and more in those principles, and in the performance of those duties, which the Divine Saviour taught mankind; this is the only way to enjoy the inward peace, which proceeds from a good conscience, and which alone is permanent.

"Art. 3. All the powers that will solemnly accede to the principles from which the present act has emanated, and in like manner acknowledge that

it is of great importance to the happiness of the too long agitated nations, that those truths should in future have the utmost possible influence on human affairs,—all these powers shall be admitted with joy, love,—all these powers shall be admitted with joy, love, and zeal, into this Holy Alliance.

(Signed)

"Francis,
"Frederick William,
"Alexander."

BIOGRAPHY.

MEMOIR OF MR. MICHAEL SALTER, OF NEWPORT, NOVA-SCOTIA.

Juvenile Biography which displays the loveliness of Divine grace in its varied attractive forms is alike acceptable to the young, and to the matured Christian. Stripped of all the assumed features which too frequently mark the conduct of men as they advance in life, and a stranger to art and affectation, the youthful mind may be supposed to afford a yielding subject to the hallowing process of Divine Inspiration for eternal glory. The language of Death-beds may be generally viewed as true; this is no time for dissimulation when the awful realities of eternity strike the astonished vision of a dying man: but the expiring moments of a converted youth, throw a superior lustre around the sacred system of truth, which is mighty to save. How welcome and consoling to the parental mind are the wanderings of thought which are thrown back upon the time when an obedient child walked in the path of piety.

"Time but the impression deeper makes,
"As streams their channels deeper wear."

Nor are the recollections of such lost upon them. They gazed upon the fruit as it ripened for the eternal garner, until they saw the tree which it once adorned, cut down and withered. Many have been the instructive lessons drawn from occurrences so painful. Our departed friends it may truly be said,

"For us they sicken, and for us they die."

MICHAEL SALTER, the subject of the following brief Memoir was born at Newport, Nova-Scotia. From his own statement when upon the bed of death, he was the subject of gracious impressions when nine years of age: at this early period the fears of eternal punishment haunted him, but the lapse of time, and association with the follies of youth at length wore them away. There is an obvious singularity of Divine Providence manifested in the diversity of means which bring the human mind to a knowledge of its degeneracy, and exhibit the true source from whence must flow the streams that heal the broken hearted.

The first Methodist Class Meeting in that part of the Province was held in his father's house. His being found amongst the people who met for religious conversation is told by himself with such artless simplicity that I purpose giving it in his own words: "After the people had gone into the room for the purpose of worshipping God, a person came to me and said I want to go in with them, do go in with me. It was evening, and accordingly I went in, but to my great surprise no one came after me. I thought of coming out again, but concluded as they were singing I would stand in a corner of the room unobserved. To my great surprise that precious man, (the Rev. Mr. BURT,) left the people and came where I stood, and talked to me so sweetly about Jesus; how he had known boys younger than I was converted to God, and made happy in the enjoyment of religion; assured me what the Lord would do for me if I would seek him, and many precious expressions which he made use of to win my heart for God, that it was like so many arrows dipt in blood divine, and seated in my heart. From this time I had no rest in my mind, day or night; I could take no pleasure in what I formerly delighted in, but sought the Lord with many prayers and tears, until I found him whom my soul loveth."

But his public and private conduct gave ample evidence of his being "a new creature." Hearing and reading the Holy Scriptures were his delight. Frequently has he been known to take the Bible to the barn, and other private places, where he has been overheard ardently praying for the divine blessing to attend him whilst searching the sacred treat-

sure. Such an example cannot be too closely imitated by young disciples. The feelings hereby become more devoutly and singly fixed on the engagement itself; a more elevated sense of the Divine presence will be entertained: and undoubtedly, he who hath said "Search the Scriptures," will impart his light to guide the patient perusal of the Holy Volume. This love for his Bible was strikingly manifest during his affliction. One would support him, and another hold the book until he had read a chapter, and then with uplifted hands and eyes towards heaven he would implore a blessing upon himself and the whole family: frequently his mind was enlarged to pray for the universal spread of the Gospel, and the salvation of all mankind.—"Gladly, said he, would I go, if it were the Lord's will to raise me a halting monument of his sparing mercy, from pole to pole, and from city to city, to tell sinners what he has done for me, and what he would do for them, if they would embrace the offers of mercy:" but added, "It is better to be gone: it is better to die." He told his mother, that at one of those seasons, the glory of God shone around him in such a manner that he could not utter a word, but fell down, tears of joy flowing from his eyes, he felt

"The speechless awe that darts not move,
"And all the silent heaven of love."

His attention to private prayer was equally regular. So varied are the exercises of youth who start in the heavenly race, that it becomes imperious on them to cultivate its spirit and practice. Endlessly diversified are their doubts and fears; and incessant the "fiery darts" with which they are assailed.

"Restraining prayer we cease to fight,
"Prayer makes the Christian's Armour bright:
"And Satan trembles when he sees,
"The weakest saint upon his knees."

To enter into the presence of Deity with becoming reverence and spread the desires of the heart at a throne of grace, is not without its sanctions and illustrations in the sacred volume. Thus 'tis recorded of Abimelech that he received an entire deliverance from the distresses in which his family were involved,—as an answer to the prayer of Abraham. As an answer to the prayers of Abraham,* also, God condescended to assure him that if but ten righteous persons could be found in the cities of Sodom and Gomorrah, he would spare them, nor pour out the vial of his wrath upon them, which they had so eminently deserved.† At the prayer of Moses the Israelites were not only delivered from many other evils, but preserved also from utter extinction.‡ At the prayer of Gideon the dew fell on the ground and not on the fleece; and again on the fleece and not on the ground: that he might ascertain the will of God, and have the satisfaction of knowing he acted under a Divine commission.¶—At the prayer of Samuel, the Lord thundered on the enemy of the Philistines, and wrought a great salvation for Israel.** Gabriel was sent from the highest heavens in answer to the prayer of Daniel to explain to him the wonderful and distressing vision disclosed to him concerning future times.†† And, as an answer to the prayers of Cornelius, an Angel was sent to direct him to send for Peter, who should "teach him words, whereby he, and all his house, should be saved."‡‡ It cannot be supposed that the graces of this amiable youth were so matured as tho' his race had been longer, but 'tis pleasing to trace in him attentions to a practice so ancient and beneficial. One evening as his brother was returning homeward, when at some distance from the house, hearing a person at prayer in the bushes, he approached near enough to listen without being observed, and found it was MICHAEL. The solemnity and fervour with which he prayed for all his relations, and particularly for himself, that he might be preserved from the temptations to which he was exposed in his situation of life, so overcome his brother, that he had scarcely strength sufficient to walk away.

