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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, AUGUST 22, 1829.

NO. 31.

BIOGRAPHY.

LEIGH RICHMOND.

CONTINUED.

His talent for extempore preaching—Family letters—Commencement of the editor's acquaintance with him—Public societies.

The principle on which Mr. Richmond formed his ministry, have been laid before the reader in the preceding chapter; in which were detailed the soundness of his views, and the impressive manner of his delivery. He never failed to attract a crowded congregation, and seldom preached without the most decided proofs of a divine power accompanying his ministrations. He also possessed many natural endowments, which in no small degree contributed to his success. He was an eloquent speaker; but his eloquence was not laboured and artificial—it was the simple and glowing expression of a mind deeply impressed with the importance of his subject, full of affection, and intent on imparting the same feelings to those who heard him.

He used to refer his friends, who conversed with him on the subject of preaching, to the advice of his college tutor: "Don't use terms of science. The people have no abstract ideas—they cannot understand comparisons and allusions remote from all their habits. Take words of Saxon derivation, and not such as are derived from Latin and Greek. Talk of riches, not of affluence—of trust, not of confidence. Present the same idea in a varied form, and take care you understand the subject yourself. If you be intelligent, you will be intelligible."

Mr. Richmond's successful application of these useful rules, is well known to all who had opportunity of hearing his sermons. Though never offensively colloquial, he was well understood by the most illiterate of his congregation; nor was he satisfied till he had explained an idea in every possible variety and point of view. On this account, he sometimes seemed to persons unacquainted with his design, to employ a needless number of words. It was once pleasantly said, by one who heard him—"An excellent sermon, but with too many various readings."

He was also singularly felicitous in imparting interest to what, in familiar phraseology, is called a dry subject. He was once known to preach an hour and three quarters,* on the incidental evidence of Christianity. On this occasion it was said, by a sensible man who heard him—"This is indeed a magnificent sermon! I always thought Mr. Richmond a good man, but I now know him to be a great man."

Mr. Richmond as we have before noticed, possessed a fine taste, and an almost enthusiastic admiration of the beauties of nature. From these he often selected illustrations, and embellished his subject with allusions to them. He used to say: "There are three books to be studied—the book of creation, the book of providence, and the book of grace. They confirm and illustrate each other."

These natural talents were consecrated to the service of religion, and gave an interest to his preaching, equalled by few, and excelled by none.

The editor would not be supposed, by these remarks, to lose sight of the influence of the Holy Spirit, without whom "nothing is strong, nothing is holy." He knows that "the Gospel is a mighty engine, but only mighty when God has the work-

* This sermon was one of a course of lectures on the evidences of Christianity, preached at Olney, by the neighbouring clergy. Mr. Richmond took his plan from the "Howe Pauline," and applied Dr. Paley's principle, to every book of Holy Scripture, with great industry and success. It is much to be regretted that nothing remains of the sermon, except a few short heads of discourse, used by Mr. Richmond at the time of preaching.

ing of it." Yet is it most evident, that God is pleased to make human agency, the natural endowments and temperaments as well as the graces of his servants, subservive his purposes; and in the selection of instruments, there is always a peculiar fitness for the work in which he employs them.

The effect of Mr. Richmond's ministry was also considerably heightened, by the fluency of his addresses. He adopted a method of preaching usually called *extempore*; without premeditation, as to the words of a sermon, but not to the exclusion of much previous prayer, and labour in the arrangement of its materials. "It is a singular circumstance," observes a friend of his early life, "that his first attempt to preach *extempore*, in the very small church of Yaverland, in the Isle of Wight, was a total failure. He was so ashamed of it, that he declared he would not repeat the attempt; and it was only in consequence of the urgent solicitations of our common friend, the Rev. Charles Hoyle, that he was induced to make a second trial; when he succeeded beyond his hopes, and never afterward found any difficulty."

As a proof of the eminence to which he afterward attained, we venture to introduce another anecdote.

The late Mr. Whitbread went to hear him preach at St. Paul's, Bedford, in the year 1807, accompanied by a friend, who had expressed an earnest wish to be present. The church was remarkably crowded—the preacher animated—and the interest of the congregation strongly excited. The gentleman above alluded to at length observed, "He has now preached with incredible fluency, both as to matter and language, for three quarters of an hour, and he does not seem even yet to be exhausted, or to be drawing to a close." "Exhausted!" replied Mr. Whitbread; "he can hold on, in the same way, if necessary, for two or three hours longer."

Before we proceed with the narrative, we lay before the reader a few letters written about this time by Mr. Richmond, to his aunt and mother. They are not, indeed, connected with any previous or subsequent remarks of our own; but are here introduced to preserve the chronology of the memoir. They are pleasing proofs of Mr. Richmond's affectionate attention to the claims of his own family, amidst the incessant demands of public duties.

"*Turvey, January 10, 1808.*

"My dear Aunt,—Affection for one so long known and loved must indeed be asleep, if I did not hasten to express my tenderest concern on your account. My office and station calls me daily, in one place or another, to pour the balm of consolation into the wounded breast. I cannot, indeed, comfort you in person; but if I may be allowed to speak in my Lord and Saviour's name, I may often do so by letter. Indeed, my dearest aunt, I shall be happy in any endeavour I can exert, to prove to you how affectionately I am interested in what regards your welfare, both spiritual and temporal. I am daily exercised among the sick, the weak, the maimed, the suffering and the departing; and am constantly reminded of the uncertainty of life, even from one day to another. What a glorious light has the word of God thrown on the otherwise dark and gloomy uncertainty which would have overhung the prospect of eternity! How full, how free a provision has our gracious God revealed for the salvation of sinners who lay hold on his promises by faith! May you and I be enabled, under every trial and pang of soul or body, to flee to the strong One for help, remembering that in all our afflictions he was afflicted.

"May the recollection of every past instance of God's kindness lead you to trust in him, and repose on his redeeming grace and love. May your prayer be constantly heard and answered, when at the throne of grace you plead what a Saviour has done and suffered for you, and supplicate for a heart thankfully resigned to God, let what will be his

pleasure concerning you. I feel persuaded you will ascribe what I have said to a sincere affection, and a desire to contribute my mite of consolation under the trial which Providence has brought upon you. May you meet it with the true spirit of Christian fortitude! Sanctified afflictions are the Lord's peculiar mercies to those whom he loves. May your's prove one of this kind! Frequent meditation on the great change to which we are all daily liable: to which the youngest are rapidly hastening—is highly profitable to the soul, and begets a watchfulness and preparedness of mind for every event and circumstance. Seasons of sickness and debility are peculiarly calculated to this end. They are often expressly sent, that as in the day of health and prosperity we are prone to forget the Author and Giver of all our blessings, these messengers of mercy may be the means, in his Almighty hands, of collecting our wandering thoughts and affections, and of fixing them abidingly on him. Receive these reflections from one who loves you, who wishes never to forget that he is a minister of Christ, and always

"Your affectionate nephew,

"LEIGH RICHMOND."

"*Turvey, January 29, 1808.*

"My dearest Mother.—The return of this day* reminds me of life, death, and eternity; it reminds me of times past, and anticipates times to come; it reminds me of my dear mother also, and of the many affectionate seasons which the successive anniversaries of my birth have from year to year given her, arising from the mingled hope of good and fear of evil. Sometimes you have written to me on this day, but lest a letter should not be penned between us, I take up the quill to write to you. Accept my kind, tender, and dutiful assurances of filial love and veneration, and ten thousand thanks for all your cares and prayers on my account, for six and thirty years, nor let it ever be thought that I am insensible to what I owe you. Happy shall I feel, if enabled and permitted to contribute to the ease and consolation of your declining years, and to mitigate the infirmities of old age, by the duly applied exertions of younger years! It seems but a little while since I was a boy myself, returning home from season to season, to enjoy the blessing and comfort of parental and sisterly society and affection at your home; and now I see myself surrounded by my boys and girls at my own home, growing apace and preparing to occupy the station in the world, which we now fill up. It is an old and worn out remark, 'how time flies!' Yet we cannot help all making it in our turn; we feel its force, and out of the abundance of the heart the mouth speaketh. One cannot help sometimes ejaculating with good old David, 'O, spare me a little, that I may recover my strength, before I go hence and be no more seen!' What a scene does eternity present—the years of life past—earthly connections dissolved—the secrets of all hearts laid open—souls saved or lost—Christ, a frowning judge, or a welcome saviour—all mistakes and errors in religion at an end—every false foundation undermined—a world in flames and consumed, as though it had never been—time itself no more—eternal ages of ages rolling on in ceaseless bliss or woe! Who is sufficient to speak on these things?

"Pray for me, that since the Lord has spared me another year, I may not prove such a barren fig-tree as I have been. I could look at all that is past, and view myself as no better than a cumberer of the ground. But the gracious Vindictor intercede, and his prayer is full of love and mercy; may the Owner of the vineyard hear, and answer it. I have been very unwell but am now much better. The poor fig-tree is not yet cut down. May it bear fruit to the glory of the Father. Accept our love, and give it to those around you; and believe me,

"Your affectionate son,

"LEIGH RICHMOND."

* Adams' Private Thoughts.

* His birthday.

MISSIONARY INTELLIGENCE.

Continued from page 188.

The following Extracts are from the Journal of Mr. Macpherson, stationed at Alexandria:

April 1st, 1828.—Called with two friends at the Greek and Coptic Convents. At the former Convent we found the priests engaged in the worship of God in the Chapel, being Easter week. Having an opportunity of conversation with them, we proceeded to the Coptic Convent, where the priest who was in waiting was extremely ignorant, and could scarcely read his own language. I had with me an Arabic and Coptic Psalter, which I showed him; but as I had, on a former occasion, presented the Superior with one, I thought it not necessary to give it to him, especially as he did not seem to be able to read it!

