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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, JULY 11, 1829.

NO. 25.

BIOGRAPHY.

MEMOIR OF LORD TEIGNMOUTH.

On two accounts this nobleman has an imperious claim to some biographical notice, among the public characters of the present age, independently of those private virtues which enable the most exalted stations, and give to title a dignity which neither birth nor princes can confer. As Governor of India, his lordship's name is enrolled in the temple of fame, and as President of the British and Foreign Bible Society, it is engraven on the hearts of thousands, and consigned to immortality.

In the Biographical Dictionary of living authors, the character of this Nobleman is thus portrayed.

TEIGNMOUTH, Right Honourable Sir John Shore, Baron of the kingdom of Ireland. This nobleman was born in Devonshire in 1751, and early in life went to India in the civil service. He there contracted an intimacy with Mr. Hastings, and filled several important offices. In 1786, he married the only daughter of Mr. Cornish, a respectable medical practitioner at Teignmouth; and in 1793, he was appointed Governor General of Bengal, at which time he was created a Baronet. He was the bosom friend of Sir William Jones, and succeeded him in the presidency of the Asiatic Society, in which capacity he delivered a handsome eulogy on his predecessor, which was printed together with some other well-written essays of his composition, in the transactions of that learned body. Lord Teignmouth, in 1803, instituted the British and Foreign Bible Society, the cause of which he has advocated as its president, with great ability. He is at present one of the Commissioners for managing the Affairs of India, and the author of, *Memoirs of the Life, Writings, and Correspondence, of Sir William Jones*, 4to. 1804. *The Works of Sir William Jones, with the life of the Author*, 13 vols. 8vo. 1807. A Letter to the Rev. Christopher Wordsworth, D. D. on the subject of the Bible Society, 8vo. 1810. *Considerations on communicating to the inhabitants of India, the Knowledge of Christianity*, 8vo. 1811.

Under the article *Heraldry*, in the *Encyclopædia Londinensis*, the following account is given of this Nobleman and his family, which we the more readily transcribe, because it marks with precision the principal events of his public life, and states with exactness the distinct periods of those appointments and honours, with which, as a citizen of the British Empire, his name is now associated.

Shore, (John) Baron Teignmouth, and a Barone, a Commissioner for the Affairs of India, and a Privy Counsellor in England, born Oct. 8, 1751, married Feb. 14, 1786, Charlotte, only daughter of James Cornish, Esq. of Teignmouth, and has issue Charles John, heir-apparent, born Jan. 13, 1796, and several other children. His Lordship is descended from the family of Shore, of Heathcote in Derbyshire. He was appointed in 1786, a Member of the Supreme Council at Fort William in Bengal; and in 1792 elected to succeed Lord Cornwallis as Governor General of India, which situation he continued to fill until March 1798. He was created Baronet of England in 1792, and elevated to the Peerage of Ireland, Oct. 24, 1797 by the title of Baron Teignmouth; appointed a Commissioner for the Affairs of India, April 4, 1807, and sworn one of the Privy Council, April 8, following.—Motto; *Perimus licitis*, "Death in a good cause."

Having thus connected together the testimonies of Biography and Heraldry, as already given in the public prints, we now proceed to draw from a private source of information, some facts not generally known, which cannot but place his Lordship's character in an amiable point of view. With this information we have chiefly been favored by a highly respected gentleman, whose communication we deem it an honor to have received. This gentleman, who held a staff situation in India, during

the whole period of his Lordship's government, was intimately acquainted with him; and having retired from camps and garrisons, he now cultivates in private life, those Christian graces, by which the congenial spirit of Lord Teignmouth is distinguished; and which will continue to flourish when empires shall be forgotten, and the connection between India and England shall be dissolved. We have only to observe, that as some branches of his communication have been anticipated in the preceding paragraph, he will easily perceive the cause of those partial omissions, which on no other account would have taken place.—

The Right Honourable Lord Teignmouth is an honorary member of the Board of Control for Affairs in India, and the noble President of the British and Foreign Bible Society. This latter situation he has had the honor to sustain, from the primary establishment of that glorious Institution. As the circulation of the Holy Scriptures, through the medium of this great Society, its subordinate branches, and ample correspondence, extends over a considerable portion of the habitable globe, the name of its noble President, must excite a general interest, and secure the veneration of those Christian spirits, which, harmonizing in love, are endeavouring, through this vast machine, to promote its great design, in proclaiming, through the written word, "Glory to God in the highest, and on Earth peace, good will towards men."

Lord Teignmouth was called to this exalted station, as President, from the original formation of the institution in 1804. From that moment to the present, his indefatigable labors prove, that he engaged in this work from a purity of principle, which alone could preserve him from growing weary in well doing. On this ground, he lives, not only in the eye of the British empire, but in that of foreign nations, and kindreds, and tongues, and we cannot doubt, that his name will hereafter be mentioned with pleasing veneration in languages which to us are yet unknown. By the Rev. John Owen, in his *History of the Bible Society*, this truly Christian Nobleman has been judiciously denominated "The patron of religion, and an example of its influence, while discharging the functions of Governor General of Bengal."—Vol. I. page 68.

Lord Teignmouth, who is about 63 years of age, embarked for Bengal on the civil establishment of the Honorable the East India Company, about the year 1768, as Mr. John Shore. Here he passed through the various gradations of that service, in the civil and judicial, but chiefly in the revenue department, and qualified himself for the highest offices, by the energetic employment of his talents, and the early acquirement of an intimate knowledge of the Persian, and the popular Oriental languages.

In the year 1786, during Mr. Pitt's Administration, when Lord Melville was President of the Board of Control, and the Marquis Cornwallis Governor General of India, We find Mr. Shore at the head of the revenue department; and 1787, he had the honor, with the Honorable Charles Stuart, by a special commission from the King, to invest Marquis Cornwallis with the most noble order of the Garter. Mr. Shore continued in India, high in the esteem and confidence of Marquis Cornwallis, when reiterated attacks of sickness, compelled him to return to England, for the benefit of his health.

Mr. Pitt and Lord Molyneux, being well acquainted with his inflexible integrity, and eminent qualifications, induced the King to create him a Baronet. This was done in 1792, and he was appointed provisional successor to Marquis Cornwallis, who resigned the government of British India to Sir John Shore, Bart. on the 28th of October, 1793.

In April 1794, that universal scholar, and justly celebrated orientalist, Sir William Jones, who was judge of the Supreme Court in India, and the intimate acquaintance of Sir John Shore, departed this life at Calcutta; and was succeeded by him in

* See in his "Life of Sir William Jones," a letter written by himself.

the chair, as President of the Asiatic Society. On the 22d of May following he pronounced at a funeral meeting, a masterly eulogium on his departed friend. In this he unconsciously delineated many striking features of character, which, though peculiarly applicable to the deceased, many who heard could not but transfer to the speaker his successor.

Among the various effusions to which the death of Sir William Jones gave rise, was the following verse, written by her Grace the Duchess of Devonshire in 1795, as delineating his character, and designed as a tribute of respect to his revered memory. These lines falling into the hands of Lady Jones, were, at her particular request, introduced by Lord Teignmouth into the memoir of her late husband, which he was then writing.

To give the sentiments contained in them another application, we need only change the name of the deceased for that of the Biographer, and justice will sanction the appropriation.

Admir'd and valued in a distant land,
His gentle manners all affection won;
The prostrate Hindoo own'd his fostering hand,
And science mark'd him for her favour'd son.

Lord Teignmouth continued Governor General of the British Empire in the East Indies, from October 28th 1793, to the 15th of March 1798, the interval of which forms a period of nearly four years and a half; the most eventful in itself to Britain, and the most ominous in its effects and consequences to the nations of Europe that has ever occurred in any era of their history. The frowns of insulted Omnipotence seemed to hang on the kingdoms engaged in war; the roots of empire appeared to be loosened; and the prognostics of famine, in many places, threatened to complete the desolations of the sword. Lord Teignmouth, who was succeeded by the present Marquis Wellesley, then Lord Mornington, rendered at this crisis to his native country an essential service, by sending home large supplies of rice, so that England, during a scarcity of corn, was partially fed with this valuable article shipped from Bengal. The Duke of Wellington, then Lieutenant-Colonel Wellesley, commanding the 33d regiment of foot, arrived in Calcutta in 1797.