Our brightest expectations are often blighted by unforeseen events; the cup of bliss is dashed from the hand, as it were abruptly and prematurely.—As the parents of MICHAEL were fondly anticipating almost unmingled joys from the piety of their son, an accident occurred which laid the foundation of a

*Genesis, 20, 17; †Genesis, 18, 32; ‡Exodus, 32; ††Judges, 6, 34, &c.; **Samuel, 7, 10; ††Daniel, 9, 21; ††Acts, 10.

disorder that in the short space of eleven days was the cause of his being shrouded in the pale vestments of mortality.

[TO BE CONTINUED.]

GENERAL INTELLIGENCE.

From the Glasgow Chronicle.

THE COUNTRIES ON THE EAST AND SOUTH OF THE BUXINE—

Progress of the Russians there.

[CONCLUDED.]

By the reduction of Anapa and Poti, Russia has completed her possession of the whole coast of the Black Sea, from Anatolia to the mouth of the Danube. The Ottoman Turks have no longer any footing in the Caucasian Isthmus, and the fierce mountaineers, who profess the Mahomedan faith, being now cut off from their natural allies, must sooner or later submit to the power of Russia.

The whole population of the isthmus between the Black and the Caspian Seas, is estimated by M. Klaproth at 2,375,487, which number is in all probability much below the truth. Fifty years ago, Reinoggs reckoned that the Caucasus could furnish 600,000 fighting men, which is unquestionably an exaggerated statement. The southern provinces of this country, that is to say, Georgia, Mingrelia, Imretia, and the recent conquests from Persia and Turkey, containing perhaps about 600,000 souls, are now immediately annexed to the Russian empire. The remainder of the Isthmus is occupied by tribes or nations, who either preserve in the recesses of the highest mountains a total independence, or who, while they profess subjection to Russia, do not on that account lay aside their predatory habits.

The possession of a country without mines or industry, and peopled by fierce, restless, and disaffected tribes, rather lessens than augments the real strength of Russia. It entails not only its immediate charges, but also the dangerous temptations of an extended frontier. But ambition never calculates, and Mahomedan nations are roused into a sense of the necessity of resisting a power, which, if it were more concentrated, would soon be irresistible. Russia is too poor to carry on offensive and distant wars with a vigour proportioned to her apparent greatness. The disproportion between the extent of her territory and her actual force, is at present sufficiently apparent; and the imbecility of her opponents has been hitherto the sole cause of her easy aggrandizement. But there is no part of the Russian dominion so vulnerable as the Caucasian provinces. In the country between the Caspian and Black Sea, the Mahomedan tribes are the most numerous and independent. They are interposed between Russia and its Georgian province; and if they could be brought to combine their operations, might easily cut off all communication between them. The Russian fortresses in the Caucasus are of the most contemptible kind, "from which we may conclude," says M. Gamba, "that the Russians bear the same relation to the Turks and Persians, which the English bear to the Hindoos."

The trade of the Black Sea, which M. Gamba says, "appears destined to become the centre of the richest commerce in the world," is at present extremely insignificant. The whole commerce of Southern Russia centers in Odessa, the prosperity of which place has, of late years, been paralyzed by the loss of its privileges as a free port, by the restrictions on the importation of corn into the western countries of Europe, and finally by the war. Constantinople usually draws a large supply of corn from Odessa, and the loss of that market, with the closing of the Bosphorus and interruption of the coasting trade, have almost entirely annihilated the trade of the Russian port. The intercourse with Georgia has no importance, except as an indication of a commerce, which may be one day considerable. A great portion of the shores of the Black Sea are still in a state of utter barbarism, and the two powers whose dominions embrace it, are in general prevented, either by open war or by quarantine regulations, from maintaining a very intimate correspondence. The coasting trade, therefore, is not likely to be great. The statistical accounts, which profess to exhibit the flourishing state of Odessa, may, perhaps, suggest very differ-

ent reflections; for what signifies a population of 40,000 in the chief commercial town of Southern Russia, or what signifies an annual arrival of 800 vessels, including, we presume, the small craft employed in short voyages on the coast? We do not mean to slight the rising fortunes of Odessa, but merely to state our conviction that the political difficulties which it has to contend with render its progress singularly tardy.

The coasts of the Black Sea, which offer the greatest advantages for the construction of a marine and oven for the development of a brisk trade, are unquestionably those which are in the possession of Turkey. From Constantinople to the Phasis, the shore is every where deep, so that a ship of the line may sail within gunshot of it without danger. The harbours are capacious, as Bender Erekli, Amastra, and Sinope. The country supplies, in abundance, all the material of ship-building. In many places the oak forests grow to the water's edge, and copper mines of great value exist not far from Trebizond. Frigates built at Ounich, by Greek artificer, from French and English models, do not cost a fifth part of the expence of vessels built in our dockyards. Then as to trade, Anatolia, which is one of the finest countries in the world, presents even at present, under its besotted rulers, a much greater variety of produce than the coasts of Russia. Vestiges of the ancient industry of the Greeks, and of the mercantile activity of the Genoese are still to be found in its ruinous and depopulated seaports.

The prosperity which under an enlightened government could not fail to spring up in a country eminently gifted by nature, holds strong inducements to the ambition of Russia, M. Rottiers, who, as a military man, is influenced unawares by a lively sympathy with the appetite of conquest, continually points out the practicability of invading it. Speaking of Trebizond he says,

"Although I do not think it can be accomplished in this campaign, yet it is much to be desired that Trebizond may fall into the hands of a civilized nation. It is asserted that General Paskewitch has his eye on this coast; but this does not appear to me probable, considering the difficulties of the ground which I have already pointed out."