6th. (Easter Sunday).—I preached on board the ship Leonidas, Captain A. This gentleman, who was formerly a Lieutenant in the Navy, keeps good order on board his vessel, and sets a good example to his men. He makes me welcome to his ship for Divine Service, so long as she is in port, and I have not, for months, had more numerous congregations.

May 1st.—A well-dressed Mohammedan, called upon me this morning, with whom I conversed on the subject of the Gospel. I read to him the first chapter of Genesis, and commented on the primeval state of man, his rebellion, and the redemption of our world through our Lord Jesus Christ. He proposed calling to-morrow, when he will bring a friend with him. He seemed much surprised at my new doctrine.

3d.—The Mohammedan beforementioned, called this forenoon, bringing two Turks along with him for the purpose of arguing with me on the merits of the Christian religion. One of them, who read and understood Arabic well, commenced by asserting, with a sarcastic smile on his countenance, that Mohammed was the most eminent and noble of all prophets, and sealer up of Divine Revelation. I interrupted him by remarking, "We shall never arrive at the truth, if we take assertion for argument. You affirm that Mohammed is a prophet, and that the Koran is the Word of God; permit me to ask you to produce the Evidences on which your belief in the Divine Mission of your Prophet is founded?" It was evident he did not expect to be thus pressed for proof; the smile of defiance gradually vanished, and he became more serious. After some further conversation, they appeared to be convinced that the evidence in favour of Christianity preponderated; but were unwilling to confess it! They, however, acknowledged that my words were good. Having fixed their attention, I spoke to them of the fall of man; the introduction of Sin into the world; the promise of a Saviour; the incarnation of Christ, his public ministry, his death, his resurrection, ascension into Heaven, and intercession. They continued to hear with much attention. I gave one of them an Arabic Bible, which he promised to read. They took their leave of me apparently much pleased with their visit, and promised to come again, and bring with them a book which they begged me to read with them.

6th.—Two of the Turks who were with me on Saturday, called this morning. After coffee had been brought, we entered into conversation on the topics which were discussed at our last meeting. One, to whom I had given an Arabic Bible, said he read it five hours every night, and was much pleased with its history. After some previous conversation, I read and expounded the third chapter of St. John's Gospel, and then asked them if they had brought the book with them of which they had spoken. It was immediately produced. It consisted of prayers, and quotations from the Koran. I read a portion of it, and offered a few remarks. Our interview lasted about three hours. We parted good friends. They are determined to call upon me again. May the Holy Spirit lead them into all truth.

11th.—The Bethel flag was hoisted on board the Protector, where, after officiating on shore, I preached to an attentive congregation of sailors. I trust the Lord brought the word home to the consciences of some. I was happy to find on board the Protector, as first officer, a Mr. H. who is a member of some standing in the Wesleyan Connexion.

13th.—Mr. H. dined with me to day. I trust we were mutually edified. In the afternoon I brought him to my Arab School, with which he was much gratified.

19th.—Conversed with a European, who is desirous of receiving Spiritual instruction. He is a Papist by profession.

31st.—Had some conversation with a Levantine Christian, who is anxious to become acquainted with my views of Religious Truth. He inquired if Protestants used confession to the priest. I replied, "They confess their sins to God, but not to the priest."

At Stockholm considerable interest is produced by the presence and labours of our Missionary, and many encouraging tokens of success have already appeared.

The Ionian Isles, to which a Missionary has but recently been appointed, the Committee regard as affording a valuable post of observation, from which suitable preparations may be made for the communication of Scriptural influence to different parts of Greece. At present, Mr. Croggon is principally occupied in private instruction, the opportunities of exercising his public ministry being only occasional. Recently Dr. Bialoblotzky, formerly Lecturer of Divinity at the University of Göttingen, has been appointed to join him, in order to embrace the first favourable openings for visiting the Morea and Palestine. Mr. Croggon having lately spent a short time in Cephalonia and the neighbouring islands, thus notices the principal occurrences of his visit.

I left Zante on the 9th of May, in the Steam-boat, and in a few hours landed in Argostoli, the chief town in the island of Cephalonia; here I was gladly received by a pious Englishman, a member of the Church of England, with whom I had corresponded since my residing at Zante, but had never an opportunity of seeing him before. It was a very gratifying sight to behold a class of 14 fine Greek lads at his house learning the English language. Seventy of the young men and boys of Cephalonia are under his care, and his labours have not been in vain. In his house I found the whole of Mr. Wesley's works, (except two volumes lost in lending); they were given him by a pious captain in the army (now in glory), and bear the marks of being well read. My friend finds them an invaluable treasure. Cut off from all public religious worship, despised by the gay and thoughtless, yea, I may truly say, accounted by his own countrymen a madman and an enthusiast, what sources of comfort do the word of God, and books written by men of God, afford to the Christian? The Greeks, however, regard this humble individual as a Saint, for with all their superstitions, a regular pious conduct convinces them of the reality of religion.

In the works of Mr. Wesley, among other remarks written by the captain, I found the following note, on the first page of the tract on *Christian Perfection*:—"Beloved brother in the Lord Jesus Christ, pause here before you peruse the following tract of what all who know him must confess the author to have been, a master in Israel: Pause, I exhort you, and offer up a prayer to the throne of Grace for a humble, teachable, unprejudiced mind; that you may be enabled to lay hold of the truth, whensoever or wheresoever you may find it: at the same time that you may be kept from falling into error, none but a converted person should venture on this tract."

About five miles from Argostoli, I found a very heartily welcome at the house of a Scotch Baptist minister and his wife, whose object is to establish a Female School. A convent is granted to them by the Government, and fitted up to receive young ladies. Here I saw nuns belonging to the Greek Church, but who are not like Roman Catholic nuns, shut up in a house; but go about the village. I believe their only restraint is, that of not eating animal food.

From the Convent, I went to Samos, once a celebrated city, now a few miserable huts; and from thence I walked to Euphemia, where I found a boat going to Ithaca, in which I embarked; and in about an hour and a half, with a strong breeze, I arrived safely at this interesting little Island. I was very kindly received at the house of a respectable Greek family, where I lodged for a few days; I had much conversation with them and others on the state of religion and education in Ithaca. There are 11 churches, and about 20 priests; a

Laucastorian school for boys, and a girls' school, where I found 8 scholars; 15 have been educated in this school, which was established at the time an English lady resided in Ithaca. Marks of recent improvements in the roads, &c. are very evident here, as well as in the other Islands. O that every means taken for the religious and moral improvement of the people may also prosper. I returned from Ithaca to Argostoli, and came back to Zante from thence, May 22d.

In the course of my journey, I distributed about 300 tracts and books, in English, Greek, Italian, and French; and held conversations with many persons on the subject of religion, as it is only by such means that at present the work can be pursued in these parts."

ON THE POWER OF CONSCIENCE, AND THE INTIMATE CONNEXION BETWEEN MORALITY AND RELIGION.

By a Lady.

"Severe decrees may keep our tongues in awe,
But to our thoughts—what edict can give law?"

DRYDEN.

When we reflect upon the pleasures of sin, which can be but for a season, and the vast disproportion of that punishment which must be its consequence, we can hardly suppose it possible, that a creature endowed with perceptive faculties should, for the sake of present enjoyment, hazard eternal misery and wretchedness. But that there are such persons, and that their number is not circumscribed, daily experience too sadly evinces; who alike disdain the aid of reason, and the forcible appeal of conscience.

With the most beneficent design did the great Author of our existence implant a never-failing monitor in the human breast, whose approving power, or condemning influence, becomes at once an admonisher and friend. The young, the artless, and the inexperienced, may all with security rely upon its influence: and if they follow its dictates they will rarely be led astray. Passions (say the libertine and the licentious) would never have been implanted in the human bosom, if sin could be attached to the gratification of them by a God of mercy, who evidently studies his creatures' happiness.—Willfully vain casuists, and deep designing mislead-ers, can ye find sentiments like these throughout the whole of the sacred writings? Are we not there invariably told, that man is prone to evil; and that even his very thoughts must be controlled.

If we were to die like the beasts that perish, and with life terminated every species of existence, then indeed there might be some justifiable reason for the practice of present enjoyment; but as the very construction of our frame, the improving elevation of our faculties, and the dictates of religion, proclaim a superior state to this, shall we, for the sake of present enjoyment, forfeit all pretensions to future happiness?

When we reflect upon the shortness of this life, when compared with eternity, of how little consequence does it appear, whether passed in misery or happiness; not that I mean to infer, that we are expected to become indifferent to our situation, or entirely superior to those trials we may be destined to experience; for I only wish to caution those who may be exposed to them, against sinking under afflictive circumstances, and to remind them, that the sacred Scriptures assure us, that God has prepared such enjoyments for "them that love him, as surpass man's understanding."

Of what nature those enjoyments are, the inspired Writers have not informed us; yet sufficient has been told to instruct us in the path of duty, and to teach us to walk humbly with our God. What an admirable lesson of humility is displayed in the contrast between the Pharisee and the Publican! and how impressively does it caution us against arrogance and presumption! confirming us in the conviction, that the performance of the most imposing of all moral duties must neither be accompanied by vain boasting, or self-applauding ostentation. The act of smiting his breast, when he felt the weight of his transgressions, the Saviour of mankind informs us, gave evidence of the penitent Publican was justified rather than the proud Pharisee, in the eyes of his Creator; shall frailty, then, presume to boast of those acts of kindness, which may have been serviceable to its fellow-creatures? However trifling these acts may have been, they invariably carry

their reward along with them; for conscience, that never-failing friendly monitor, imparts to the mind those self-approving sensations, which may be justly termed the reward of benevolence.