It was not merely with foreign nations, that England had to contend. Discontents prevailed in the heart of the empire, and many places exhibited the presages of commotion. India had its share of these internal calamities, arising from causes which have not hitherto been fully developed, but which history hereafter will clearly elucidate. On some of these occasions, his Lordship's courage was proved by a test not desutute of severity, which called into exercise those diversified talents, which his arduous and awfully responsible station so fully required.

Without entering, in this brief biographical sketch, into a minute detail of Lord Teignmouth's public services, we shall alone add, that with all his other virtues and talents, this distinguished Nobleman possessed a deep penetration to discern remote effects in their pregnant causes, through which he was enabled to prevent intestine commotion from ripening into birth, without permitting those whose latent purposes he had defeated, to discover the motive by which he had been actuated. Undaunted courage and inflexible justice were distinguishing characteristics of his arduous administration. Amidst the storms produced by conflicting passions, his integrity remained unshaken; and under every circumstance, his eye was steadily fixed on that authority with which he was entrusted as Governor General of British India, and which he invariably succeeded in preserving from violation.

In every station which his Lordship has hitherto been called to fill, his attachment to the cause of Christianity has been invincible. Among the dissolute morals which prevailed in India, during his dominion there, he had in this respect courage to

be almost 'singly good.' His attendance on public worship was regular and devout, without the parade of ceremony, the tinsel of ostentation, or the pagantry of state. In his public capacity, the duties of his station were always discharged without those gaudy trappings of greatness, by which diminutive minds are captivated; and this, in the estimation of mental imbecility, rendered his administration less degenerated than that of his predecessors.

To the tale of sorrow, his Lordship always lent a willing ear; and the benevolence of his heart found an ample evidence in the liberality of his hand. In India and in England, his character has sustained that pleasing uniformity in the cause of virtue, which genuine Christian principles can alone inspire. To the sound of music he has always manifested a strong attachment; and the sweetness of that spirit which breathes through his friendly epistles, is but an emanation of that harmony which pervades his soul.

In domestic life, surrounded by a numerous offspring, his Lordship displays those social virtues which extend the bond of union to every branch of the family circle. To his domestics he is kind and affectionate, and on all occasions is easy of access. As a husband and a father, he stands pre-eminently adorned with those excellencies, which can alone render virtue amiable, authority respectable, and example worthy of imitation.

DIVINITY.

THE OBJECT, SEASONABLENESS, AND CLAIMS OF CHRISTIAN MISSIONS.

A Sermon, preached at Halifax, Nova-Scotia, 8th February, 1829, in behalf of the Wesleyan Mission Fund.

BY THE REV. ROBERT YOUNG.

"But to do good and to communicate forget not, for with such sacrifices God is well pleased."—PAUL.

As we have therefore opportunity, let us do good unto all men.—GAL. 6, c. 10, v.

[CONCLUDED.]

The number of men whom the Lord is raising up for the Missionary work, furnishes an additional opportunity for its successful operation. The facilities already mentioned would prove of little real utility in promoting the desired object, were there not to be found men who are willing to hazard their lives for the Gospel's sake, in any land to which providence may open their way. Thank God, such men are found amongst all denominations of Christians. They have felt the inspiring touch of the "live coal from off the Altar," and are glowing with so much zeal for the salvation of the heathen, that they are ready to forego all the pleasures of home, and the comforts of civilized life, that they may preach amongst the idolatrous Gentiles the unsearchable riches of Christ. In their thirst for this interesting and hallowed work, they are literally exclaiming in the hearing of their respective churches, "here are we: send us." And when they shall meet in the field of contest, though forming distinct companies with some trifling difference in their uniform, they will be found to be only so many divisions of the same grand army commanded by the same general, arrayed in the same armour, contemplating the same designs:—and in the overflowings of their zeal to conquer the common enemy, their little differences will be as much lost, as the badges of the different battalions in the heat of action: amidst the roaring of cannon; the clashing of arms; and the groans of bleeding and dying men. But although such men are found amongst all denominations of christians, yet amongst the Wesleyans are they the most numerous. Ninety young men, after passing honorably through a regular course of examination, were proposed to the last "British Conference," as candidates for the ministry, a large proportion of whom offered themselves for missionary service. And were I to say that our extensive societies could supply even more than these annually, if required, it would not be saying too much; for there are amongst us numbers of those in whom the word of the Lord is like fire shut up in their bones, and who only wait a providential call to bid adieu to the land of their nativity, to carry the glad tidings of salvation to every part of the world. It has been said that the world is the missionary's parish, and it is

pleasing to know that there are men willing to labor in any part thereof. Inform me of that savage tribe with which a Wesleyan Missionary would not take up his abode? Tell me of that pestilential atmosphere in which he would not breathe? Point me to that wretched or remote habitation of man which he would not visit, and in which he would not dwell, and for the first time shall I blush at being associated with Wesleyan Missionaries. We lift up our eyes then, and behold not only the whiteness of the fields, but also a large number of labourers qualified by the Lord, and ready to be sent forth into his harvest.

Our pecuniary ability must also be ranked amongst our opportunities for Missionary operations. Whatever facilities the aforementioned circumstances may furnish for the spread of the Gospel by means of missionary efforts, pecuniary resources are essential to their efficiency. The men whom God is preparing must be placed in the different openings of providence to preach the glorious Gospel of the Son of God, "for how shall they (the heathen) hear without a preacher? how shall these preach except they be sent?" And how shall they be sent except the professors of the christian faith shall send them? I am aware that many think that christians are now making great exertions in this work of charity, and certainly they are when compared with the frigid indifference of former times; but when viewed in connection with the population of christendom, they dwindle into perfect insignificance, and absolute trifles. It is true that about three hundred and forty thousand pounds sterling are contributed annually, exclusive of "government grants," for the diffusion of Christian Knowledge by means of Bibles, Schools, Tracts, and Missionaries:—"but what is this amongst so many?" When equally divided amongst us, what is the proportion of each? I blush to name it! We each pay pounds annually for the luxuries of life, but only one half penny for this religious charity! Should we apportion this sum amongst protestant christians—enlightened protestants,—for whose religion both Heaven and earth peared forth their blood, pay something less than three halfpence each annually for its circulation throughout the world! But we may come a little nearer still, and enquire what proportion of this expense is borne by us in this highly favoured Province! Gratitude as well as benevolence, call upon us to do our part, but alas! for us, we do it not. The amount expended annually in the consumption of ardent spirits may be estimated at about twenty shillings for each individual of its population; but for the diffusion of Christian Knowledge abroad, only one Penny!!! The Lord have mercy upon us! One pound to demoralize our happy country; and but one penny to bless the world! For the cause of intemperance one pound; for the salvation of seven hundred millions of immortal spirits one penny!!! Blush then to eulogize our charity, and cease to talk of our vigorous exertions, for nothing comparatively is yet done,—nothing to what must be done—nothing to what we are capable of doing. Were Protestant christians like the poor disciple to do what they could, the gates of Hell would tremble,—heathenism with all its votaries would faint, and the false prophet would turn pale and die. Were we now to commence the work in earnest by retrenching all our needless expenses, lopping off every superfluous branch of expenditure, and calling into requisition all the capabilities which providence has given us; who does not see, that, in spite of all the complaints of poverty, and all the contortions of avarice, we could increase our respective items of charity equal to the seed which falls into good ground, some thirty, some sixty, and some an hundred fold, and greatly assist in sending forth such a host of Missionaries into the field of action, as would soon under God scour the nations, shake the earth, and revolutionize the whole world? Such then, are our opportunities for doing good—such the signs of the times—and such the dawning of the latter day glory, when "at evening time it shall be light."

The grounds of Missionary claims now call for our attention. "Let us do good unto all men," says the Apostle, and so says the Missionary cause which is imbued with the same liberal and benevolent spirit of charity. Being founded upon the broad basis of doing good unto all men, it appeals to your benevolence, and claims support with the

voice of an Apostle, and on the most proper and equitable grounds.