His exposition of the difficulties opposed to invasion by the nature of the ground, is summed up in the brief assurance, that the roads of this country are not always like the roads of St. Denis. The range of mountains, also, stretching from Georgia towards Trebizond, is peopled by the Lozes, a fierce and intractable race of men, of Greek origin it is supposed, but professing the Mahomedan religion, and inveterately hostile to the Russians. Their opposition would effectually baffle every attempt on Trebizond by land. A surprise by sea would not, however, be impracticable in the opinion of Colonel Rottiers, notwithstanding the Russians failed in their first experiment.

In the hands of a European power, the great commerce which formerly animated Trebizond might again revive. Erzeroum, (now taken by General Paskewitch) the point in which the commerce of Asia Minor centers, is but six days journey from it. This latter place, which ranks among the most populous and important in Asiatic Turkey, is at present threatened by the Russians; and if they should once grasp it, we think that Trebizond will soon be included in the spreading circle of their dominions.

The terrestrial paradise, which is supposed to be situated in Armenia, appeared to M. Rottiers to stretch along the shores of the Black Sea. The green banks sloping into the water, are sometimes decked with natural orchards, in which the cherries, pears, pomegranates, and other fruits, growing in their indigenous soil, possess a flavour indescribably exquisite. The bold eminences are crowned with superb forests or majestic ruins, which alternately rule the scenes of this devoted country, from the water's edge to the summit of the mountains. The moral and political condition of the country contrasts forcibly with the flourishing aspect of nature. At Sinope there is no commerce, and the Greeks having, in consequence, deserted the place, the population is at present below five thousand. This city, once the capital of the great Mithridates, enjoys natural advantages, which, but for the barbarism of the Turkish government, would soon raise it into commercial eminence. It has a deep and

capacious harbour—the finest harbor in the world grows in its vicinity—and the district of the interior, with which it immediately communicates, is one of the most productive and industrious in Asiatic Turkey. Amasia, the ancient capital of Cappadocia, Tokat, and Costambul, are rich and populous towns. Near the last is held an annual fair, commencing fifteen days before the feast of Ramadan, and which is said to be attended by at least fifty thousand merchants, from all parts of the East. From the nature of the country in which it is situated, Mr. Rottiers is disposed to believe that Sinope holds out peculiarly strong inducements to European enterprise. He also had an opportunity of observing, that its defences were gone totally to ruin, and significantly remarks, that it could not possibly withstand a coup de main. Amastra, a great and wealthy city while possessed by the Genoese in the middle ages, is now a wretched village, occupied by a few Turkish families, whose whole industry consists in making a few toys and articles of wooden ware. It stands on a peninsula, which appears to have been formerly an island, and the isthmus uniting it to the mainland is wholly composed, according to the account of Mr. Eton, who surveyed part of this coast, of fragments of columns and marble friezes.

LONDON, Sept. 5.

Dispatches were received this morning at the Foreign Office from Constantinople, dated August 12th. They do not, however, contain any new fact of interest. We understand that there is no confirmation of the reported overtures for peace by the SULTAN.

It appears that three ships of the line are to sail for the Mediterranean to reinforce our fleet in that quarter. This is not such a reinforcement as would be sent if there was any present prospect of hostilities. If, in fact, there was an intention to attack the Russians, we should have sent a sufficient force to master their fleet in the Black Sea as well as that in the Mediterranean. Our force, with the addition of the three ships which are now sent, will be respectable enough to show that we might easily make it overwhelming if we pleased.

We are at ease on two points, which seems much to distress some other journals—we are confident that England will go to war quite as soon as war becomes necessary; and that when she begins a war she will have as fair a chance of success as her neighbours, in spite of all we hear of our debt and currency. We humbly conceive that when war becomes necessary to a nation, there are, with skill, two main instruments by which war can be prosecuted successfully—numbers of men willing and able to fight, and sufficient wealth to support those who fight in their unprofitable exertions. All the rest is a question of distribution. Now, though there are abundance of poor in England, there are more persons we believe, who live in a state of ease, and enjoy luxuries which they might spare, than in any other part of the world; and as one of the evils which we commonly complain of is the superfluous number of our labouring people, we do not see that we should have greater difficulty than any other nations in getting men to fight, or money to pay them.

Our own belief is, that we shall go to war as soon as we have a fair pretence for doing so (if not before.) War—we are sorry to believe it, but the fact appears to be so—could be by no means an unpopular amusement. From all the great calamities of warfare this country has been exempt for ages, and nothing would prevent the Government from being very speedily driven into it, but the persuasion that taxation, which now falls heavily on the poor, must on the breaking out of war fall also on the rich and luxurious. A twenty per cent. income tax, which ought to be the first war tax, and which would be borne with cheerfulness by the rich of any country who had really such interests at stake as should urge them to war, may for the present overpower the mere itch of interfering in a quarrel, of the merits of which we have a very indistinct notion, and in the consequences of which England, of all the Powers of Europe, is from the incontestable circumstance of its geographical position, least concerned.

LIVERPOOL, SEPTEMBER 7.

We have much pleasure in stating, that the markets have, during the past week, manifested some symptoms of improvement. In cotton the business transacted has been on a more extensive scale than usual, the sales amounting to not less than 20,000 bags and bales.

We believe we may now confidently state, that the crops, notwithstanding the recent rains, are nearly all carried, and that the harvest will, contrary to the general expectation which prevailed a fortnight ago, be most abundant throughout the United Kingdom. Speculation in the prime article of human subsistence has been checked by the excellence of the crops. The price of wheat is falling at all the markets; and there is every prospect of broad being cheap throughout the country. The abundance of

the harvest will have a beneficial influence in ameliorating the state of the country, and will materially tend to promote the improvement which is taking place in the markets for produce generally.