Compassion towards our fellow-creatures is as strongly inculcated by the great Teacher of Christianity, as gratitude and piety towards the Creator of the universe; and the alarming denunciation against those who are deficient in the practice of benevolence cannot be too deeply impressed upon our hearts:—"I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick and in prison, and ye visited me not." And when the appalled sinner tremblingly inquired when these circumstances had happened? the Saviour of mankind answered, "Inasmuch as ye did it not to the least of these my brethren, ye did it not unto me."

Though to feed the hungry and clothe the naked, taken in a literal sense, can only be performed by a small portion of individuals, yet, in the sublime and figurative style of the sacred Writings, more is frequently meant than is actually expressed; and we are not to suppose that our Saviour intended to condemn those persons, whose situation in life prevented the display of benevolence. Though we may neither be able to clothe the indigent, nor feed the hungry, from the want of means to do it, yet if we cannot render them some trifling assistance, at any rate we possess the power of displaying sympathy, and performing acts of kindness. Where much has been given, much will be required from us; and we are repeatedly told in that sacred volume, where every pious and moral duty is so strikingly inculcated, that even a cup of cold water, if bestowed with unfeigned charity, shall not go unrewarded.

Lazarus and Dives, the Priest, the Levite, and the good Samaritan, are all recorded as impressive examples; and if a sparrow falls not to the ground without the knowledge of its Creator, can we for a moment suppose that he is unacquainted with our most secret actions?

"I leave you a new commandment, that ye love one another;" said that exalted Being, who sacrificed his life to evince his affection and procure our salvation. And shall we presume to call ourselves his disciples, and become indifferent to the happiness of our fellow-creatures? It is not, however, by the performance of our individual duty that we must expect to obtain the approbation of our God; or indulge the hope of receiving that crown of glory, which he has promised to them who obey his laws. If whilst we feed the hungry, or clothe the naked, we forget the hand which has poured down riches upon us; or if in our hearts we say, this is Babylon, which my power and authority built up; benevolence, instead of classing as a virtue, is converted into arrogance and presumption. If on the other hand, we gratefully acknowledge the goodness of the Almighty, in abundantly supplying us with those comforts of which thousands of our fellow-creatures are in want, yet at the same time take advantage of the unsuspecting, and increase our own wealth at the expense of their fortunes, we may be convinced that neither benevolence nor gratitude will be of any avail to us, at the great day of retribution; for we must do justice, as well as love mercy, before we can properly be said to walk humbly with our God.

To love mercy, is, in other terms, to view the imperfections of human nature in the most favourable point of perception; and never to behold the mote in the eye of another until the beam which obscures our own has been obliterated. There are failings to which we are prone, that, in a certain degree, might be considered as peculiarly attached to my own sex; and the eagerness with which they too often listen to a tale of detraction, may have given rise to the assertion, that they take particular pleasure in it. For the honor of womankind, however, I will hope, that this is merely an assertion, unsubstantiated by positive evidence: and in justice to my sex, I must avow, that I have seen many instances to the actual contrariety of it. There are, I am ready to allow, many frivolous females, in whose mind there are such a vacuum of ideas, that they appear delighted whilst they listen to any little tittle-tattling subject; and who, from the desire of having something new to impart to their acquaintance, repeat, with a degree of certainty, what has merely been conjectural.—Persons of this description do not act from a malicious propensity, but from the desire of proving entertaining to their as-

sociates, whilst others derive equal satisfaction from confiding to their intimates, what they term a secret, with the trite precaution, that it must not even be hinted; though perhaps the very same secret has been imparted to every individual acquaintance.

Characters of this description are little aware of the misery they may produce in society; and still less so, of the breach they make in the performance of their moral duties; and how repeatedly are we warned against this too prevailing practice by the wise king of Israel! No man was ever so completely acquainted with the varying imperfections of human nature, as the sagacious son of David; and how repeatedly does he caution us, in his extensive writings, to keep a guard upon our lips!

"Frailty," says one of our admired theatrical writers, "thy name is Woman." Yet if the frailties to which those of each sex are prone, were fairly calculated, I am of opinion, the charge might be extended to human nature: and with this liability to err, instead of blazing forth, ought we not to conceal, the failings of each other? In a religious point of view, this mode of conduct becomes an actual duty. Can we love each other, and derive pleasure from the exposure of imperfection? What a lesson did the Saviour of mankind hold up for our imitation, when he said, "Let him throw the first stone, whose conscience accuses him of no sin!"

As every human being, except the hardened and impenitent, must sensibly feel the force of this monitor within, in the strongest manner, I would implore my readers to be directed by its approving voice, and its salutary warnings; for with such a friend to guide, and such a monitor to instruct them, though they may deviate from the strict path of duty, they will easily be led into it again.

Religion and morality are, in fact, so intimately connected, that it would be difficult for the most able casuist to separate them; still I do not mean to insinuate, that there are no moral characters who are deficient in the performance of their religious duties: yet I will venture to assert, that there never was a truly pious Christian, who neglected what may be termed Christianity's minor duties. By the term pious Christian, I do not mean those who are scrupulously attentive to the formalities of their religion; but those who, with purity of heart, and integrity of conduct, endeavour implicitly to follow the rules prescribed in the Gospel; who, fully aware of the imperfection of human nature, make every possible allowance for its deviation from righteousness; and who, thoroughly convinced of their own frailty, do not expect to find their fellow-creatures better than themselves.



A MOTHER'S PORTRAIT.

Sketched soon after her Decease, for the Study of her Children.

BY THEIR SURVIVING PARENT.

We have examined this "Portrait" with attention, and been delighted with the manner of its execution. Although affection has guided the pencil, the drawing is correct and faithful, and the colouring laid on with chasteness and delicacy.

The portrait is that of a Christian mother, and is distinguished by one or two features which we hold to be very necessary ingredients in that character, though not always to be met with in those who lay claim to it. The subject of this sketch prized her home and family above all other earthly blessings; disliked frequent visiting; had an invincible antipathy to gossiping; and would rather offend a whole circle of friends than neglect her domestic and private duties.

"The Apostle's injunction to Christian females, to be keepers at home, had deeply impressed her heart sometime before she became a mother or a wife. Her introduction to those important relations greatly strengthened her sense of the duty; while the interesting and increasing inducements they furnished to the performance of that duty, soon raised it to one of her highest privileges. At an early period, in her native town, she had known some mothers, whose abodes and families were wretchedly neglected, while they were attending public worship with excessive frequency, wandering up and down after every new and popular preacher, resorting to all religious services within their reach, and spending nearly their whole remaining time in visiting or receiving visits from each other. She

saw temptations to this indecorous and unprofitable conduct multiplying in number and force on every hand. Institutions of religion and charity had then begun the increase which has since been so rapid and astonishing; and strong intimations were then giving of the plan upon which most of them now proceed—rendering their operations more extensive and efficient, by the agency and influence of Christian women. Apprehensive that this course of things might too much interfere with domestic order and happiness, if it did not in time deprive the British Christian female of 'modesty, her loveliest bloom,' M—, resolved, perhaps rather too strictly, to reprove as well as refuse every solicitation to publicity, even in doing good."

Some other peculiarities this worthy lady possessed, which are not less to our taste. No person could live more in communion with her Maker than she appears to have done; and yet of her experience (to use the phrase best known, though not by us approved), she neither liked to talk nor write. In a letter to her husband, she thus rationally expresses her sentiments on the subject—

"Mr. A— of W—, who called a few days after you left home, asked me if I kept a journal of my experience. I told him I did not, and that I had no intention of keeping one. He seemed surprised, and advised me to think of the matter more seriously. I cannot, however, think of it more seriously than I thought of it some years ago, when I began a journal, which I continued only a few weeks, and have never since taken up again. I wish to forget instead of remember the greater part of my feelings; and those which are worth remembering, I am sure not to forget, because they are so often repeated. The only things which I need write down are the numerous mercies I receive from my compassionate and bountiful Father who is in heaven. But how can I write down one hundredth—one thousandth part of these! how can I write one of them down in suitable words! I had rather be left to feel the weight of them all, though I am in danger of sinking under it, than attempt to relieve my heart of the burthen of gratitude and duty by writing down the smallest of them in my poor weak language, which can only disgrace the subject!"

One more trait, and we shall conclude—

"She had no facility in recollecting words and sentences. Even poetry, which is learned with so much eagerness, and remembered with so much ease, she could seldom quote. But she had no trouble in remembering important things; she readily called to recollection her various interesting duties; she always reminded herself of relative and religious obligations, without reluctance and without difficulty."

The author has an illustrative note on this passage, which is worth adding—

"Several years ago," he says, "I spent two or three days in the house of one who passed for a learned as well as a Christian lady. I was pestered the whole of the time with the names of celebrated authors, and with popular quotations from their works; but this was nothing to the deafening voices of her squalling, quarrelsome children, and especially to—"

We must leave our readers to imagine the rest; for it is not just so delicately expressed as we could have wished it to have been. It is but justice to the author, however, to observe that it is the only sin of the kind throughout the volume, which is in general written with great elegance and purity. The picture which he presents of a blue stocking mother is, we regret to say, but too common among ladies of this class. We ascribe the fault, not either to the gifts or acquirements they possess, but to an ill-regulated use of them. We can see no necessary connexion between learning and slovenliness, between the glories of mind and the abominations of matter; and could appeal to more than one instance within the sphere of our friendships, where, as in the portrait before us, both learning and genius are combined with a most exemplary performance of every maternal duty.

ANNIVERSARY.

BRITISH AND FOREIGN SCHOOL SOCIETY.

[CONCLUDED.]

Captain Irving said he had great pleasure in seconding the Resolution.

The names were then read by the Secretary, and approved of by the Meeting.