It claims support on the ground of humanity. The law of humanity dictates compassion, and enjoins that we exert ourselves to mitigate the sufferings of the human kind; and as this is the grand object of the missionary cause, it appeals to your benevolence with all the authority which the law of humanity can give, and with all the energetic eloquence which deep wretchedness can inspire. Open your eyes on those whose benefit missionary proceedings contemplate, and you will behold a picture of misery sufficient to awaken all the sensibilities of nature, and call into exercise all the sympathies of the soul. Cast your eyes towards Asia, and there behold the exposed and mangled remains of thousands of your fellow creatures, who yearly fall victims to the cruel Moloch of India! There behold aged parents, abandoned by their unnatural offspring, and left in the woods to perish without a friendly hand to close their eyes! There behold the innocent and smiling babe, torn from the bosom to which it clings, and torn too by a mother's hand, and cast into the sacred Ganges to be destroyed by the ferocious Alligator! There behold the relentless grave devouring the living widow with the deceased husband; or see her wrapt in flame upon the funeral pyre which has been lighted by the hand of her eldest son! There behold—but we can no longer endure the appalling scene! Horrid shrieks and expiring groans affright us from the shore! But where in the unchristianized world shall we go, to meet with a more pleasing picture of human nature? If we visit the isles of the Pacific Ocean, we shall be greeted by the yell of savages more ferocious than the tiger, and behold man feeding upon man! If we pass through the Continent of Africa, despotism and blood will meet us at every step, and the shadow of misery will spread darkness in our path! If we explore this western world, the horrifying war-whoop, the blood stained tomahawk and the reeking scalping knife, will inform us that the misery of savagism prevails amongst the children of the forest, whilst the ignorance, impurity, and wretchedness of thousands of the degraded sons of Ham, will convince us that they are in a state of bondage more deplorable and cruel than that which enslaves their persons. In short, to whatever part of the world in which the gospel is not preached, our attention is directed, we behold the same melancholy picture;—and although in some countries it may be more deeply shaded than in others, yet in its lightest hues, the picture is sufficient to melt the hardest heart, and to rouse all the sympathetic powers of which human nature is susceptible. To meliorate this state of suffering is the grand design of Missions, and they therefore appeal to your humanity for support, to enable them to achieve this worthy object. Who amongst us would not designate that man inhuman, who should in our streets pass by a fellow being, wounded, and bleeding, and dying, without extending to him assistance? And shall we be less severe in our remarks upon that individual who refuses help to those who are in circumstances of wretchedness infinitely more affecting and deplorable? Shall we call such a being human, who sees the tears and blood of millions, and who hears the groans of a perishing world without emotion? For the credit of our own species we will disown him, and disown him justly:—for he must be more of devil than of man, to be so insensible to the calls of humanity.

The Missionary cause claims support on the ground of consanguinity. All men possess the same common nature, for "the Lord hath made of one blood all them that dwell upon the earth." Hence in whatever region we meet with man, we find him susceptible of the same impressions,—capable of the same enjoyments,—and liable to the same evils with ourselves. His body is constructed like our own, and possesses the same senses,—is sustained by the same process—passes through the same stages—and terminates in the same dissolution. And like us, his soul is both intellectual and sentient. It can perceive, and reason, and feel, and resolve, and remember:—and in every thing we are essentially the same." Nor has God given us a common nature merely, but also a common origin. No, says scepticism, for difference of color and configuration, as well as remoteness of situation, are against a common Ancestry. It is readily conceded that these objections seem plausible, but they are cer-

tainly more specious than solid, as color may be satisfactorily accounted for on the ground of a combination of *habit, diet and climate*, these being the things which give to the inhabitants of the several portions of the Globe their respective shades, and make a marked distinction, not only between Europeans and Africans, but amongst all the nations of the Earth. Hence it will be found by the impartial enquirer, that nations resemble each other in color, in the same proportion as their resemblance is found in habit, diet, and climate. As to difference of configuration we sometimes see great variety in this respect in the same family, and therefore the sceptic might as well contend, that families who have not all the same prominent or retiring forehead—the same Grecian or Aquiline nose—the same round, long, or oval face, are not children of the same parents, as to object to a common origin on the ground of difference found in exterior form. And as to remoteness and insularity of situation, there is no difficulty but what originates in our own ignorance. It is true that we know not how America, or the Isles of the Pacific Ocean were peopled; but does our ignorance prove that they were not peopled from Asia, the birth place of man? Is it just to be more influenced by our ignorance, than by the testimony of God which assures us that we have all proceeded from the same source? And if there should be difficulties in harmonizing those things with this fact, are we to deny it on that account? If so, then, on the very same principle, we may alike renounce every thing in religion and philosophy, and sink at once into Atheism and universal unbelief.

Seeing then that all men are *brethren*, the law of consanguinity requires that we do them good to the utmost of our ability. "This law dictates affection which does not depend upon the accidents of stature, or complexion, or age, or intellect, or riches, or poverty, or residence, or any other circumstance than that of brotherhood. It indeed binds us to furnish the greatest aid, and to manifest the tenderest affection towards that part of the family whose necessities are the greatest, and whose circumstances are the most distressing: "and on this ground does the Missionary cause urge a powerful claim. Let no one then be so base as to resist the claims of consanguinity, or so depraved as to say with insolent Cain, "Am I my brother's keeper?" but rather let us all vie with the self reproaching Patriarchs, "we are verily guilty concerning our brethren." Guilty indeed, for millions of our brethren have long been in a perishing condition, and what have we done to save them? Contributed annually one penny! Is this the affection and sympathies of brethren? From such marks of brotherhood, Good Lord deliver us!

This cause claims support also on the ground of *Christianity*. It appeals to you as men, as brethren, and as Christians, for support; but especially as Christians, founded as it is upon Christian principles, and embracing in its ample sweep, both the letter and spirit of Christianity. Does the Christian code require that the Gospel be preached to every creature? That we imitate the example of Him who went about doing good? That we love our neighbour as ourselves, and be charitable according to our power? Does it enjoin upon us mercy, love, and brotherly kindness? Then does it require us as Christians to support the Missionary cause—a cause into which enter all these sacred principles, and which embraces in its comprehensive operations, all these important and ennobling duties. There is no cause so deeply imbued with the spirit and principles of the Gospel as this, and therefore it beseeches you by all that is Christian to yield it support. Listen to its appeals for it is speaking and beseeching you by the tears of Jesus; by the sweat of Gethsemane; by the blood of the Cross; by the groans of Calvary; by the love of the Spirit; by the overflowings of Mercy, and by the glories of Heaven, to aid by your prayers, your faith, your influence, your talents, and your property. "He that hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him," it is asked by an inspired Apostle, "how dwelleth the love of God in him?" And may we not with equal propriety ask, how dwelleth the love of God in that man who enjoys the means of spiritual, and eternal life, and refuses his brethren participating with him, though their souls are perishing with hunger? How dwelleth it? In what

mysterious way, or under what mistaken form? This cutting interrogatory of the Apostle is tantamount to his saying, that in such a man the love of God has no dwelling place. And how should it, when the love of his brother is not there? "In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother."

By way of conclusion, permit me to say that you are now called upon to perform an act that will bear reflection when the remembrance of worldly grandeur, and all its exploits of bravery, will forever cease to please. You are called upon to support a cause, which in point of importance knows no rival. It is the cause of God—the cause of souls—the cause of Eternity! Have you talents at your command? In this cause let them be exerted. Have you influence in the world? To this cause let it be directed. Have you fire in your souls? In this cause let it break forth. Have you devotion in your spirits? For this cause let it ascend to Heaven. Have you money in your pockets? In this cause let it be expended. Men! Brethren! Christians! By what inspiring name shall I call you? Your duty is plain, and for its performance, humanity is pleading,—brotherhood is entreating,—and Christianity is exhorting. There is no time for delay, whilst souls are perishing. What ye do then, do quickly.—Do it with your might.—Do it in spite of all opposition, that the blessing of them who are ready to perish may come upon you, and the cup of cold water not lose its reward.—AMEN.

EXISTENCE OF THE SOUL BETWEEN DEATH AND THE RESURRECTION

BY THE REV. GEORGE CAROLY.