It will be seen, on referring to our compendium of the foreign intelligence received during the week, that the Russian army remained at Aidos. General Diobitch v as, it is said, preparing for a forward movement towards Adrianople; and the next accounts from the theatre of war are expected to bring intelligence of a decisive blow having been struck by the Russian commander. He seems to be acting with caution; but his movements during the present campaign have been so masterly, we may rest satisfied that he will not undertake any enterprise of moment without the prospect of complete success.

Rumours were afloat, on the authority of the French papers, that the Sultan had agreed to recognise the independence of Greece, and that, alarmed at the approach of the Russian army to his capital, he had even expressed his readiness to negotiate for peace. But later intelligence from Constantinople than that contained in the French journals has been received in London, which shows that the rumours are altogether false. Nothing but the actual presence of the Russian army in the Turkish capital will convince the Sultan of the danger which menaces the Ottoman empire.

DEMERARA, SEPTEMBER 2.

HORRIBLE.—Reports equally singular and shocking are at present in circulation here; and we give them publicity on the veracity of a respectable gentleman from Surinam. It would seem that, about four months ago, a Dutch sloop of war, whilst cruising off the Island of Saba, fell in with a ship, the crew of which could not give any good account of her destination, or whence she came; and having no papers to show, she was immediately taken possession of by the Dutchman. Shortly after a schooner, strongly armed and manned, made her appearance, spoke the Dutch sloop of war, and claimed the ship as her prize. The schr. professed to be a Buenos Ayrean privateer, and produced a commission in support of her pretensions. On examination, however, it was found that the commission was limited to a given period, and that that period had expired for some time. The Dutchman of course very properly took possession of the schr. also as a pirate, and along with the ship, carried him to Saba. But the Authorities there being incompetent, they were subsequently carried to Surinam for adjudication; and on investigation it turned out that the ship came from Brazil; that she was fitted out as a slave ship, and was proceeding to the African coast for her unhallowed traffic; and that she was captured by the brigantine a few days after leaving port on her outward voyage. The crew, however, who left the port with her are missing, and no satisfactory account is given them by the pirate. Our informant states, that one of the crew of the schooner offered to become king's evidence, but such being inconsistent with the Dutch criminal proceedings, the testimony of this man was rejected. From him, however, it has transpired, that the whole crew of the Brazilian ship were put to death, having been first put in a boat, and then fired at and sunk by the pirate. The most horrid and disgusting part of the tale remains yet to be told. The ship was condemned at Surinam, in consequence of having a slaving cargo on board;—amongst other things, the cargo consisted of a considerable quantity of pork in hog-heads; these were publicly sold, and when opened by the purchasers, were found to contain human carcases cut up into pieces, and salted amongst the pork. On many parts of these human remains was distinctly traced that species of tattooing with which seamen often mark their bodies. The authorities, on hearing these horrible details, took every possible precaution to prevent them from being made public, whilst the captain and the crew of the schooner were *exhucici*. It is not yet known whether the human flesh was originally mixed up with the pork, or whether it was the work of the pirates. It is greatly apprehended that these monsters will get off; the Dutch criminal proceedings are extremely tedious; there is also a well known and proverbial liability to bribery; and the jail is in a most wretched and insecure condition. The inhabitants of Surinam however, would do well to remember that this is not a case of paltry speculation, for which it is safe to wink

at for a consideration; that they are accountable to the law of nations for the way in which they deal with these men, and investigate this horrid transaction; and that their heads were but a poor reward, if they allow these villains to escape through negligence or bribery. The description of the pirate corresponds with that given of the vessel which in April last plundered the *Admiral Denbow*, and murdered some of the crew and passengers off the Cape Verde Islands.

The U. S. sloop of war *Vincennes*, is to circumnavigate the globe on her return to the United States from Valparaiso. She will pass the islands in the Pacific and Chinese Seas, visit some of the principal commercial emporiums in Southern Asia, and call at the Cape of Good Hope.

WORCESTER, SEPTEMBER 30.

MURDER.—Ezra Holmes, of Dudley, was committed to prison in this town, on Saturday last, for the murder of his wife. He has, for several years past, been subject to occasional turns of mental derangement, one of which came upon him a few days since; and under its influence, he committed the unnatural crime for which he was imprisoned. We understand, that, a short time previous to the act, he sent the children out of the house, under the pretence that he wanted it to be quiet, so that he could get some repose. Immediately after they left, he took the andiron from the fire-place, and knocked his wife on the head and repeated the blows till he broke the bar and one leg of the andiron. The children hearing a noise, returned and found her on the floor, weltering in her blood, and gave the alarm to the neighbours. She continued insensible about half an hour and then expired. The nearest neighbour, on his way to the house, met Holmes and inquired what he had done. He replied that he had killed his wife, and requested that his neighbour should then kill him; and laid his head down upon a stone for that purpose. On being inquired of, why he killed his wife, he said that "it was necessary that she should be put to death, that life might come," or words to that effect. We understand that, on a former occasion, Holmes attempted violence on one of his children, a little boy, of whom, he said, he was going to make a burat of offering. A few days since, some of the neighbours were about taking measures to have him committed to the House of Correction, as a lunatic, and unsafe person to be at large, but refrained at the urgent request of his wife, who has now fallen a victim to her well meant, but mistaken, views of humanity to her husband.

HERCULANEUM.—A house belonging to a Barber has been recently discovered at Herculaneum. The shop of this artist, the furniture, the benches on which the citizens sat while waiting for their turn, the stove, and even the pins employed in the ladies' head-dresses, were found in an astonishing state of preservation.

MISCELLANY.

"THE QUAKER COLLEGE."

On the high grounds in Providence, about one fourth of a mile from Brown University, stands a large, handsome brick edifice, on the most commanding eminence in the vicinity. This is, in common parlance, called the "Quaker College"—but the true name is the "Friends Boarding School." The building covers a larger area of ground than either of the University buildings, and is substantially and conveniently constructed. We called, without any introduction, on one of the gentlemen connected with the institution, and expressed our wishes to visit the various parts of the edifice and learn the order of study, and the general course of instruction pursued in the school. We were politely received, and every facility given, with apparent pleasure, to gratify our desires. The school is in fact, one large family—all boarding in common, the males studying, eating and sleeping in one wing of the building, and the females in the other. A superintendent and his wife, assisted by a clerk and his wife, have the general care of making provision for all the inmates and keeping the accounts of the institution. The department of education is conducted by three gentlemen and three

ladies, all of whom, as well as the superintendent, are members of the Friends' Society. The number of scholars exceeds one hundred, rather more than half of whom are females.