The Rev. Mr. Edwards (of Watford), in proposing the next Resolution, said, at this advanced hour of the Meeting, it would be unreasonable to occupy your time more than a few minutes, but I have a piece of intelligence to communicate which I know will give you pleasure. In order that you may go home with the feeling that our Meeting was "short and sweet," the Secretary has thrown two Resolutions into one, so that if there is any difficulty about one, we may get on with the other. The first of these Resolutions expresses the sense which the Meeting entertains of the necessity of instructing the labouring classes, and the second one, thanks to his Grace the Duke of Bedford, the President, and the Treasurer, for their assistance." Then follows a long list of names, "good men and true," for the next year, which I am told it is not necessary to read through; we believe they have been selected for the care which they take in the prosperity of this Institution, and their anxiety for its most extensive success. It is gratifying to us all to have heard here to-day, the arguments of men from other countries, and the testimony which they all bear to the usefulness of this Institution. The decorations of this room seem to be symbolical of this union of national emblems, for we see here the rose, the shanrock, and the thistle united, in the cause of education. As yet we have given no place to the American, but I should liken our brethren of that side of the Atlantic to the long band which ties the other emblems together. Dr. Phillips has stated something of Scotland which I did not know. Having spent the first twenty years of my life in that country, I thought I knew something of it, but I never knew any one there who could not read, or who was without a Bible. You may judge, therefore, what was my surprise on passing the Tweed, to hear so much said in this country of the dangers of education. I was asked, whether the people, being able to read, could submit to be good servants, or to do the drudgeries of life? I stated, in reply, such facts as my own experience rendered unanswerable. And this reminds me of a dispute which took place in Oxford at one time, which I was amused with reading when a boy, in, I think, Fox's Book of Martyrs. The disputants were Drs. Buckingham and Latimer, and the subject was the translation of the Bible into the English language. The Doctor quoted upon his side half-a-dozen fathers of the Church whose names I do not remember, and fortified his argument by one or two passages from the book itself. In the New Testament, Dr. Buckingham said, it was written, "Thou shalt leave out the leaven," which some baker reading, might leave out the leaven and spoil the bread. Again, "Any man putting his hand to the plough, and looking back, is not fit for the kingdom of heaven;" which a ploughman reading, would misinterpret, and so spoil the work. And a little father on, it was said, "If thy right hand offend thee, cut it off; and if thy right eye offend thee, pluck it out, and cast it from thee; which by ignorant persons would be construed into a command to cut off their arms and eyes upon all occasions, and so we should be all ruined in that way. "But this day week," said Latimer, "I shall prove that the people of England are not, nor indeed are the people in any country, such fools as they are thought, but that the vulgar understand figurative language as well as the learned. For, suppose a painter paints a fox, and puts upon his head a cowl (a sort of head worn by the monks), who is so vulgar or ignorant as not to know by the dress, that it is not a fox the artist means to represent, but a friar, for, by the animal which he has chosen, are the cunning and stealth of the religious to be represented, which would keep the people in ignorance, and compel them to take their religion at second hand from the priests. Let the experiment be tried, he concluded, and if I live, I'll answer that it produce no bad effects." The experiment has been tried, and longer in Scotland than any other country. Yet what is the consequence? Has it made the people bad citizens or bad subjects? On the contrary, I assert that better Christians, more obedient and submissive servants, more dutiful children, or attached parents, a people more nobly fitted for peace or war, more moderate in victory, or more patient of endurance, are no where to be found. (Applause.) The experiment has been tried, and tried with great

success. Let us hope that it may be tried upon the most extensive scale, and that the time is not far distant, when we shall see it illuminating the dark, fruitifying the barren, and saving a perishing world. (Applause.)

John Labouchere, Esq. seconded the Resolution. It was unnecessary for him to say, that he wished well to this Institution, and that he witnessed with pleasure this union of Christians of all denominations in the work of love. He looked upon it as a powerful auxiliary to the Bible Society, and he was rather surprised therefore at the partial support which it received. It was similar in its objects to that Society; its end was to make the Word of God familiar to the world, and to extend the knowledge of that Word to the limits of the earth. He hoped, therefore, that those who supported the Bible Society, would also give their cordial support to an Institution like this, which it so well deserved.

The Resolution was then agreed to.

Mr. Labouchere again rose and said, he had now to move a Resolution, upon which it was not necessary to say a word, for the kindness which the Noble Lord had shewn in taking the chair this day; the interest which his family had always taken in the cause of education, and of civil and religious liberty, and the cordial support which they were ever ready to give to charitable institutions, made it unnecessary to say a word in recommending the Resolution to the Meeting. He moved, therefore, the thanks of the meeting to their Noble Chairman for his conduct in the Chair this day. (Applause.)

The motion being carried,

Lord John Russell said, It now becomes my duty to thank you, which I shall do as shortly as I can, but though shortly I hope not the less gratefully, for the vote which you have been kind enough to pass. I shall begin by repeating the declaration which I have made upon former occasions, that in appearing here, it is not upon my own account, but as the representative of my father, who takes the warmest interest in the welfare of this Society. (Applause.) From the beginning, he saw the generous end which it proposed to itself, and the comprehensive scheme which it planned, worthy the support of every liberal mind. With respect to the objects of the Institution, you have heard so many excellent speeches to-day, that it is not necessary for me to say a word; but if there are any who were unconverted by their arguments and eloquence, the very names of these men ought to be an earnest, that the objects of the Society were, to promote the happiness and liberties of mankind. I cannot refrain from alluding to one or two of these gentlemen, more especial to one, who, having retired, leaves me at liberty to speak of him more freely, and does not make it incumbent upon me to refrain from praising him—I mean Mr. Wilberforce. (Applause.) It is impossible that any one, who has witnessed the good which he has accomplished, must not feel his heart and bosom throbb, when he sees that venerable man coming forward, in the decline of life, to support those objects which through life he has pursued. (Applause.) A modern poet has, in a beautiful passage, the words of which I do not exactly remember, described the pleasure which we feel in seeing a sun setting to us, and about to rise to distant nations. And in the same way, may we hope, that though we now see the declining rays of his mind, yet the perpetual radiance of his achievements, the eternal lustre of his mind, is only rising to the distant regions of the Indies and Africa, in whose cause he spent his life, and for whose welfare he laboured to give them Liberty, religious knowledge, and pure happiness. (Applause.) Another person, to whom I would allude, as having forwarded the objects of this Institution, this morning, and whose labours in, and excellent works upon, Southern Africa, are intitled to the highest praise, is Dr. Phillip. (Applause.) But besides those Gentlemen who have addressed themselves especially to the objects of the Meeting, there is another present, not merely as an individual, but as the representative of a great people, and at whose presence, I, for one, feel the highest satisfaction. I mean the representative of the United States. (Cheers.) In former days, the mission on which he comes was little else than to watch and observe, with every kind of envy, the prosperity of the nation where he was sent to reside, and to take all possible precautions and means for mar-

ring that prosperity. But, it is our good fortune to see a Minister of America amongst us, who thinks it his duty to act differently; who, as a member and representative of the United States, thinks nothing more fitting than to foster and favour the progress of this country in all the arts of social life. This, then, I hope, will be henceforth the rivalry of nations; and I think, that while the United States, one and all, are grateful to us for those ancient institutions of law which they have carefully preserved and consecrated, we ought not to be above taking a hint from any institution of their's deserving of being copied, such, for instance, as is that of Connecticut, as has been stated to us. (Applause.) We ought, without hesitation or envy, to adopt such improvements as would better our condition, so that without distinction or separation of nations, we may each seek for himself, and communicate to his fellows, those improvements in the arts of life which would best promote the diffusion of religious truths, and be a benefit to mankind. I shall detain you no farther than to thank you for the favour which you have done me. (Applause.)

The Noble Lord then left the Chair, and the Meeting separated.

TEMPERANCE.

ADDRESS ON ARDENT SPIRIT,

Before the New Hampshire Medical Society. By R. D. Mussey, M. D., Professor of Anatomy and Surgery, in Dartmouth College.

More than nine hundred years ago, an Arabian Chemist discovered by distillation, a pungent and warming liquor, to which was given the name of Alkohol, which we call ardent spirit. This, a modern writer asserts, is the *agua divina*, or water of the Elysian fields invented by Democritus, and maintains that the term alkohol has nearly the same import with golden liquor, applied by some of his countrymen to the precious invention of the Greek philosopher. This liquor was brought into Europe at the time of the Moorish conquest, soon came into general favour, and now exerts an important influence over a great part of the civilized world.

It is the object of the following remarks to examine the claims of this article to the extensive patronage and confidence it has acquired.

When taken in small quantity into the stomach, it diffuses its influence over the whole body, a fresh impulse is given to the living powers, the countenance lights up with pleasure, and the mind acts with new interest and vivacity.

Under the influence of a larger dose of the exhilarating fluid, sensibility and sympathy unfold themselves. Tears fall, as a pensive association crosses the mind, or a tale of common suffering is told, the benevolent affections flow out upon all surrounding objects, and the whole world is not too large a sphere for the exercise of the generous sentiments which swell the bosom. The mind disburthened of care and, disregarding the past and the future, sees no impediment to the boldest and most extravagant enterprises; and rioting in the luxury of present existence, scarcely acknowledges a superior in the universe. Here the distinctions of society begin to disappear. The idle and half starved vagrant is transformed into a lord, and surrounded with pomp and plenty; and the miserable outcast who has tenanted a prison for his crimes, imagines himself on a throne, clothed with power sufficient to direct the destinies of a nation or of the world.

The lover of alkohol sometimes resorts to poetry and song in the expression of his ecstasies, but as the effect of the ethereal liquor deepens, he sings or shouts inarticulate responses to music or voices which seems to come to him from a distance, but which are occasioned by a violent beating of the arteries of his own brain.