The two most ancient and most universal doctrines in the world, are the existence of a Supreme Being, and the existence of the soul after death.—Both have formed the belief of races of mankind, separated by the widest intervals of time and space; they were the doctrines of the earliest dwellers upon earth, as much as they are of its present generation: they are the substance of a belief, however rude, in the forests and in the wildernesses of the New World, as much as they are in the cultivated wisdom and civilized life of the Old. If consent, antiquity, suitability to our nature, and the conviction of innumerable minds of the highest rank, can give them the force of principles, they are fixed and unalterable portions of human knowledge, of the most essential and loftiest nature."

The doctrine of the immortality of the soul was certainly not made an article of the Mosaic Law, and apparently for the reason which predominated through the whole of that dispensation. It was preliminary to a clearer and more illustrious one. Imperfection was a part of its nature. But no charge can lie against the mercy and wisdom of the Lawgiver. He gave a most powerful inducement for virtue, in giving temporal blessings as its reward: perhaps he gave the only inducement which could powerfully act upon an obstinate and half-barbarian people; perhaps, too, the only satisfactory proof of the soul's immortality that could be given, was the resurrection of the Messiah—an event necessarily future. It is unquestionable, besides, that one of the objects of the Jewish dispensation was to give testimony to the being and providence of Deity, in the presence of the surrounding nations; and, to a certain extent, to convert them to the knowledge of God—an object much more likely to be attained by the visible miracles of providential prosperity and deliverance displayed among the Jewish people, than by the mere abstract view of reward in heaven, however superior.

As to the presumed injustice of denying to the Jew the knowledge which has been given to the Christian, there is no ground for the presumption, unless it be affirmed that all knowledge must be given, or the criminal must be deemed innocent.—To the Jew; the ordinance declaring temporal prosperity to be the reward of goodness, was given.—The only question is, whether it was sufficient to excite the human heart to obedience?—there is no doubt that it was. To the Christian, to whom as a member, not of a small community, but of the general world, the promise of temporal prosperity could not be strictly applicable, the rewards of immortality were declared as an inducement to excite him to

virtue; undoubtedly an inducement of a higher class, yet still, in all probability, not the highest, by a thousand degrees, that the Deity might offer, or that may be at this hour acting on the minds of beings in other parts of the creation. But if the inducement be such as ought to excite the mind of man to act, we have no right to murmur against the presumed partiality, that, having given us knowledge enough for our state, has not given us all knowledge.

Yet it is equally unquestionable, that though the actual Mosaic Code contained no promise of reward beyond the grave, the Hebrew Scriptures are full of direct expressions of the soul's immortality. If there were but the one—"I am the God of Abraham, and the God of Isaac, and the God of Jacob," the declaration that silenced the Sadducees, must have been long anticipated by the wise among the people—"God is not the God of the dead, but of the living." He is not the God of beings extinct and annihilated, of nonentities, but of actual existences—men removed from the humility of their life of sojourning in the wilderness of the world to their life of glory in the paradise of God.

The general belief of Heathenism was confessedly in the future existence: a belief from time to time contested by the querulous and feeble philosophy of their sophists and debaters, but unshaken among the infinite multitude.

The fictions of the poets are in all nations constructed upon the popular belief. The Greek and Roman Tales of Tartarus and Elysium, however enriched by the fine fancies of men of genius, were but the transcripts of the universal tradition, that the soul survived the separation from the body, and immediately upon that separation, entered upon an active state of existence. The general name for this place of separate existence was Hades or Orcus. "Multos Danaum dimitimus Orcos,"—Æn. 2.

For this place the Jews used the word Sheol, derived from the Hebrew primitive implying, by that curious variety of significations common to the language—to ask, as a matter of anxious inquiry; to crave eagerly,—and to demand as a loan, or solicit as a matter to be returned. The word for the Grave, or receptacle of the body alone, is Kerber. In the sublime passage of Isaiah xiv. 9, where the King of Babylon is triumphed over, he descends to Sheol, and is met by the Rephaim, the spirits of the tyrants who have sunk into the grave before him, and who give him the terrible welcome—"Art thou become even as one of us?"

But the true evidence, equally superior to the feebleness of tradition, and the perplexity of human conjecture, is in the New Testament.

The doctrine is of the highest interest to the human mind. The aspect even of the grave is repulsive to our nature. The abandonment—the separation from life—the decay—all are features that startle the heart of man. But the true terror is the fearful darkness beyond; that wild waste through which the mind attempts to travel in vain, and which the imagination either relinquishes in despair, or peoples with the forms of a bewildered and harassed dream.

It is the glory of Christianity that it relieves the mind from the dread of final ruin. But in that long duration which has intervened between the death of our forefathers in the faith, and the final resurrection to their reward, and which may still intervene between our own departure and the great day of restoration—what is to be the state of the disembodied mind? Is it to sink into utter unconsciousness with the body?—Against its total extinction we are secure. But are the six thousand years that have passed over the tombs of the Patriarchs to have been years of utter insensibility? Are the illustrious displays of a perpetual Providence—the miracles that Divine Power has been pouring out like sunbeams, from the eternal source of power and glory; the sublime counteraction of the vices and rebellions of our fallen nature in the vast extent of the Heathen world; the conduct of heaven in raising up the chosen people; the whole magnificent system of the divine government on earth, more magnificent than even all the glories of the material universe;—are all those lofty views which kindle the adoration of the highest spirits of heaven to be looked upon as having been utterly hidden from those who are declared, during their mortal career, to have walked with God? Thus we cannot believe without the evidence of either some physical impossibility; or some distinct declaration of Scripture.

SCIENTIFIC.

HISTORY OF ASTRONOMY.

(Continued from page 179.)

If we look into heathen authors, their oldest writers are the poets; they, and some of their historians, mention *Uranus* as the most ancient astronomer.

The story of Atlas supporting the heavens, is thought to arise from his having invented a sphere; that of Prometheus being chained upon Caucasus, and having his liver preyed upon by a ravenous bird, might be nothing more than a poetical image of an astronomer, wasting his spirits in observing the stars from the mountain: and when they talk of an amour between the Moon and *Endymion*, they mean only to express the great assiduity with which that shepherd observed the Moon, and the several changes in her appearance.

The writings of the Greeks are the most ancient on astronomy now extant. They do not pretend to be the inventors of that science, but own they received it from the Barbarians; for by this name they called all those who were not inhabitants of Greece, or the islands under the Grecian government. The story of the Rhodians carrying Astronomy into Egypt, related by *Diodorus Siculus*, is rejected by learned men.

It was disputed between the Egyptians and the Chaldeans, which of them first cultivated this science. The Chaldeans pretended, that *Bel* carried Astronomy into Egypt. *Bel* signifies Lord. Probably the leader of the Chaldeans from the dispersion, had that title. He was deified after his death, as many of the inventors of useful arts were, and was called *Jupiter Belus*.

Both Chaldeans and Egyptians pretended to an extravagant antiquity. The Chaldeans boasted of their temple of *Belus*, built by Semiramis; and their *Zoroaster*, whom they placed 5000 years before the destruction of Troy; while the Egyptians opposed to them their College of Priests, who studied Astronomy at Diospolis, Neliopolis, and Memphis; and to prove their claims, they produced the famous monument of *Osymandyas*. This, *Diodorus* tells us, was a golden circle of 365 cubits in circumference, and one cubit thick. This circle the Persians are said to have carried away when *Cambyses* invaded Egypt. The upper face was divided into 365 parts. In every cubit was written the day of the year, and the rising, heliacally, of the stars for that day; together with the prognostications from that rising, according to their notions of astrology. It is probable, however, that their predictions related chiefly to the weather; for to this, as appears from their calendars, the ancients paid great attention.

When *Alexander* took Babylon, *Callisthenes* inquired after the astronomical observations made by the Chaldeans; and found some that had been made more than 1903 years before that time. This will carry us back very nearly to the time of the dispersion of mankind, which was occasioned by the confusion of language.