The branches taught in the institution are generally those taught in our best English schools including a very particular attention to Mathematics and Astronomy. There has been, in time past, a department of languages, which, although now extinct, may soon be revived again. We received much pleasure in examining a philosophical instrument, called the "Astronomical Calculator," invented in Poughkeepsie, some few years since, by the young gentleman now first instructor in this boarding school. The "Calculator" is truly an ingenious device, and is a standing monument of the clear astronomical knowledge of the inventor, whose name we are unable to recollect. Besides illustrating and explaining the tides and other phenomena, its chief use is to ascertain the exact positions of the sun and moon in relation to the earth at any given time, and to denote the eclipses of both. It is a machine of complicated clock-work, giving the figures of the sun, earth, and moon at their relative distances and moving in their respective orbits. A revolution of the lever which sustains the earth's orbit, communicates the appropriate movements to the sun and moon, and when the room is darkened, and the glass orb is illuminated, the shadows of the moon and earth fall on each other's discs at the true time of the eclipses. It is supposed that a rotation of the "Calculator" one thousand times, will show, to a day, the eclipses for a thousand years. The difficulty of enlightening the sun so as to throw the true shadows of the earth and moon, seems to be the only difficulty in the way of arriving at the very hour as well as the day on which the eclipses occur.

We have an indistinct recollection of reading the newspapers accounts of this invention, about the time it first became known; we consider it an astonishing specimen of astronomical as well as mechanical precision, and the labor of one who, we believe, at the time he invented it, had never seen an orrery.

This institution is richly endowed, having a productive fund of one hundred thousand dollars, the munificent donation of the late Obadiah Brown, Esq.—in addition to which he gave the beautiful grounds in the centre of which the edifice is erected—an area of forty-three acres, covered with cultivated fields, shrubbery and extensive play grounds. A previous fund of about ten thousand dollars, raised from individuals, defrayed the expenses of the edifice.

The condition on which Mr. Brown made his donation of one hundred thousand dollars was that every Quarterly or Monthly Meeting of the Friends in New-England should have the privilege of sending one scholar each for gratuitous education.—These meetings, amounting to twenty-nine send the same number of charity scholars, who are gratuitously educated one year, and may be retained still longer if the meeting shall see fit to re-appoint them to this charity. The expenses of the institution to the children of Quaker parents are twelve dollars per quarter—to those whose grand parents were Quakers and their parents otherwise, twenty dollars per quarter, and to those whose relatives are not connected with the Friends twenty-five dollars per quarter, or one hundred dollars per year, which is probably the rate at which education can be afforded in the institution independent of the aids bestowed by the charity of the three honored Obadiah Brown.

FAMILY PRAYER.

I have often noticed a want of solemnity in the performance of this duty, or rather *privilege*, which ill becomes those professing godliness, when they approach with their families into the immediate presence of the prayer-hearing and *heart-searching* God. Not long since, when on a journey, these remarks were forcibly called to mind, by observing the contrast between two families in conducting this exercise. In the one, "the hour (evidently) was not fixed"—Want of order in this extended to all the domestic concerns. The house was in confusion all the morning. Every thing seemed to be done in a hurry and with great bustle. Breakfast was at last announced. A formal grace was said.—The meal was finished, and thanks returned to Him from whom all blessings flow, in as heartless a man-

as the blessing was supplicated. All arose from the table, except Mrs. —, who remained to help the younger children to their breakfast. The father of the family gave the signal for "the hour of prayer," by taking

"The old family Bible that lay on the stand."

But pro this solemn service was performed, I expected to have seen the children and their mother remove from the table, and order and quietness (at least, as much as we had while feeding our bodies) restored, while endeavouring to feed our souls. But no such movements were made. I expected, too, (for Mr. —, appeared to be an excellent Christian), that a moment or two would have been given for silent lifting up of the soul to Jehovah, for assistance in the performance of these duties. But no: no such time was allowed. He "continued to talk after he had taken the Bible in his hand," and had scarcely finished the last words of the sentence he was uttering upon some worldly subjects, when he commenced reading a chapter of the word of God. How its truths could reach the hearts of any, amid the clattering of knives and forks, and other noises attendant upon eating, not excepting asking for this thing or that, I could not see. For my part, there seemed to be so much irreverence, I could not profit by what was read. The chapter seemed to have been read and listened to as a *matter of course*. When this was finished the children left the table, and the prayer was repeated. I say, repeated; for I did not feel as though it spoke the real desires of the heart; and from the manner in which it was repeated I should judge it to have been a form of long standing. It was a kind of general prayer, not calculated to enter the soul and affect the heart. No one kneeled before God. Some stood up, and others sat down, as inclination prompted. All appeared "glad to be released;" for the "Amen" was just pronounced, when the "work" and the "play" were indeed begun, and the same scene of confusion ensued which had preceded the exercise. Even Mr. — himself forgot not the thread of the subject, which had merely been dropped, but resumed the conversation where he left it. The whole seemed an unwelcome intrusion upon the domestic concerns, and the sooner over the better.

Thus ended this scene of family worship.—But I asked myself, is this worship? Is this a prayer which is acceptable in the sight of Him who hath said, "To this man will I look, even to him that is poor, and of a contrite spirit, and troubleth at my word?" Is it not rather bringing the "torn, and the lame, and the sick," for an offering? This is not, I believe, a solitary case of irreverence in family worship, in our enlightened land, and among enlightened Christians.



From the *New England Palladium*.

SENTIMENTS ON EDUCATION.