If the corporeal part of man, in this happy condition, be inspected, it presents phenomena which correspond with those of the mind. The whole face is swelled, the forehead and temples patched with red and white, the cheeks of a deep crimson, the nose tipped ruby, the corners of the mouth drawn down, and the under lip inclining to drop, the eyes blood shot and glassy, roll upwards under their lids, and the body and limbs, no longer subjected to the arbitrary control of the will, assume that position which is dictated by the power of gravitation; in a word, the whole man declining farther

intercourse with external nature, retires within himself and hoodless of the material creation around him, remains for hours, as if in a trance. If such be some of the effects of alcohol, who can wonder that it has been called the golden drink, or that poets have chanted its praises?

This, however, is not all. It possesses, more than any other invention of man, the power of transforming character; but what is worthy of particular notice, is, that all its good transformations are transitory, and nearly all its bad ones permanent. Does it give momentary strength to the feeble, its habitual use makes the strong man weak. Does it inspire the coward with desperation, it can break down the heart of courage, and reduce the manly spirit to the imbecility of childhood. Does it make the poor man rich in imagination, it makes the rich man poor in reality. If it occasionally excite a flood of sympathetic tears, and unclench the fist of avarice, it relaxes benevolent exertion, and renders the mind habitually less sensible to the sufferings of others.

What permanent influence does it exert upon the social affections and the moral feelings? Was it ever known to increase conjugal attachment and kindness, parental tenderness, or filial love and obedience? Has it ever given a spur to industry in the farmer, the tradesman, the merchant, or professional man, by urging upon him the claims of a dependant family, or a suffering friend? Who was ever inspired by alcohol with lofty moral sentiments? Who has felt its influences directing his thoughts reverently upwards towards the Author of his being, and prompting him to sincere confession of departure from duty, to submission to his will, and obedience to his commands? On the contrary, who has not seen its effects in poisoning the fountains of social and moral feeling, and in transforming the affectionate, kind, and hopefully devout man, into a savage or a brute?

You have seen a youth of fine talents and promise, coming into life encircled with the highest parental hopes and expectations, and making regular and rapid progress towards a sphere of usefulness and respectability. You have seen him betake himself to the bottle; soon the relish for study or business is lost; industry, ambition, character, family reputation, virtuous society, are all unmeaning things; the high considerations they present, he regards not, but wanders about, the associate of idlers and thieves, but of vulgar insolence, and the abhorrence of his former virtuous and intellectual companions. His parents weep for him in secret places.

You have seen the man of talents, industry, and extensive usefulness, who in the exercise of his vocation, had acquired high public confidence, thrown down by the magic power of alcohol, from the pinnacle of his elevation, to become the object of popular derision and abuse. Was he a physician or a lawyer, had he sat in the high seat of public justice, or had his voice been heard in the council of the nation, or had he borne the messages of grace to guilty men; you have seen him barter the luxury of doing good, or grow regardless of the law and of justice, despise the insignia of office and public confidence, or voluntarily tear off his priestly vestments, and extinguish with his own hand, the flame of the altar, before which he had ministered year after year; and all this for what? for distilled spirit; for the privilege of being the companion of fools and drunkards.

What is the secret of this witchery which strong drink exerts over the whole man? I will try to tell you. After being received into the stomach, it is sucked up by absorbent vessels, is carried into the blood, and circulates through the alimentary organs, through the lungs, muscles and brain, and doubtless through every organ of the body. Not a blood vessel however minute, not a thread of nerve in the whole animal machine escapes its influence. What is the nature of this influence? It disturbs the functions of life, it increases for a time, the action of living organs, but lessens the power of that action; hence the deep impression and collapse which follow preternatural excitement. By habitual use it renders the living fibres less and less susceptible to the healthy operation of unstimulating food and drink, its exciting influences soon become incorporated, with all the living actions of the body, and the diurnal sensations of hunger, thirst and exhaustion, are strongly associated with the recollection of its

exalting effects, and thus bring along with them, the resistless desire for its repetition.

Is evidence required, of its being absorbed, and pervading the different organs of the body? Approach within a few feet of the rum or brandy drinker, and the odour of his breath will quickly demonstrate, that the lungs loaded with the foul liquor, are discharging it with all the energy in their power.

When taken by the nursing mother, it enters into the delicate food prepared by nature for the nourishment and growth of helpless infancy, and in this way, as may most rationally be supposed, produces a relish for an article naturally disgusting, and lays thus early, in some instances, a foundation for intemperance in after life. What physician has not known a nursing mother give a fretful child a good night's sleep, by taking, herself, a good dose of brandy at bed time?

Other organs than those destined for the formation of milk, manifest the presence of this article when it is combined with peculiar odours; those organs especially which are set as waste gates to the system, soon show how foreign it is, and ill adapted to the real wants of the animal economy, by separating it from the blood and taking it out of the general circulation as fast as possible.

The brain, that most delicate and wonderful organ, which forms the mysterious link between the other forms of matter and mind, the healthy functions of which are essential to vigorous intellectual operation, is capable of imbibing alcohol, and having all its actions suddenly arrested. In point, is the case of the man who was picked up dead in London, soon after having drunk a quart of gin upon a wager. He was carried into Westminster hospital and there dissected. "In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of indurability. The liquid appeared, to the sense of the examining students, as strong as one third gin to two thirds water."

We know that alcohol, even when diluted, by long contact after death, hardens the brain, as well as the other soft textures of the body which contain albumen; and although the vital principle may enable the brain to resist in a great measure, and for a long time, this effect of alcohol, when brought into it from the stomach, by the general circulation, the fact, as alleged by many, and as I am strongly induced to believe from the limited means I have had of observing, viz. that the brains of drunkards are literally harder at death, than those of the temperate, may be considered in strict accordance with the effects of intemperance upon the intellectual functions. If this organ be in any degree hardened by the circulation of diluted alcohol through its minute and most delicately organized parts, it might well be supposed to be less susceptible of those exquisitely balanced actions, which we can hardly help believing do exist in the impressions made by external objects, and in the variety of combinations of them, produced by the more abstract and retired operations of the mind. That a large proportion of suppliers early discover an unnatural obtuseness of intellect, and that frequently a mind originally quick and vigorous, becomes sluggish and imbecile, need not be told to an assembly of physicians who have had the common opportunities of observing the effects of intemperance.

* Cooke on Nervous Diseases, p. 104. Boston, 1824.

MISCELLANY.

PRESBYTERIAN CHURCH.

Extracts from a summary view of the Statistical Reports of the General Assembly of the Presbyterian Church in the United States, for the year 1829.

The General Assembly of the Presbyterian Church in the United States, has under its care nineteen Synods, ninety-two Presbyteries; 1393 ordained Ministers, & 205 Licentiates; making 1598 preachers of the Gospel, 195 candidates for the sacred office, 2070 churches, or congregations, under the spiritual government of so many Sessions; and one hundred and sixty-two thousand eight hundred and sixty Communicants. During the last year, fourteen thousand eight hundred and forty-six communicants were added to our churches on examination and the

profession of their faith, and 3155 were added by certificate from foreign Churches, or were translated from one Presbyterian Church to another. The whole number of Communicants thus added, amounts to 18,001; and the actual increase of Communicants since last year, after deducting for deaths, removals and suspensions, has been 16,508. The additions of 1829 have exceeded those of 1828, by 1906, and the actual increase of the year ending April 1st 1829, has exceeded that of the preceding year by the number of 5485 Communicants. Our increase of Ordained Ministers last year, was 108, but as 20 Ministers deceased, and several removed to sister Churches, we may consider the addition of Ministers as having been 130. Of our Ministers, 40 are Presidents or Professors in Colleges or Theological Seminaries; 3 are Chaplains in the Navy of the United States; and 15 are engaged in Missions to the heathen. Our increase of Licentiates has been 11, and of Candidates there has been a decrease of 47. In our last statistical year, there were baptised within our churches, 3982 adults, and 12,171 infants, making a total of 16,153 baptisms, which exceeded those of 1828, by 1974. The sums reported as having been collected to defray the travelling expenses of the Commissioners to the last General Assembly, amount to \$3442 67. The commissioners and delegates who actually attended, were 176; and the distance which they travelled, in passing to and from Philadelphia, a little exceeded 75,000 miles.

The funds reported by our Presbyteries, as having been collected during the last year, for sundry charitable purposes, are the following, viz:—For Foreign and Domestic Missions, thirty-nine thousand one hundred and eighty dollars, fifty-three cents, for the support of several Theological Seminaries, ten thousand and fifty-four dollars and fifty-two cents; and for the education of poor and pious youth, twenty thousand three hundred and ninety dollars and fifty-four cents. These two last sums may be said to be for educational purposes, and amount to thirty-four thousand four hundred and forty-five dollars and six cents. The total of collections is seventy-three thousand and sixty eight dollars and twenty-six cents.

VISITATION TO THE ONEIDAS.—On the 21st ult. Bishop H. bart of New-York, made his annual visitation to the Oneida settlements in New-York. Information having been previously given them of the Bishop's intended visit, a party of fifty or sixty Indians on horseback, with their chiefs and interpreter, came out about four miles to meet him, and to escort him to the church. The little groups of Indian women and children, that might be seen hurrying across the fields towards the church, as the procession approached, added much to the novelty and interest of the scene. On arriving at their house of worship, the Bishop and his attendant clergy took their seats in the church, when the services commenced with a few verses from the Psalms translated into Indian, and sung by about one hundred natives in the gallery, with whom many of those below united. The usual service, which consists of a literal translation from the Liturgy, was read by their catechist and teacher, in which the whole congregation united with much apparent seriousness and devotion. The responses were made in an audible and solemn tone, and the hymns of praise were chaunted forth by hundreds of voices, in a manner which proved that they "sung with the spirit, and with the understanding also."

Immediately after prayers, confirmation was administered to ninety seven native Indians, who had been previously instructed for that purpose; and after that, about fifty partook of the holy sacrament of the Lords supper.

After confirmation, and the communion were administered, the Bishop addressed them, through the medium of an interpreter, in his usual affectionate and impressive manner but in the plainest and most simple language, suited to their comprehension. He was listened to with attention and respect, for they looked up to him as their spiritual father, and always address him by that endearing title.