We have now nothing left of the Chaldean Astronomy, except some periods of years, which they had formed for the more readily computing the motions of the heavenly bodies. Yet, that they had begun to make astronomical observations at a very early period, will appear highly probable, if we consider the extent to which they had carried their knowledge of this science, and the slow progress which they must have made in it, from the want of proper instruments, and their inexperience in applying such as they had. Yet notwithstanding all these disadvantages, if we may believe *Geminus*, as quoted by *Petavius*, they had determined, with tolerable exactness, the length both of a periodical and synodical month; making the former to consist of 27d. 13h. 20', and the latter of 29d. 12h. 43'. 38", the former only differing from the calculations of modern astronomers 1'. 17", and the latter no more than 6". They had, according to the same author, discovered that the motion of the Moon was not uniform; and had even attempted to ascertain those parts of her orbit, where it was greatest and least. We are also assured by *Ptolemy*, that they were not acquainted with the motion of the Moon's nodes, and that of her apogee. They supposed that the former accomplished a complete revolution in 6385½ days, or 18 years, 15 days, 8 hours; which period containing 223 complete lunations, is usually called the Chaldeans *Saros*: and although, as far as we

can find, they did not attempt to assign the quantity of the last-mentioned motion, and differed in the former from what modern and more accurate observations show; yet, when we consider the numberless disadvantages under which they laboured, we have great reason to admire their assiduity and skill, and to lament that so very small a portion of their labours has been handed down to us.

It has been supposed, that few only of these observations were made with any tolerable degree of accuracy; and that much the greater part consisted only of the achronical, cosmical, and heliacal risings and settings of the fixed stars and planets: some of them, however, we are assured, were of more consequence, and deserved to have been preserved with greater care than they have been.

Ptolemy, from *Hipparchus*, gives us several observations of lunar eclipses, which had been made at Babylon. The oldest of them is above 720 years before *Christ*: but we are not to conclude, that this industrious astronomer could meet with none of a more early date; the chronology of the Chaldeans was very imperfect, before the era of *Nabonassar*, which began 747 years before *Christ*. It would, therefore, have been very absurd in *Hipparchus*, to employ eclipses which had been observed before that period, in determining the motion of the Moon, when the times of such eclipses could not be ascertained on this account.

We are informed by *Aristotle*, that there were amongst them, many observations of the occultations of fixed stars and planets, by the Moon: and from hence, by a very natural and easy inference, they were led to conclude, that eclipses of the Sun were caused by the interposition of the same body; and so much the more so, as they were aware, from their knowledge of the moon's motion, that this phenomenon always happened when she was in the same part of the heavens in which the Sun then was. The tower of *Belus* described by *Herodotus*, being surrounded with stars on the outside, with landing places covered over, is thought to have been built for the purpose of making astronomical observations.

That the Chaldeans had a considerable share in forming the fixed stars into constellations, is allowed by every one. This indeed appears from the names of several; but more especially from those which are mentioned in the book of *Job*, and other parts of the Holy Scriptures.

Their *Saros*, as mentioned above, consisting of 223 lunations, is an undeniable instance of their having made considerable advances in the knowledge of the motions of the two luminaries. *Geminus* calls this period a *revolution*, and attributes it to the Ancients; by which word he means the ancient Chaldeans, or Babylonians, before the conquest of *Babylon*. The mean solar year of the Chaldeans, which results from this period, is 365d. 5h. 49' 30", or 30" longer than *De la Hire* and *Cassini* made it, and 33" longer than *Newton*; but shorter by 6' 25" than *Hipparchus* supposed it to be.

What has hitherto been said of the Chaldeans is much to their honor, since it shews the great proficiency which they had made in the knowledge of the nature and the motions of the heavenly bodies. But it is to be regretted, that with these vast acquirements, they should be so deluded by such a vain and senseless belief of judicial astrology, that a Chaldean became a common name for any one, who made a profession of foretelling future events by observing the position of the stars and planets.

MISCELLANY.

RELICS OF MY FATHER.

PART I.

THE PHILOSOPHICAL COBLER.

(From "Leisure Hours" p. 43—52.)

"It is quite unphilosophical," said Tom Roberts to my father: "I cannot believe any thing that is contrary to experience."—This Roberts was a cobbler, and reckoned a skilful workman in his way; he was besides a great reader in his leisure hours, and by dipping a good deal into certain abstruse books, had acquired a way of talking that was beyond the comprehension of those who visited his little shop. Some persons alleged that he did not comprehend it himself, but others held him to be a very learned man, who had studied metaphysics. He was a great reformer too,—could point

out many grievous errors both in church and state,—and had long talked of emigrating across the Atlantic. In religion he proposed to follow reason, and was much suspected of studying *Paine*; but this nobody knew with certainty. He was very skilful in disputation; and if at any time the argument was likely to go against him, his way was to commence hammering a shoe-sole with such industry and noise, that all further reasoning was in vain. In this manner he had silenced many a keen opponent, and had acquired the character of a disputant whom few people cared to meddle with.

He had not an opportunity of trying his powers upon my father, until one morning, as we were going to work, he stopped at Tom's shop, to have a heel-piece put upon his shoe. He happened to have but one pair, times being hard, which had reduced him to this method of having one of them mended. Tom was extremely talkative: he began with some general allusions to hard times, heavy taxes, and oppressive government,—slightly alluded to some remedies that were in a state of forwardness,—and then enlarged on the mighty consequences which would result to the poor, when despotism and superstition should fall together. "They deaden the energies of the mind," said he to my father; "they cramp the soul, Mr. Thompson, and shrivel it like a piece of burnt leather." Now my father was particularly well placed for being obliged to hear the argument quietly to an end. He was sitting upon a block which was used for beating leather on;—one foot was on the ground, and the other, the shoe of which was under repair, was raised up in rather an awkward posture, to keep it from resting on the floor, which was none of the cleanest. Thus sat my father, the very picture of patience, listening, whether he would or not, to Tom's bad politics and divinity.

"But perhaps I should not speak in this way to you," said Tom Roberts. "You believe the Bible Mr. Thompson?" "I would not give up that belief," said my father, "for the Duke of ———'s estate." "But don't you think many of the stories in it most improbable?" said Tom. "People walk through the sea; a man heals the sick by a touch; and by a word raises the dead!" "They are miraculous events," said my father, "produced by an exercise of the power of God to prove the divine character, or the divine mission, of the person at whose command they took place." "But they are contrary to the established work of nature," said Tom. "If they were not so," replied my father, "they would not be miracles, and would prove nothing." "But can any one alter the course of nature?" asked Tom. "God," returned my father, "created worlds out of nothing; and I believe that he can do any thing." Tom beat rather hard upon the heel of my father's shoe, and seemed anxious to get it finished. "On these points," said he, "every man must judge for himself: for my part, I think the laws of nature are fixed and determined; we never knew any of them altered; and it is more probable that man should impose upon us, than that such a thing should be. Probability is against it, Mr. Thompson; it is quite unphilosophical; I never can believe any thing that is contrary to experience. The laws of nature, my good friend; what think you of the laws of nature?" "I think," said my father, "that He, by whose boundless power those laws were framed, can alter them at his will." "There is your shoe," said the Cobbler, hastily; "it is fourpence." "It used to be but three-pence," said my father. "But I cannot do it for that now," said Tom. "leather is so dear." My father put on his shoe, and paid his four-pence, but seemed inclined to have a little more chat. "What is that picture you have got up in the corner, Mr. Roberts?" It is Mount *Vesuvius*," said Tom; "it is a Volcano." "What is a Volcano?" Now my father knew very well about *Vesuvius* and volcanos, for he had a great deal of knowledge, only he wished to engage Roberts in conversation. "A Volcano," said Tom, "is a mountain which burns like a glass furnace, throwing out red hot ashes; and such is the heat that the hardest stones are melted as if they were but rosin, and run down the side of the mountain in a stream like boiling pitch." "Did you ever see it?" said my father. "No," answered Tom; "there are none of them in this country, but travellers have seen it."—"But you do not believe it;" replied my father. "Why not?" said Tom. "Is it not unphilosophical and

contrary to your experience?" said my Father; "is it not more probable that travellers should tell stories, than that a great mountain should burn like a tar barrel, and the hardest stones run down its sides like melted pitch?" Now Tom Roberts seemed very anxious to show off his knowledge about volcanoes, but the stroke of my father appeared quite unexpected;—he started up, looked at the picture, then looked at the ground, wheeled full round, and looked at my father with an air which said, in spite of himself, "you have caught me fairly." In an instant he seized a piece of leather, laid it on the block, and commenced hammering with such vehemence, that my father moved back several steps, and stood looking at him with wonder. "You are too busy for conversation," said he; but Tom heard him not. "You are spoiling your sole;" but Tom only beat the harder.—"Let us go my boy," said my father; and so we left him; but as far as the coppersmiths shop, as we turned the corner, we heard Tom beating with all his might, and making more noise than any body in the street. "He has spoiled a good sole," said my father; "it will never be fit for any thing; and it is a pity," added he, looking down at his shoe which had just been mended, "a great pity, when leather is so dear."