On Friday evening, Aug. 18, the Hon. DANIEL WEBSTER, being in the village of Amherst, met, by invitation, the Faculty and Students of the College, in the room of the Library, and made a brief address, exceedingly interesting and acceptable, from which the following is an extract:—

Every man must therefore in an important sense educate himself. His book and teacher are but *helps*, the work is his. A man is not educated until he has the ability to summon on any emergency, all his mental powers to vigorous exercise, and control them in that exercise to effect his purposed object. It is not the man who has seen most, or read most, or heard most, who can do this; such an one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast more of native vigor and capacity; the greatest of all the warriors that went to the siege of Troy, had not the pre-eminence, because nature had given him strength, and he carried the largest bow but because *self-discipline* had taught him how to bend it.

He said it was his opinion that among the improved modes of teaching, which characterize the present state of the sciences and the arts, those would be found most useful that should have the greatest tendency to bring the mind of the student near to the mind of the teacher. Mind is excited by close intercourse,

by contact as it were, with mind. The attention of both parties must be drawn by a constant attraction to some common point. Let the powers of the student be examined, tried, exercised, strengthened, guided by this kind of intercourse. Let it extend to every study, and be applied to every little thing in the whole course of instruction, and be felt daily and hourly. Of such communion of mind with mind, of such action of mind upon mind, the effects will at once be displayed. It is like what is often seen around the beautiful mountain,* which adorns this horizon. When drawn mutually together, cloud approaches cloud, then, and then only, is there a transmission and reception and interchange of the electric fluid.

He closed his remarks, (to which this abstract by no means does justice,) painting the anguish of heart, which in the just retribution of Heaven, must torture the man, who, when his country and his religion call for his services, too late finds that he has abused the privileges resulting from a free government and from christianity, and has wasted the short, but precious portion of his immortal existence, which was allotted for his self-education.

* Mount Holyoke, which is in full view from the College.



PRAYER.—"I consider prayer not only as a sacred duty, but as an inestimable privilege. It is the dictate of nature, delightful in prosperity, restless in distress. I do not mean that outward ceremony—those cold and formal addresses to the throne of grace, which neither elevate the mind, nor purify the heart, but that deep and heartfelt communion which gives to humility power, and to weakness strength; which adds gratitude to faith, and confirms the spirit in its immortal hope.

"Can it be possible that human beings, frail, helpless, dependent, fated to die, yet destined to a fearful immortality, should voluntarily deny themselves the sustaining hope, the never failing consolation which springs from this communion with their God, this worship of their Maker! It is irrational, I should say impossible.

"It has been said that no man ever died an Atheist. I doubt whether any man ever lived an Atheist. Even scepticism of a less hardened character, is but a delusion of pride, a worldly conceit, a vain and miserable boast. We cannot resist the consciousness of the existence of a supreme Being. We cannot resist the consciousness of the conviction of a future state. We cannot stifle the knowledge of our own transgressions, nor can we renounce the hope of life hereafter.

"— for who would leave,

Though full of pain, this intellectual being?"

"This life, then, is but the commencement of our existence: the passage and the prelude to that future which is to know no end. One internal evidence of this, is the unstable and unsatisfying nature of its best and highest enjoyments. Who is there that has not felt the truth of the exclamation, that 'all is vanity and vexation of spirit?' Who is there that has never occasionally felt the utter insignificance of all this boasted world can give or take away? Ask of him that is truly wise where happiness dwells, and he will turn from this dim spot, which men call earth, and point, like Anaxagoras, to the heavens!"



Ninety years hence not a single man or woman now twenty years of age will be alive. Ninety years? alas! how many of the lively actors at present on the stage of life, will make their exit long ere ninety years shall roll away! And could we be sure of ninety years, what are they? A tale that is told? a dream; an empty sound that passeth on the wings of the wind away, and is forgotten. Years shorten as man advances in age; like the degrees in longitude, man's life declines as he travels towards the frozen pole, until it dwindles to a point and vanishes forever. Is it possible that life is of so short duration? Will ninety years erase all the golden names over the doors in town and country, and substitute others in their stead? Will all the now blooming beauties fade, and disappear; all the pride and passion, the love, hope, and joy pass away, in ninety years, and be forgotten? Ninety years! (says Death) do you think I shall wait ninety years? Behold, to-

day, and to-morrow, and every one, is mine. When ninety years are past, this generation will have mingled with the dust, and be remembered not."



Bishop Hall has written a book on the heavenly art of meditation. Music, painting, and poetry, may gratify the ear, the eye, and the imagination, without yielding any true and permanent advantage. Meditation is the most noble, pleasant, and profitable art that man can either learn or practise. It cannot be attained without skill, diligence, and perseverance. It cannot be practised unless the flesh be subdued, the infernal tempter repelled, and the world excluded. It is only by long discipline that the mind can command and regulate its own powers. The thoughts will not rally without repeated calls, nor march to explore the regions of knowledge, and to resist the evils of the world without being constantly trained and exercised. There must be attention to the matter, time, and place of meditation. The Israelites collected the manna before they enjoyed it. We must gather from books and the works of God, subjects for reflection. The time and place should be suitable, and made sacred by the exclusion of earthly cares. Musicians tune their instruments ere they begin to play. We must turn the attention of the mind upon itself, before we can apply it profitably to other things.



Collect for the Eighteenth Sunday after Trinity.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord—Amen.



Use not many words when any thing important is to be done. Long and curious speeches are as fit for despatch, as a robe with a long train is for a race.



PRESERVATIVE POWER OF RED OCHRE.

The fact that quantities of Red Ochre have several times been found with Indian remains, has led to some speculation as to the motives of the aborigines in burying it with the bodies of their dead.—May it not have been with the design of preserving the bodies from corruption? The following extract from Bordley's Husbandry would sanction such an opinion:—

"A Mr. Poultaey, of Philadelphia, dined on board a Spanish ship of war at the Havana, and ate of boiled fresh pork, which appeared as if just killed. He was told it was killed and put up a year before, at La Vera Cruz. The bones were taken out, and, without any salt, the pieces were covered with Spanish brown (or red ochre.) It was then packed in bags, for the officers. They showed him some in bags, where they were covered with red ochre, which is washed off with water previous to boiling it. I presume any other pure, impalpable, especially dry astringent clay, will answer as well. Some clays so far partake of alum, as to shew it exuded, like a white mould. Such I have seen on the banks of the Chesapeake. But does Spanish brown contain alum?"