At the request of some of their chief men, the Bishop met about two hundred chiefs and warriors in council, on their ancient council ground at Butternut-grove.

The warriors, as they are termed, or principal men of the nation, to the number of one hundred and eighty, were seated on the ground in a large circle, and within that, about fifteen or twenty chiefs were ranged in a circle around the Bishop and his attendant clergy, for whom chairs had been provided in the centre. One of the chiefs then rose and explained, through an interpreter, the object of this council, which was to obtain his advice in relation to some difficulties at present existing in a remote part of the tribe. The Bishop gave them the solicited advice, in a most friendly and affectionate manner; and after he sat down, the council was addressed by "the chief orator of their nation," in a most animated, and eloquent manner. The whole scene was highly picturesque, and would have afforded an admirable subject for the pencil of the artist. The chiefs and warriors, ranged after their ancient custom in concentric circles around their spiritual "Father," listening with respectful and profound attention to his christian council; the numerous little groups of Indian women and children, scattered all around, and as near the outer circle as they could conveniently approach, and where they might hear the different speakers,—the beautiful grove, waving its rich foliage above their heads,—the luxuriant fields of grain around, the fruit of their own labor and industry, formed altogether a picture on which the eye of the christian or the painter might repose with delight. At the conclusion of the council, the head chief presented the Bishop with a string of Wampum, in the name of the whole tribe, as a token of respect, and a solemn pledge of their unshaken fidelity. The Bishop made an address to the Indians on the above occasion.

WATER.—There are few things endowed with more marvellous properties, or which are less studied or understood, than water. The artist indeed appreciates its value in one respect, as an element of the picturesque, capable of giving life and splendour to the landscape. The lover of rural nature is also sensible to its charms; whether it murmurs in a brook, rolls in a foaming cataract, or expands into the silvery mirror of a lake. Hence the Painter and the Poet have vied with each other to celebrate these emanations of creative kindness. But higher and deeper thoughts than any which external beauty can suggest, fill the mind that contemplates the internal constitution of this protean liquid. Though in a mass it is incompressible, and able to burst a passage through the strongest metal or rock, yet its particles form a fluid assemblage, softer than ermine, and yielding to the lightest touch. Obedient to the laws of gravitation, it enjoys singular prerogatives. Each invisible atom presses solely for itself, neither giving nor taking assistance from its associates. It weighs, not only like solids, from above downwards, but laterally and upwards, with equivalent gravity. Possessed of perfect mobility, it never wearies in its journey, till it reaches the level plane of repose. Without shape, it is susceptible of every figure, and the parent of myriads of crystalline forms. Capable of being aggregated in an ocean mass, yet renouncing its cohesive attraction before the feeblest power, it becomes divisible into the rarest exhalation. It exerts at one time an impulsive force, nearly irresistible, before which even the mountain bows its head, and crumbles into dust; and at another it gives way to the light canoe. Just dense enough to float the pine and afford a buoyant high-way for ships, it is rare enough to permit the fleetest motions of its finny tribes. Had it been more attenuated, it would not have served the navigator; and if either denser or rarer, in a very slight degree, fish could not have swam in it.

This water, by its mysterious tenuity, loosens the indurated soil, enters the invisible pores of plants, passes freely through all their vessels, expands in the filmy blossom, and is an element of the fleeting aroma. But these fluid particles can be chained together in the firmest cohesion—in which state it may exhibit either the hardness of rock, or the softness of other-down. Enormous blocks of water thus stand in immoveable columns, surmounting the loftiest, pinnacles of our globe. How different are these from the soft, insinuating liquid which is the circulating medium of all organic life!

Let us now search still more minutely into the mystery of water. In its purest form we view it as

a compound of spherical atoms of oxygen and hydrogen, not confessedly blended, but joined in definite proportions—not placed in absolute contact, but closely adjoining each other by select points or poles of slight mutual attraction. Hence these all glide over one another, so as to pass through microscopic orifices, and recede at the least inequality of pressure. It is this constitution which makes its mass permeable to fish and floating bodies.

The plain and vulgar element is now seen to be a most artificial assemblage of the basis of vital and inflammable airs—substances, in their isolated state, endowed with no plain or vulgar properties, associated by chemical attraction with the element of coal, the three compose the concrete matter of the vegetable world, from the heart of the oak tree to the essence of the rose. If into this triple alliance be introduced azote, already spoken of as the main constituent of the atmosphere, that fourfold partnership will result which constitutes the basis of all animal substance, whatever organic shape it may assume, muscle, tendon, ligament, nerve blood-vessel, horn, hair, drain, blood, or bile.

VEGETABLE BAROMETERS.—A French paper before us states that numerous plants afford true and convenient hints concerning the weather, which it may be agreeable to some to be informed of. Chickweed is said always to close its blossoms some time before a rain; so that when they are observed open, one may calculate on dry weather for at least several hours. As long as they continue to unfold and display themselves, the whole may be depended upon. If on the contrary the flowers withdraw themselves into their green envelope, the pedestrian need wish no better hint to take his umbrella on his walk. All kinds of clover, we are further informed, close up their leaves at the approach of a storm; and this is so marked a characteristic of that family of plants, that they are often denominated "the farmer's barometer." The same practice is observed in tulips, and the greater part of the flowers with yellow blossoms, in preparation for rain. Wild Sorrell does the same in France; and in other countries the mountain ebony, the acacia and sensitive plants generally, do the same.

A substitute for coffee has recently been introduced, to some extent, in France, and is sold in Paris. The new article is a kind of pea, called in that country *Lotier a quatre angles*, which presents a leaf like that of clover, and a blossom with an agreeable smell, resembling in appearance the violet. The pod is four square. When ripe, the plant is pulled up by the roots, and dried in the sun, being kept carefully from dampness; and then the grains or pease being kept in a very dry place, or put in a stove, are laid aside for use. When two years old, and burnt and made like coffee, it is said to be little, if at all, inferior.

Wonderful provision of Nature.—There are no rivulets or springs in the Island of Ferro, except on a part of the beach which is nearly inaccessible. To supply the place of fountains, however, nature has bestowed upon this island a species of tree, unknown to all other parts of the world. It is of a moderate size, and its leaves are straight, long and ever-green. Around its summit a small cloud perpetually rests, which so drenches the leaves with moisture, that they constantly distill upon the ground a stream of fine clear water. To these trees, as to perennial springs, the inhabitants of Ferro resort, and are thus supplied with a sufficient abundance of water for themselves and their cattle.

RULE FOR CHOOSING A HUSBAND.

Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world could not be so old-fashioned as to regard God and religion." Eliza started!—but on recovering herself said—"From this moment, Sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and sincerely."

CONTENTMENT.—There is evidently nothing in great possessions, for without contentment they cannot make a man happy, and if he have contentment he can be happy without them.

THE HERMIT.—A wild young fellow once observing a hermit who passed his time in fasting, in prayer, and in mortification, thus addressed him: "Father," said he, "what a miserable condition is thine if there is not another world after this!"—"True, my son," answered the anchorite; "but what will be thy state if there is?" Without for a moment endeavouring to uphold or even to countenance that rigid and solitary species of devotion that leads its possessor from the duties of his nature, and to say the best of it, can only be selfish; yet the above answer conveys with it an important truth, and, may be supposed to be addressed to any of those flighty mortals that pass away their time without reflection, and drown in the giddy vortex of ceaseless dissipation the useful and serious ideas of eternity.

FEAR OF PUNISHMENT UNFRIENDLY TO TRUTH.

A certain Nobleman in Portugal had a physician who was put into the Inquisition, under suspicion of Judaism. Hearing this, he wrote to one of the inquisitors, to inform him, that the Doctor was a good Christian; and he desired that he might be set at liberty. The inquisitors returned a polite answer, that they could not oblige his lordship, for the prisoner had been tortured, and had confessed he was a Jew. The count was excessively angry. He feigned sickness; and sent to desire the inquisitorial judge to visit him. He waited on him. As soon as he arrived, the count ordered him to sit down, and write a confession that he was a Jew. The holy father refused. The count rung for a servant, and, on his appearing, ordered him to call sufficient help to take a red hot helmet, then in the fire, and put it upon the head of the father inquisitor. His reverence, hearing this resolute order, flew like lightning to the *ecritoir*, took the pen, wrote the confession, and signed a solemn declaration that he was a Jew. The count then reproached him with his injustice and barbarity. "My physician," said he, "hath confessed himself a Jew, as you have; with this difference, pain forced the confession from him: it was nothing but the fear of it that extorted it from you."

CHARACTER.—A man's moral character should not only be pure, but, like Cæsar's wife unsuspected.

GENERAL INTELLIGENCE.

Parliament was prorogued on the 24th June. From His Majesty's speech, delivered on that occasion by the Lord Chancellor, it appears, that the foreign relations of Great Britain are in a more favourable state than the fears of some, and perhaps the restless desires of others had suggested. His Majesty continues to receive from his Allies, and from all Foreign Powers, assurances of the most friendly nature;—Diplomatic Relations with the Ottoman Porte, have been renewed, and Plenipotentiaries from England and France, being authorised also by the Emperor of Russia to act on his behalf, were on their way to Constantinople, to negotiate for the final pacification of Greece. His Majesty continues to use his utmost endeavours to prevent the extension of hostilities in the east of Europe; and to promote the restoration of peace—he expresses his regret at the condition of the Portuguese monarchy, and his determination to use every effort to reconcile conflicting interests in that unhappy country. His Majesty also expresses his sincere hope, that the important measures adopted by Parliament in the course of the present Session, may tend under the blessing of Divine Providence, to establish the tranquility and improve the condition of Ireland; and that by strengthening the bonds of union between the several parts of the Empire, they may consolidate and promote the happiness of the people.