My father said nothing more, but seemed in deep thought, until we reached our own shop, and were ready to sit down to our looms. He then called me to him, and said, "How melancholy is it, my dear boy, to see a man thus deluding himself to his eternal destruction, by the silly conceit of using words to which he affixes no meaning, and which really have none. Let us be thankful for common sense, and let us learn to apply to the great truths of the Bible the same principles of common sense by which we judge in other matters." "What did he mean," I inquired, "by all that about experience and probability?" "It is a mere farrago of words," said my father, "introduced by certain shallow reasoners, as if there were some argument in it. The miracles that were wrought by our Lord Jesus Christ showed that he was the divine person he professed to be, and consequently, that the doctrine delivered by Him and his apostles is eternal truth. These miracles were seen by thousands, who could not be deceived themselves, and had no object in deceiving others; and we believe them upon their testimony transmitted down to us. It is precisely upon the same principles that we believe that Robert Bruce defeated the English at Bannockburn, that King Charles was beheaded, or any other remarkable event in history. 'But no,' say these reasoners, 'these events which you call miracles are contrary to experience; they are out of the common course of nature.' Now this is certainly true; for if they were not so, if they were things of ordinary occurrence, they could not have been miracles, and would not have answered the purposes for which we believe miracles were wrought. 'But it is not very possible and probable that such things should happen; and therefore we cannot believe them.' Now observe," said my father, "what this argument resolves itself into;—it comes precisely to this at last, that we shall believe nothing but what we see, except we have seen something exactly similar; it is making our own knowledge the standard of what we are to believe. How limited would our knowledge be in that case!" "Ay, you caught Tom there," said I, "about the volcano." "He could not believe the possibility of such a thing upon his principles;" said my father, "nor any of the wonders described by travellers—nor any of the great discoveries of philosophers,—nor any remarkable fact in history;—in short, there would be an end of testimony,—there would be an end of history,—there would be an end of philosophy,—we could believe almost nothing; O let us be thankful for common sense, experience and probability!" continued my father, after a short pause, his voice somewhat raised;—"My experience of the power of God is such, that nothing that he should do would be improbable; it is above me, and around me, and within me; I see it in the great celestial bodies that keep their appointed times—I see it in the insect that flutters over my head—I see it in every little flower that springs up in its proper season, perfect in all its parts—I feel it in the astonishing structure of my own body, in every beat of my heart, in every motion of my arm, in the still more wonderful powers of my mind, by which he has taught me to rise to himself. His power," continued he, clasping his hands and raising his eyes to heaven, "is unbound-

ed—is infinite! I have only to look at what he has done, and I must believe he can do any thing. In the bible he has revealed to us the words of eternal truth, has brought life and immortality to light, and has shown us the way by which we may obtain them. He has placed us in the world for a few short years, and has appointed the situation which we are to occupy in it, but he calls our chief attention to that awful period when all the distinctions which exist in this world, are to cease for ever, when the last trumpet shall sound, and the dead shall be raised incorruptible, and small and great shall stand before God. Thou shall begin a state which is to be eternal. Ah! my dear boy, of what little moment is every thing here, when we think of eternity! Let us study to fill with fidelity and integrity the situations in which God has placed us, remembering that his eye is upon us every moment—let us be thankful for the mercies which he daily bestows on us—let us trace his wisdom and his power in all that we see around us—and, by the way which he has taught us in the Bible, let us aspire to immortality." My father sat down to his loom, and wrought a long day's work, for wages were very low; but I thought he looked stouter and more active than I had seen him for many years; he sat more erect than usual, and the expression of his countenance was peace.—At night we returned, contented and happy, to our humble fireside; and my father, as was his practice, called his family around him to join in his evening sacrifice of prayer and thanksgiving. "Let us give thanks to God," said he, "for his daily mercies, for health and peace, and the many comforts of this life that he gives us; but, above all, let us give thanks for the poor man's best inheritance—the Bible."



DRUIDICAL REMAINS IN GLENSHEE.

There are few places in the Highlands of Perthshire where a greater number of vestiges of antiquity are to be found than in Glenalmond and Glenshee, two of the wildest passes into the Grampians and very centre of Ossianic ground. We have frequently had to notice the discovery of ancient tombs in that district, which were brought to light on removing some of the cairns which are there so numerous. Two of these heaps were lately opened on the farm of Carrylea, on the estate of Captain Robertson of Tullybelton,* in which some interesting monuments were found, which are thus described to us by a correspondent:—"The cairns were about 160 yards distant from each other. In the first there were three large upright stones, four feet high, and neatly jointed together; the space within them being laid with smooth stones. In the centre of the same cairn (but whether surrounding or aside from the three stones previously described, our informant does not say) there was a circle formed of upright stones, three feet eight inches high, the stones being distant from each other about five feet. Within the circle so formed, was a belt of slate flags about three feet wide, and the ground thus inclosed contained an immense quantity of burnt ashes of wood and turf. 'Near the outside of this cairn,' our correspondent says, 'there was another place the same as described but of a smaller size; but whether this refers to the circle or to the three upright stones does not appear. In the other cairn stood a large stone, seven feet in length, four in breadth, and three feet thick, on which was cut a representation of the sun, moon, and stars. In various places of the cairn there were found vast quantities of human bones and ashes; and in the centre a place of about 70 square feet inclosed by stones three feet ten inches in height joined closely together. The ground within this inclosure was full of burnt human bones apparently run together into masses by the action of fire. Near the outside of this cairn were found four graves or pits, surrounded with smooth stones and covered with flags, also containing human bones and ashes; and about 300 yards from the first cairn there was removed a few years since a hillock 36 feet in circumference composed entirely of burnt bones and ashes.' Such is the account sent us by a person who was at the trouble of going several times to the places and taking down his observations with every possible care. There can be little doubt that the ground where these monuments stand had been consecrated to Druidical Rites, and that a more complete investigation of the relics would well repay the enquiry of the antiquary.

* Tullo-Bel-tein, i. e. the Hill of Bel's Fire.

If the description of the engraving on the stone be correct, that discovery may be considered one of the most interesting that has yet been made in Druidical antiquities, from its connection with the well ascertained object of the superstitions of the Celts. There are indeed many circumstances which contribute to give no common interest to these discoveries. The multitude of human bones—affecting the question respecting Druidical human sacrifices; the contiguity in some instances of the burnt heaps—illustrating the practice of passing between the fires, a custom which at Beltein is in some places of the country even yet practically kept up, and is preserved in the proverb of a person in straits being between Bel's two fires; the form and method of the pavement—which many have hitherto thought peculiar to Roman Monuments; the situation of the larger stones—whether indicative of being altars or bow-stones—these and many other circumstances will call for the examination of the Antiquary, and probably serve to illustrate some of the many knotty points connected with Druidical remains.



SUPERSTITION.—Notwithstanding the boasted "march of intellect" within the last few years, it would appear that "the schoolmaster" has yet a vast deal to do in rectifying vulgar errors, conquering absurd prejudices, and desecrating senseless and superstitious usages. We are informed, that within the last two or three days, a female of apparently decent habits, and of a respectable grade in society, applied to the sexton of the Holy Trinity Church to procure for her a small fragment of a human skull! On the man expressing his surprise at so singular a request, and asking her for what purpose she could possibly want a relic of mortality which most females would view with horror and disgust, she made the following disclosure:—"A child of her's, she said, had been for some time afflicted with the falling sickness, and she had been recommended, by some of her neighbours as an infallible cure, to grind to powder a piece of human skull, and mixing it with treacle, to administer it to her offspring!"—*Hull Packet.*



Observance of the Sabbath in Scotland.—In Sir Humphrey Davy's *Salmenia*, there is the following anecdote:—"Once I was walking on Arthur's Seat, with some of the most distinguished professors of Edinburgh, attached to the geological opinions of the late Dr. Hutton, when a discussion took place upon the phenomena presented by the rocks under our feet, and to exemplify a principle, Professor Playfair broke some stones, in which I assisted the venerable and amiable philosopher. We had hardly examined the fragments, when a man from a crowd, who had been assisting at a field preaching, came up to us and warned us off saying, 'ye think ye are only stone breakers; but I ken ye are Sabbath breakers, and ye deserve to be stoned with your ain stanes.'"