CHARCOAL.—A correspondent of the National Intelligencer, states that Charcoal is an effectual remedy for Intermittent Fevers. It is to be used in the form of toasted or burnt bread, as a more convenient and agreeable form than the preparation from wood coal. The same writer suggests, that baker's bread is the principle cause of the general prevalence of Dyspepsia, and recommends the substitution of dry toast, as more digestible.



CURE FOR HYDROPHOBIA.—The late foreign Medical Journals state, that Coster, a French surgeon of great eminence, has discovered that chlorine has the wonderful power of decomposing and destroying several of the most deadly animal poisons, and among others the saliva of the mad dog. The mode of applying it is to make a strong wash by dissolving two table spoonfuls of the chloruret of lime, in half a pint of water, and instantly and repeatedly bath the part bitten. It has proved successful when applied within six hours after the animal has been bitten.

POETRY.

SAINT JOHN 21 CH. 22 VERSE.

"What is that to thee? follow thou me."

What, if the miser prize his wealth,
And hoard his golden store;
Or midst his yet uncounted pelf,
He inward sighs for more?
If for his good this dust he takes,
And starves with plenty near;
Or guards with keen mistrustful eye,
The victim still of fear?
Grant him his wish.—What's that to thee?
Take solid wealth—and follow me.

What, if the sons of pleasure urge,
To waste the midnight hour;
And tempt the stream of false delight,
Where passion's fall devour.
If in this vortex hurried on,
Near troubled seas they rove;
In Dissipation's muddy streams,
Waste all the fire of love;
Their's be such joys.—What's that to thee,
Deny thyself, and follow me.

What, if the learned tempt thee forth,
The gilded badge to wear;
And through the paths of science roam,
Its flowers away to bear.
If of this crown of earthly mould,
The worldly wise may boast,
While knowledge of celestial worth,
Is still forgot or lost:
What boots this wisdom—what to thee,
This splendid dress?—Oh! follow me.

What, if the Atheist mock thy creed,
And laugh thy hopes to scorn;
Who blindly dares Omnipotence,
By struggling conflict torn.
What if with Epicurean zest,
The present state he prize;
And maddened into hateful rage,
The sacred page despise:
What is that foolish sneer to thee?
Believe my words—still follow me.

What, if those Trees once fair with fruit,
And watered by my hand;
Now thorns and brambles only bear,
Or blighted, leafless stand;
What if a bad report they bring,
And shame the Cross they bore;
Lightly esteem the joys they felt,
And grace my courts no more;
What is this poor exchange to thee?
Take up thy Cross—and follow me.

What, if my servants e'en should err,
And waver in my way;
Or with a faulting step pursue,
The road to endless day;
If, through unwatchful hearts they feel,
The pangs of wounded peace;
And fail perfection's heights to gain,
From sin a sweet release:
What are their halting steps to thee?
Be watchful still—and follow me.

What, if through sinful unbelief,
That some should doubt my power;
Nor even taste my pard'ning love,
'Till Nature's final hour:
If thus a cloud I should permit,
To settle o'er their head;
Nor speak my reconciling voice,
'Till all earth's joys have fled:
Thou need'st not fear—my grace is free;
For all who seek—then follow me.

What, if a besom friend prove false,
His love to hatred changed:
His whom thy heart once fondly lov'd,
With envious foes now rang'd:
What if thy confidence betray'd
By those thy love held dear;
Sever'd and broke the kindred tie,
By discord foul and drear:
What is there in this blight to thee?
I'll prove thy friend—but follow me.

If Satan armed with all his force,
And clothed in hellish power;
With fell devouring wiles should seek,
Thy ruin to secure:—

What if he tempt thy soul astray,
By unbelief and pride;
And all his dark insidious shafts,
In venom'd guile should hide:
What is his power and art to thee?
I am thy strength—still follow me.

31st July, 1829.

H. H. C.

THE JOURNAL.

TEMPERANCE.—The indissoluble connexion which we conceive to exist, between temperance, and the respectability, the welfare, and the comfort of individuals, and the good order of Society, has induced us to bring this subject again before the public; and to copy into our present number, an extract of a charge delivered on the 7th Sept. last, by the Recorder of Philadelphia, to a Grand Jury of that place; to which we request the particular attention of our readers. The charge delineates in strong and forcible language, the ravages which intemperance makes upon every thing which should be dear and valuable to individuals; and shows that the tendency of intemperance, is, to corrupt and to disorganize Society, and to subvert and to sap the very foundations of civil and social institutions. The poison tree of intemperance, it says, was planted by the permission at least, if not under the sanction and protection of law, and has taken such deep root, and acquired such strength, that all the formidable array of Courts and Juries, can now do no more than check and lop off the truant branches, which may shoot too wildly from the parent trunk; and in order to lay the axo to the root of the tree, the highest and only absolute of all earthly tribunals, public opinion, must be invoked. On this ground, the charge, advocates and recommends to favorable consideration, the associations formed for the suppression of intemperance, as being legitimate means to express and to guide public opinion, on this deeply interesting subject.

With the same truly patriotic and benevolent object in view, several gentlemen have repeatedly expressed a strong desire, that a society for the promotion of Temperance, might be established in this City; and we have reason to believe, that an attempt will forthwith be made to that effect. In the mean time the subject is earnestly recommended to the serious consideration of all persons, who wish to promote the welfare of their fellow men, and it is especially and confidently recommended to the notice of the religious part of the community.

On Sunday the 20th ultimo, an Ordination was held in the Parish Church of St. Paul, at Halifax, N. S. by the Right Rev. Lord Bishop of the Diocess, when the Rev. Addington D. Parker, A. B., Rector of Prince William, and the Rev. Archibald Gray, A. B. Head Master of the Northumberland Grammar School, were elevated to the Holy Order of Priesthood; on which occasion a very impressive and appropriate discourse was delivered by the former gentleman, from Tim. IV. 5.—*Royal Gaz.*

NOVA SCOTIA.—The Halifax Royal Gazette of the 7th inst. contains an act of the Legislature of Nova Scotia, to prevent the sale of Spirituous Liquors to Indians, and to provide for their instruction.