YELLOW FEVER.—On the 13th July, two physicians, announced the existence of several cases of yellow fever, in New Orleans.

OXFORD UNIVERSITY, June 26.—Admitted to the Degree of Bachelor of Divinity on Thursday, the Rev. E. Jacob, Fellow of Corpus, and Principal of King's College, New-Brunswick.

OFFICE OF ORDNANCE, June 25.—Corps of Royal Engineers—Capt. G. Graydon, to be Lieut. Col. vice Dickens, retired.

It is said that the Right Rev. Dr. Bagot is certainly to have the see of Oxford, and to retain the deanery of Canterbury.

On the 21 July, in a Convocation held in the Theatre, Oxford, the Degree of Doctor of Civil Law was conferred on Sir HOWARD DOUGLAS, Baronet, Knight Companion of the Bath, and Lieutenant-Governor and Commander-in-Chief of the Province of New-Brunswick.

NEWFOUNDLAND.—We lament to state, that as a skiff was turning into Brigus, from the fishing ground during the gale of wind on Thursday the 25th ult., she unfortunately upset when just within the Heads, and notwithstanding assistance was speedily rendered from the shore, two youths of the crew, which consisted of three persons, were unhappily drowned. The master, Michael King, was found apparently lifeless; and it required some exertion to extricate him from the death-like grasp with which he adhered to the wreck,—upon using the proper means, however, he was soon restored to animation.—*Conception Bay Mercury.*

Three Theatres in the City of New-York, were destroyed by fire within the last fifteen months, the Bowery Theatre was burnt 26th May 1828, the Lafayette Theatre April 10, 1829, and Mount Pitt Circus, August 4th 1829. The first has been rebuilt, the two last it is supposed never will be. The Legislature of the State of New-York, has laid a tax of \$500, annually on all Theatres. In Paris all private Theatres are suppressed.

One thousand five hundred and sixty-three settlers arrived at Quebec, between July 31st and the 3d inst. 204 were from England, 170 from Scotland, and the remainder from Ireland.

The Russian account of the Battle of Pravadi, has already been before the Public; the following is the Turkish account of the same affair:—

“The following report of the battle of the 17th of May, near Pravadi, in which after some hard fighting the Turks were repelled, is from an officer in the Grand Vizier's army, sent to the Turkish Governor of Joannina. It was after the battle that the Grand Vizier was intercepted by Count Diebitsch.

SHUMLA, May 8, (20) 1829.—Since the arrival of the Grand Vizier at this place, about forty days ago, his Highness was incessantly occupied in organizing the troops and preparing the necessaries of war, till within the last five or six days, when he began to put his force in motion with the view of reconnoitering the environs of Varza and the adjacent coast, in order to select a position, and after his return to furnish those parts with as many troops as might be necessary, according to the plan which should appear preferable against the enemy. About five or six days ago his highness left Shumla at the head of 15,000 troops, and in his advance into those parts fell in with a considerable body of Russian army, and notwithstanding the small number of his men, which he had taken with him, merely for the purpose of reconnoitering, and although he had not time to put himself in military order, yet with his characteristic enthusiasm, he rushed upon the enemy, and with the help of God routed them so entirely that not even a vestige of them remained. The trophies taken consisted in twelve large pieces of artillery, with as many ammunition wagons, a considerable number of soldiers, and several officers. The remainder, with their general (who was Governor of Varza,) were killed in the engagement. The troops took considerable booty in arms, &c.”

A letter from Ezina, of 6th May, says—“The conditions on which, according to the Protocol of 22d March, the independence of Greece is to be recognised, are known here, and though it hurts the feelings of the people that tribute is to be paid to the Turks, resistance on the part of the Greeks is not to be thought of. But what if the Turks do not agree to the condition?”

The latest accounts from Corfu say, that in the middle of May the Greeks had sustained a defeat in Thessaly, so that the President had immediately

to get fresh troops to make good the loss and retrieve his advantages. Since the raising of the Greek blockade, the trade between the Ionian Islands and the Greek Continent is very brisk, and appears to be very profitable to the Greeks. It is still affirmed here, that the President is much dissatisfied with his present situation, and will leave Greece.

RUSSIA AND PERSIA.—Advices from St. Petersburg, June 13, announce the departure of General Potemkin to the army on the Caucasus. It is added—Prince Chosreff, and Mirza, son of Abbas Mirza, arrived at Tiflis on the 19th of May, when he was received at the gate by a detachment of Russian troops, and conducted to the residence of Count Paskewitch, where our Generals and the Persian Mirzas, Massoud and Saiek, who had preceded the Prince, were waiting for him. Nizim Emir, a Chief of the Staff of Abbas Mirza, accompanies the Prince. The Commander in Chief took Prince Chosreff in his own carriage to the residence prepared for him.

CONSTANTINOPLE, May 12.—The Persian Ambassador's name is Sidy Khan, an Armenian Prince in the service of the Court of Teheran. The Persians, fearing the anger of the Emperor of Russia, made great preparations for war, and sent this Ambassador to obtain an Ally.

PORTUGAL.—A Lisbon correspondent of the London Herald writes under date of June 20th, that the Miguelite squadron sailed from that port on the 16th, to attack the island of Terceira. It consisted of two frigates, two corvettes, three brigs of war, and the Gloria, and five large transports. The vessels stated to be stationed in the blockade of that island are, the Joao VI. 74, the frigate Perola, 44, and the brig Providencia 18 making altogether 334 guns, about 3,300 sailors, and the same number of soldiers, destined to assault the island. The island, and especially the Castle of Angra, cannot be so easily taken, as it is admitted by all parties.

LONDON, June 28.—It gives us great satisfaction to hear that England has renewed her diplomatic connexion with the Porte; a power which, however unchristian and barbarous, it is still our duty to uphold and support. Turkey is an ally of Great Britain by her natural position; and it matters little what are her laws and her religion, inasmuch as, were she a rock, a sea mound, or a stone barrier, it would still be our duty and interest to sustain her.

We have great pleasure to announce that the revenue is increasing, and that the deficit in the present quarter ending July 5, is not expected to exceed £100,000. This is an indication that commerce and manufacturers are improving, and that the consumption of exciseable interest has recovered from its late check.

We understand, from all parts of the country, that the late seasonable and refreshing rains have restored the face of cultivation, and that there is a prospect of abundant crops in every species of grain. The wheat crops are universally good and heavy; barley and oats, since we have been favored with rain, have been so improved as to promise good returns; whilst the hay, in the meadow lands and valleys, will sufficiently compensate for deficient produce in the uplands and higher grounds. This is an event which ought to call forth the most ardent public gratitude to the dispenser of those inestimable gifts. All the concerns of foreign politics, and even of the revenue, are insignificant and trifling when compared with the benefits to be expected from the seasonable change in the weather during the last week.

DISASTERS BY LIGHTNING.

On the 8th, West Bedford was visited with a violent thunder storm; a barn with its contents was consumed, the thunder was accompanied with rain, and with hail stones, as large as walnuts; corn and grain were prostrated, and much glass was broken.

At West Haveril a barn was struck with lightning and burnt down.

On the 9th at Buxton, Me's a barn and house were burnt, and two children much hurt by lightning. Trees and fences were thrown down, and much glass was broken at Saco.

On the 20th ult. a Church at Mobile was damaged by lightning to the amount of \$300.

ACCIDENT.

On Monday the 3d instant, a bateau loaded with potash, and having on board five passengers and four boatmen in descending the Lachine Rapids, about three miles above Laprairie, struck upon a rock, and was upset. The boatmen succeeded in getting upon the keel of the bateau, and in drawing one of the passengers a Miss Lefevre, to the same same place, and they were eventually saved; but unhappily the other passengers, four in number, all perished.

INDIAN HOSTILITIES.

It is stated in the Missouri Intelligencer of the 24th July, that on the Saturday previous, news had reached that place, that a number of respectable inhabitants of that County, had been killed and wounded by the Indians. This news which spread with great rapidity, excited much consternation at that place, and preparations were making for an immediate campaign. It was also reported, but hardly credited that 1,500 Winnebagoes and a large number of other tribes, were concentrating in the vicinity of the late murders. This unhappy state of things is produced by the continual encroachments of the white people upon the territory and hunting ground of the Indians. The probability is, that this state of things will from time to time exist, in a greater or lesser degree, either until the Americans learn to respect the rights of the Indians, and allow them quietly to possess the remnant which yet remains in their hands, or until they exterminate them.

DEATH OF CHARLES GILFERT.—The death of Charles Gilfert, late lessee and manager of the Bowery Theatre, was singular and extraordinary. We understand that he died literally of madness, produced almost instantaneously, on hearing that Mr. Hackett had taken the Theatre with which he had been so closely connected from its foundation. The phrensy came suddenly and terribly upon him, and continued without abatement until this morning, when he dropped down dead. He neither ate, nor slept, nor was he undressed for six or seven days—but paced his room, watched and guarded by five or six men, to prevent violence upon himself. Mr. G. was an active man, of great musical science and taste, and a composer of no mean reputation.—*N. York Commercial Advocate.*

VIOLENT STORM AT BOSTON, &c.—On the afternoon of the 31st ult. the city of Boston was visited with a violent storm of rain, thunder and lightning. The lightning was incessant, and the crashing peals of thunder were heard almost as soon as the flashes were seen. By the rain which was excessive, nearly all the cellars in the lower part of the town were filled, and several of the streets completely inundated. Much property was damaged, the walls of several houses which were in a course of building were seriously injured, and the power presses at which several of the News Papers were printed, were stopped. At Waltham, a Meeting House was set on fire and consumed. At Newton village, more than half the glass on northern exposures was broken, also slates on the roofs of buildings were broken; and much damage done in gardens and fields. Some of the hail stones which fell, were supposed to have weighed a pound, and upwards of 12 pounds of ice was collected on a square of ten feet. “In Williston almost every window in the north side of buildings is said to be demolished, and large fields of English grain, corn and grass, completely destroyed. A gentleman whom the storm overtook two or three miles north of Vergennes represents the hail to have been of almost incredible magnitude, some as large as 3 inches in diameter, and in such quantities as to cover the ground in spots to the depth of 4 or 5 inches. Geese, hogs, &c. were killed outright, and the crops within its range uprooted and levelled as with the besom of destruction. Our informant was travelling to the north when the storm commenced and such was its violence as to compel his horse instantly to turn and flee before it.—The animal is severely bruised and the arm of his driver, as its swollen appearance shows, was nearly fractured by a large hail-stone striking it. The storm extended east far as Richmond, and west, though lightly, to Koesoville.—*Burlington Free Press.*

POETRY.