LOVE OF LIFE.—Whence this increased love of life, which grows upon us with our years? Whence comes it, that we thus make greater efforts to preserve our existence, at a period when it becomes scarce worth the keeping? Is it that nature, attentive to the preservation of mankind, increases our wishes to live, while she lessens our enjoyments; and, as she robs the senses of every pleasure, equips imagination in the spoil? Life would be insupportable to an old man, who, loaded with infirmities, feared death no more than when in the vigour of manhood: the numberless calamities of decaying nature, and the consciousness of surviving every pleasure, would at once induce him, with his own hand, to terminate the scene of misery; but happily the contempt of death forsakes him at a time when it could only be prejudicial; and life requires an imaginary value in proportion as its real value is no more.



AWFUL EFFECT OF CARELESSNESS.—On the 23d of March, 1811, at Gloucester, England, Wm. Townley, was executed for burglary, after he was reprieved! The pardon for the poor wretch was made out in season, and ordered to be sent to the sheriff. By the stupidity of some clerk to the office, the letter was directed to Herefordshire, instead of Gloucestershire.

CHIEF JUSTICE PARKER'S OPINION

In a letter to the Secretary of the Massachusetts Society for the Suppression of Intemperance.

Boston, 25th May, 1829.

Dear Sir,—Having just returned from a six weeks' tour through the counties of Franklin, Hampshire, Hampden and Berkshire, in each of which I have held the term of the court, it has occurred to me that certain observations I had occasion to make, may be usefully stated in the society over which you preside.

The most important relates to the extraordinary reformation which has taken place in regard to the use of spirituous liquors. I am very confident from my own observation, and from information which I have received from authentic sources, that this reformation is great in all the counties—and that there is good reason to hope that it will increase and be permanent. There is an actual diminution of one half in the sale of spirits, and of course in the use of them. In most cases beer has taken place of them, and when that cannot be obtained, cider, and where neither, water. In many places the traffic in rum, brandy, gin, &c. formerly the most profitable branch of a grocer's business, has ceased to be an object, and the bar room of taverns which has heretofore been the scene of disgusting excess, is comparatively deserted, or visited only for the healthful fountain of ale or beer, which now is the most prominent object there. I do not mean to speak of the practice of drinking ardent spirits as abolished, but as materially decreased.

I should think the change was more thorough in Berkshire than any where else, and it has probably been more aided by the efforts of associations and individuals.

Among other instruments the missionary labours of a Mr. Howitt are spoken of as highly efficacious.—This gentleman has visited many towns, and being gifted with a zeal which knows no relaxation, and an eloquence which cannot be resisted, he has produced a powerful effect on communities, and has turned some of the most incorrigible drunkards from the evil of their ways. From what I have heard of this gentleman, and his wonderful success in this good cause, I should nominate him an apostle of temperance.

It ought to be mentioned to the honour of the bar of Berkshire, that they have I believe unanimously, entered into a compact which they strictly execute, to promote the cause of temperance by example and otherwise. They have banished all ardent spirits from their houses when at home, and their lodgings when at court, making literally no use of them.—They have also discarded the use of wine, which at first thought I thought might be carrying the thing too far, because extremes generally cause revulsions, but upon hearing their reasons, I am satisfied they are right. They do not object to wine as of itself, used in moderation, hurtful; but the use of it in a general measure destroys the power of example, and tends much to defeat the effect of any remonstrance they may have occasion to make to those who are destroying themselves and families by hard drinking. The poor man, when urged to refrain, is apt to retort—"Why if we could afford to drink wine as you do, we certainly would not drink rum, but we must have something as well as you, and rum is the cheapest thing we can get." It is necessary to show such people that there is no need of any stimulants.

I was informed by an intelligent man in one of the towns of Berkshire, who keeps the largest store in the place, that such is the change in that town and neighbourhood, that he saw no use in renewing his stock of liquors, and that even his last years stock was principally on hand—the selling of liquor by retail having almost ceased.

My knowledge except what has come from personal information is derived from conversation with ministers, lawyers, store-keepers and innholders, and the result to my mind is quite satisfactory that a radical change has been wrought through the portion of the Commonwealth which I have visited.—I hope it is so in all parts, but I have had no opportunity of knowing. It is an interesting inquiry, how has this great moral improvement been produced? Undoubtedly like other improvements, by a deeply felt necessity of great and combined efforts. A few years ago, the terrible calamity of general intemperance was much to be apprehended in our community—the disease was spreading itself every

where and among all classes; ruined families were seen in every town and village, and even the country poor house was not left uninvaded. There was danger of our becoming a nation of drunkards, the destroying angel being seen every where in power. Societies sprung up to check this devastation—the clergy lifted their voices against this crying sin which threatened to disgrace and ruin the land—laymen every where put on their armour to fight this devouring monster, and by the blessing of divine providence, every where has victory in a greater or less degree been obtained—public opinion has been roused and put into action, and has, (as might be expected) been more efficacious than feeble laws, feebly executed.

Your society I believe was the first to unfurl its banners in this holy warfare. It was instituted during the session I think of the Legislature about twenty years ago. The great lawyer and statesman, Samuel Dexter, was among its first patrons and its first President. It has for many years been silently though surely gaining ground upon the enemy, and after obtaining auxiliaries from all quarters, it is now though late, coming to the fruition of its hopes.—Many, — an happy results after many years of effort, have retired from the field in despair—I am one of this number—but I now see and rejoice in it, that however desperate the disease, it is at last yielding to the power and skill of the great physician above, through the instrumentality of the human agents he has employed. The national society established here a few years ago, has given great decision to the pre-existing Massachusetts Society, and both together, with the aid of country and town associations, and influential individuals, have been the secondary causes of working the greatest moral change which has ever taken place in this community.

I trust this communication will be received with candour, its object being to inspire new vigor by such testimony as I can give of the success of past efforts.

With great respect and regard, your friend and servant,
ISAAC PARKER.

INTEMPERANCE IN GREAT BRITAIN.—From a statement presented to the British Parliament, during their present session, it appears that the quantity of ardent spirits consumed in England and Wales has increased during the last twenty years from 12,000,000 gallons to 24,000,000; or 100 per cent. while the increase of population during the same period has been less than 30 per cent. The quantity of malt made now is less than it was in 1787; ardent spirits having extensively taken the place of malt liquor.

LONDON SUNDAY SCHOOL SOCIETY.—The Forty-third Annual Meeting of this Society was held at the London Coffee-House, Ludgate-hill, on Wednesday the 29th of April.

The Secretary read the Report, from which it appeared that the number of new schools assisted by the Society since April, 1828, was 261, containing about 30,000 scholars. Additional aid had also been granted to 89 necessitous schools, containing about 11,000 scholars, who were still placed in circumstances requiring support.

During the past year, the Society had distributed the following books:—

	English.	Welsh.
Spelling Books,	27,365	8,163
Alphabets, &c. on boards,	6,605	3,738
Printers,	5,553	—
Sets of Collective Lessons for pasting on boards,	35	75
Bibles,	730	115
Testaments,	3,852	1,040

The total number of schools assisted from the commencement of the Society's operations to the present time, was 7,597, containing 672,624 scholars. Total number of spelling, and other elementary books, distributed, 776,608; Testaments, 129,441; Bibles, 10,289. The Sunday schools of the principality of Wales alone had supplied from 30 to 40 Missionaries. The receipts during the past year amounted only to 1512. 9s. 6d. This did not include the dividends received by the Society on its invested stock, nor the produce of the sale of 300l. Exchequer bills, and of 250l. Bank stock. These sales the Society had been obliged to make, in order to make up the difference between the sum actually received in donations and subscriptions, and its disbursement:

of 887l. 0s. 10d. the latter exceeding the former by 735l. 11s. 4d.: 523l. 11s. 1d. of the disbursements had been in Bibles and Testaments, which were supplied by the British and Foreign Bible Society at cost price.