The act, authorises the Justices of the Peace, in the several Counties and Districts in their General Sessions of the Peace, to make such rules and regulations as they may deem expedient to prevent any person from selling, or giving in barter or exchange, spirituous liquors to Indians; and to impose such fines, penalties and forfeitures, for the breach of the said rules and regulations, as to the Justices shall seem fit and proper; provided that such fine, penalty and forfeiture, do not exceed twenty shillings for each and every offence. The fines, &c. imposed by said rules and regulations, shall be recoverable before any one Justice of the Peace; one half of the penalty shall be given to the person who prosecutes for the same, and the other half to the relief of the poor Indians in the Town or place where such offence shall be committed. And upon complaint being made to them, the Sessions are authorised, in their discretion to deprive any person or persons, convicted of a breach of the said rules and regulations, of his, her, or their license to sell Spirituous Liquors.

The act also authorises any two Justices of the Peace to direct an order to any Master or Teacher of any Public School, who may be in the receipt of any salary or allowance under any act or acts of the Province, for supporting and establishing schools; thereby directing such master or teacher, to receive into his school, any Indian, male or female, and without fee or reward to instruct such Indian or Indians, to read and write, and any master or teacher who shall refuse or neglect to obey such order, shall be deprived of any Provincial allowance or salary, to which he would otherwise be entitled for that year.

MARRIED.

On Wednesday the 7th inst. by the Reverend the Rector of the Parish, Mr. NOAH DISBROW, Junior, to ISABELLA, eldest daughter of Capt. Benjamin Stanton; all of this City.

In St. John's Church, on Sunday last, by the Reverend the Rector of the Parish, Capt. WILLIAM J. WRIGHT, to Miss FRANCES H. DUTTON; both of this City.

On Tuesday morning, by the Rev. Dr. Burns, Mr. WILLIAM CHAPMAN, to Miss FRANCES MARCH; both of this City.

On Tuesday evening, by the same, Mr. JOHN CRAIG, to Miss MATILDA WHITE; both of this City.

At Fredericton, on the 3d instant, by the Rev. George McCawley, Mr. JOHN R. McPHERSON, of that place, to Miss ELIZABETH BARTLET, of St. John.

At Woodstock, on the 7th inst. by the Rev. Mr. Cowell, M. Michou Bedell, to Mary-Aun, only daughter of Capt. George Bull, Sen. all of the same place.

At St. Andrews, on the 11th instant, by the Rev. Jerome Alley, Mr. JAMES HUTCHINSON, of that place, to Miss JANE, second daughter of Mr. J. MOFFAT, late of this City.

DIED.

At St. Andrews, on the 6th inst. JAMES CAMPBELL, Esq. late Post Master, after a severe and protracted indisposition, aged about 41 years.

In London, Mr. J. REEVES, King's Printer. He has left above £200,000 to different connexions. He had no child of his own.

At his house, in the vicinity of this place, on the 14th instant, in the 87th year of his age, ROBERT HAMILTON, L. D., Professor of Mathematics in Marischal College, in which he filled a Professor's chair for fifty years.

His remains on Tuesday last, being the day previous to the funeral, were removed to the Hall of Marischal College; and on Wednesday, were accompanied to the place of interment in the town's Church yard, by the Magistrates and Town-Council, the Professors of both Colleges, and a number of his private friends.

Were it not that allowing the death of Dr. Hamilton to pass without notice might be ascribed to opacity, perhaps silence on the subject of a character to which few pens can do complete justice, might be most becoming in those who are best able to appreciate its merits. With no ordinary talents, highly cultivated, and placed as he was in a respectable situation, he devoted himself to the discharge of his professional duty with uncommon zeal, and with which duty no other pursuits were permitted to interfere. But whilst this was the case, his acute and comprehensive mind embraced the national and local interest of the community of which he was a member, and he let slip no opportunity of promoting them.

Some of his publications were strictly professional; and being the result of thorough acquaintance with his subject, and distinguished by luminous perspicuity, will ever retain a respectable place among works of that nature. But he did not confine himself to subjects strictly professional.—In his short treatise on *Peace and War*, by exhibiting in a clear point of view the slender grounds upon which expensive and bloody wars are often undertaken, and the inadequacy of national advantages to compensate the loss of men and money incurred by the retention of foreign conquests, he ably combated that unbounded spirit of retaliation and conquest in which high-minded nations are too ready to indulge. His publication, however, on the National Debt and the Sinking Fund, was what raised his name higher in the scale of political writers than any other, and must indeed render it immortal. It exhibited the fallacy of arguments by which, financiers had been blinded, and by means of which, for a considerable period, the nation had been kept in the dark; and it opened their eyes to the simple truth, that debts can only be liquidated by a surplus of income over expenditure.

Dr. Hamilton was thoroughly conversant in political economy, and the laws of his country; and he applied this knowledge to an object congenial to the benevolence of his nature, namely, the charitable institutions of that community of which he was so valuable a member. This part of his character, joined to the perspicuity of his mind, his accuracy in calculation, and his indefatigable perseverance, occasioned him much labour when at an advanced period of life; and his removal, even at the age of 86, will occasion a blank in many charitable associations which cannot be filled up.

In private life, Dr. Hamilton's piety was rational, fervent, and unostentatious; and his attention to the duties of Christianity uniform and unceasing. Of his warm affection for his family and relatives, the steadiness of his friendships, and that innate modesty which made him desirous to keep his talents and virtues in the back ground, and led him to shrink from his well-earned meed of praise, much might be said. But the recollection of many to whom he was known in the course of his long and valuable life, and of not a few who enjoyed his friendship to its latest hour, will readily supply what is wanting in this brief and imperfect but sincere tribute to his worth.—*Aberdeen paper.*