An *Eclog* to the *M. Martyr* of the late Rev. Henry Martyn.

I ask not, O ye ever whispering trees,
Chanting in windy solitude, your aid
To fill the funeral lay, nor your's, ye flowers,
Bright with the freshest glory of the Sun,
That bid's your fragrance breathe above
The wreny hallow'd dead;
Nor your vain babble through your runnell'd course,
Ye surging waters, hurrying as ye wend
Haply where orient gems do lurk; nor your's,
Sweet talking echo, when the silent eve
Doth hear: thee mock the whistling bird,
Lone, on her chosen yew.

Rise, O thou fair condoling moon, whose eye
Doth constant watch th' traceless holy spot,
Shedding thy radiant tears, a requiem light
In silence, while no mortal tear did fall
For him, the wearied hermit man,
Who blest thy palest looks.

And meekly smil'd, as with his heavy eye,
Darkening with night, he saw thy waning course,
And thought that thy most gentle light did shine
On those he loved, far, far away from him;
Who found in foreign loneliness,
The rest of all—a grave.

Yet was he not alone, for God was there,
Whom, though not having seen, he lov'd, nor shrank
From holiest deeds of toiling faith, till Death
Snatched from his vision the cloud-hanging storm
Of sad mortality, and gave
To heaven her favourite child.

Hark! as he languish'd on the fading verge
Of life, and troubled time sank at his feet;
For wide eternity, with pleasant light,
Beam'd on the darkness of his pilgrimage
The promise of celestial day,—
The ruby dawn of rest.

Hark! for he saw the breaking gold of morn,
And cheer'd his fervent soul with orison
Of heavenliest import. Tokat, thou didst hear,
And orchards rich with Persian fruitage heard,
When Martyn breath'd his dying words,
Thy luscious woods among.

O thou blest Comforter, my peace, my God,
My all, while I sojourn in distant lands,
Unpitied, though I burn with gasping thirst,
Unwept, though weeping in this solitude,
I seek the shadiest glen, and press
The dewy fragrant herb;

Yet find no rest, found not but in thyself;
In thee for ever found, thou hiding place
For worn-out man,—O, let me hide in thee,
Else refugeless. Supremely blest to love
Thee still, and leaning on thy love,
I live or die for thee.

Silent recede, thou fleeting world—adieu!
For other worlds relume my quenched sight.
O vain and chequered dreams of fondest hopes,
Of mercy mild, of frail disquietude!
Bewilder now no more, for heaven
Doth whisper me away.

There rests a child of genius, early fall'n;
A man of God, for heaven was his on earth;
A friend of man, for all the world belov'd;
A martyr, for he gave to God his life;
A hero, for he smil'd at death,
And died to live for ever."

THE WATCH TOWER LIGHT.

Seen from her window at midnight.

BY CAROLINE MATILDA THAYER.

'Tis midnight deep—the storm is loud,
And wild the gale is roaring;
And, from a dark and wat'ry cloud,
Impetuous rain is pouring.
No star to gild the threatening sky
With cheerful light is gleaming,
But bright from yonder beacon high,
The Watch-tow'r light is streaming
And though the night is dark and drear,
And though the storm grows wilder;

That light the gath'ring gloom can cheer,
And make its terrors milder.
It shines like youth's unclouded dreams,
When hope and joy are beaming.
And bright as truth's unsullied beams,
The Watch-tow'r light is streaming.
So on life's dark tempestuous way,
Where pain and bliss are twining,
May holy Hope's unclouded ray,
On me be ever shining;
And blest Religion's tranquil light
Be ever round me beaming,
As o'er this dark and dreary night,
The Watch-tow'r light is streaming.

THE JOURNAL.

TO AGENTS AND SUBSCRIBERS.

AGREABLY to the Terms announced at the commencement of this Paper, the second half of the price became payable on the publication of the 26th number, on the 18th July. Agents are respectively requested to collect the same, and to forward it with as little delay as possible, together with any advance which had not been paid in due time.—Subscribers in the City and its vicinity, will confer a favour by sending their dues respectively, without waiting for personal application.—The expense of the Journal is considerable, and is unremitting; and punctuality in payment is of very great importance to us. Several complete files of the Journal, from the beginning, can yet be had, by application at this office, or through the respective Agents in the Country.

Reports from all parts of this Province continue to give favourable accounts of the state of the crops. The weather for some weeks has been very favourable to hay making. The article has been secured in good order, and the quantity throughout is fully equal to an average. In some parts of the country, the hay harvest, is approaching nearly to a close.

We have reason to believe, that His Honor the PRESIDENT, has received instructions from London, to place our worthy Rector the Rev. B. G. GRAY, in the situation of Archdeacon of this Province, provided the same shall be agreeable to the Lord Bishop of Nova Scotia. Should this prove to be correct, we are persuaded it will produce a strong emotion of conflicting feelings through this community.

The zeal and untiring diligence with which the Rev. Rector has discharged his ministerial duties, have justly entitled him to the confidence of the members of the established Church; the liberal and catholic spirit in which he has most indefatigably laboured to promote the special interests of that church, has attached to him the veneration and esteem of other denominations; and the urbanity of his manners, and his unremitting attention, kindness, and liberality to the poor, have secured to him the respect and approbation of all. While therefore his promotion will give universal satisfaction to the people of this city; his consequent unavoidable removal, will be deeply and universally regretted.

OPENING OF THE NEW CHURCH IN PORTLAND.—On Sunday evening last, at 6 o'clock, the New Episcopal Church in Portland was opened for public worship. The Church was so completely filled, that many persons had to retire for want of accommodation. The Rev. B. G. GRAY, the Rector of the Parish, delivered a Discourse from John iv. 24 *God is a Spirit; and they that worship him must worship him in spirit and in truth.*

We congratulate the public upon an increase in the number of places lately erected for public worship; and upon the zeal and diligence displayed by the Ministers of the Gospel.

FIELD PREACHING.—On Sunday last, the Rev. Mr. WOOD, Wesleyan Missionary, lately from St. Christopher's, was requested to preach in the afternoon in a dwelling house in the Lower Cove. From the interest excited it was found, that the house would not contain the people who were inclined to attend; and preparations were made to accommodate the congregation in an enclosed lot near by. Benches were accordingly provided for the female part of the congregation, and an awning was prepared, to shelter the Preacher from the rays of the Sun. Between three and four hundred persons, among whom were a number of soldiers and of sailors, attended, the utmost decorum and good order were

observed throughout the whole service; and a deep concern was apparent in the conduct and countenances of many.

RESCUSCITATION.—On the forenoon of Sunday last, a fine child, a boy about five years of age, son of a Mr. THOMPSON, a Stove-maker residing at York Point, fell into the North Market Slip, between a schooner and the wharf, the tide then being about three-quarters full. Our informant could not ascertain exactly how long the child had been in the water; but from the appearances when he arrived on the spot, and the time which afterwards elapsed before the child was raised out of the water, he judges that the whole time could not be less than twenty minutes—but perhaps more. When taken out of the water, the face was deeply discolored, the body swollen and stiff, and to all appearance the vital spark absolutely fled. But, upon rubbing and other means being used, after some time symptoms of returning life began to appear; and eventually, to the great joy of all present, the body became re-animated. The child was then taken home to the parents, and is now in a fair way of perfect recovery.

At a Meeting of the Governor and Trustees of the Madras Institution of this Province, held this morning at the house of His Honor the President, it was resolved, that the terms of admission to the Central Schools in this City shall be of the most liberal kind, and that the privilege of recommending pupils shall in future be extended to the Ministers of the different Congregations, and to the Magistrates of the City and County.—*Observer.*

Collect for the tenth Sunday after Trinity.

Let thy merciful ears, O Lord, be open to the Prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord.—*Amen.*

DIED.

At Kingsclear, on Saturday the 1st instant, aged 22 years, JANET, wife of Colocael ALLEN.

At Springhill, in the Parish of Kingsclear, on the 14th instant, Mrs. Jane Murray, a native of the County of Durham, England. She came to this country in 1818 with a family of six sons who will feel a severe loss of so valuable a parent.—She was sincerely respected and beloved by every one that had the pleasure of her acquaintance. The soundness of her conversion was evinced by a consistent course of religious and moral conduct. Her attachment to her Redeemer and his people was sincere and ardent, and at the close of a short but severe affliction, which she sustained with great christian resignation and fortitude, her fears of approaching dissolution were happily dissipated; and without any immediate intimation of her departure, she fell asleep in the Lord, in the 61st year of her age.—*Communicated—From the Royal Gazette.*

AGENTS FOR THIS PAPER.

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

NOVA-SCOTIA.

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

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

Quebec, John Bignall, Esq. P. M.

TENNES.—The "New-Brunswick Religious and Literary Journal" is published Weekly, by ALEX. M'LEOD, at "The City Gazette" Office, at 15 shillings per annum, exclusive of Postage: one half payable in advance, the other half in six months.—All arrears must be paid, before any subscription can be discontinued, except at the discretion of the Publisher.

All Communications involving facts, must be accompanied by the proper names of the writer.