The Secretary rose and said, that previous to the year 1800, 2400l. had been expended in remunerating Sunday school teachers; but subsequently to that period their service had all been gratuitous.

CONSOLATIONS OF RELIGION.

A life of sound religious principle has its joys. It is not that cold, dreary, inanimate tract of country, which it is so often described to be. Let the picture be drawn with candour and impartiality, and amidst a few fleeting clouds, there will be much sunshine to gild the scenery. The evening, more particularly, of a religious life, must ever be painted in glowing colours. And if the life of a real Christian could be analyzed, it would be found to contain more particles of satisfaction than the life of any other man. But make, I intreat you, the experiment for yourselves, and you will find that the "ways of religion are the ways of pleasantness, and all her paths are peace." And if they be so in this world, what joys will they not lead you to in the world to come! There every cloud will be dispelled, every mist dispersed; the veil will be drawn aside; we shall no longer see through a glass darkly; but shall see God face to face. We shall rest from our labours; all tears will be wiped from all faces; and nothing will be heard but thanksgiving and the voice of melody. Then, we shall look back upon the many trials, temptations and vicissitudes of this life, as the Israelites, when arrived in the earthly Canaan, looked back upon the bondage of Egypt, the terrors of the wilderness, and the passage of the Red sea. We shall commune together of those things which have happened. "Did not our hearts burr within us, while our great Leader, the Captain of our salvation, talked with us by the way, and opened to us the Scriptures?" Did not we then anticipate that which we now actually enjoy? Blessed for ever be God the Father, who hath given us this glorious inheritance! For ever blessed be God the Son, who hath purchased it with his own blood! Blessed through all eternity be God the Holy Ghost, who hath sanctified us, and made us meet to be partakers of the inheritance with the saints in light! To whom, three persons and one God, be all honour and glory for ever and ever! Amen.—*Rev. R. P. Becheroff.*

Like snow that falls where waters glide,
Earth's pleasures fade away;
They rest in time's resistless tide,
And cold are while they stay;
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of wo,
Shine forth with sweetest light.

Religion's ray no clouds obscure—
But o'er the Christian soul
It sheds a radiance calm and pure,
Though tempests round him roll;
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
That ray will light it still.

INDUSTRIOUS FEMALES.—I once knew a lady (observes one), noble by birth, but more noble by her virtues, who never sat idle in company, unless when compelled to it by the punctilio of ceremony, which she took care should happen as rarely as possible. Being a perfect mistress of her needle, and having an excellent taste in that as in many other things, her manner, whether at home or abroad with her friends, was to be constantly engaged in working something useful or something beautiful; at the same time she assisted in supporting the conversation with an attention and capacity which I have never seen exceeded. For the sake of variety and improvement when in her own house, some one of the company would often read aloud, while she and her female visitants were thus employed. I must add, that during an intimate acquaintance of several years, I do not remember to have seen her once driven to the polite necessity of either winning or losing money at play, and making her guests defray the expense of the entertainment.

From Mr. Buckingham's Lectures.

EGYPT.

(CONCLUDED.)

Sais, a city dedicated to Isis, is remarkable for having contained a temple hewn out of a single stone. It was brought from a distance of at least 500 miles. The dimensions are not given, but some idea of its magnitude may be formed from its having occupied 2000 pilots of the Nile, for three successive inundations of that river, in bringing it to the place of its destination. This is a proof of the great labour and care the Egyptians bestowed upon the temples of their Divinity; and however much they may have been mistaken in their religion, it is impossible not to honor them for the zeal which they displayed in its behalf. Tanais is principally remarkable as having been the spot where Moses contended with the magicians of Pharaoh, and for the magnitude of its walls. Babastis near Cairo, was at one extremity of the canal, connecting the Isthmus of Suez with the Nile, and the selection of the place for cutting the canal was a great proof of the practical knowledge and sciences of the Egyptians. The distance is nearly sixty miles from sea to sea; for, had the Red Sea been above the Mediterranean, they must have known that there would be so strong a current as to render it impossible for ships or boats to navigate the canal when excavated; and in order to obtain this object it was necessary to select a spot where the two seas were on a level, and this their choice of a situation showed them fully capable of doing. Heliopolis, or the city of the Sun, is in the territory called in scripture the land of Goshen. The name of Heliopolis was given it by the Greeks. It has two splendid obelisks, and is remarkable for having contained a college, where Pythagoras first taught his doctrine of the metempsychosis, or transmigration of soul. Very near to it stands Cairo, a city better known to travellers than any other. On the other side of the Nile stands the ruins of Memphis, a city founded in an age so remote, that it was in ruins when Alexandria, a place of great antiquity, was built. One of the remarkable features of Memphis, is the site chosen for the interment of the dead. The custom of the Egyptians, in this respect, was most judicious, and is well worthy the imitation of the moderns, in all countries. They never interred their dead in land capable of being applied to the purposes of the living. This custom was probably owing to the scanty limits of the valley of Egypt, a country so thickly peopled, that it was desirable to preserve every portion of it capable of ministering to the wants of its living inhabitants. Memphis has a desert on one side, and rich and fertile fields on the other. From the desert arise the Pyramids, those stupendous remnants of an age so remote, that, notwithstanding their magnitude, and presumed importance, nothing certain is known as to their origin, or the uses to which they were applied. As is well known, the opinions on the subject are various; the most rational is, that these enormous structures, reared with such labor, and at such a vast expense, were intended for the burial place of the Kings of Egypt. They are generally mentioned as three in number, because there are only three of considerable magnitude, but in the plains around there are not fewer than fifty; their being so numerous is another argument in support of the opinion that they were intended for the burial of the dead. The three principal ones, each, cover a space about equal to that occupied by Lincoln's Inn Fields, London, or Grosvenor-square. The size of the base, which is a square, is eight hundred feet each way; the elevation is equal to the breadth at the base, and the Pyramids are, therefore, twice the height of St. Paul's in London. They are not of difficult ascent, being formed of retiring ranges of stone, gradually decreasing, so that the summit may be obtained without great difficulty. The prospect from the top is the most remarkable, delightful, and extensive that can be conceived. It forms the subject of one of the Orphic hymns. Orpheus ascended the Pyramid to witness the rising of the sun, and the sight gave rise to one of the most beautiful productions of antiquity. So completely is the origin of these stupendous structures buried in oblivion, that Herodotus, the father of ancient history, who lived 3000 years ago, lamented the impossibility of ascertaining it. He found that even the priests were incompetent to give any notion of

the time when they were built, or for what purpose they were intended. All that is recorded is, the number of men who were employed, the number of years they were engaged, and the quantity of food which they consumed. That they were tombs, and not temples, there are many reasons to believe. They abound in mummies; the present population of England is not greater than that of the Necropolis, or City of the Dead. The dimensions of the Sphinx are still more enormous than those of the Pyramids. The height from the chin to the lips of the statue is thirty feet; and from this may be gathered some idea of the dimensions of the whole figure. Owing to the great increase of the sands of the desert in that part, the greater portion of the enormous figure is buried; but an Italian Captain, some time ago, having spent five or six months in removing the sand, a great part of the figure was discovered, and it was found to be of such immense dimensions, that it held between its paws like a plaything, a temple capable of containing 1000 persons. In this were found, in different compartments, remains of the ibis, the quail, and other birds. In the neighbourhood of Memphis is a reservoir, extending 150 miles in circumference, excavated by the Egyptians, who, with their usual prescience, thinking it probable that posterity would not credit that so stupendous an excavation had been the work of man, left a monument of the fact by erecting a Pyramid in the centre, which, when the waters were let into the lake, stood 400 feet below the surface, and 400 feet above it. On this occasion many thousands of men were employed for a great number of years in the prosecution of so vast a work. In the lower part of the Pyramid was formed a labyrinth, and priests were deputed to attend to the mysteries of their religion; the sacred crocodiles were deposited here; numbers of these animals have been dug up, some so large as twenty feet, others in chests containing fifty or one hundred of them, some as small as one's finger, for these creatures are smaller when born, compared to the size they afterwards attain, than any other animal. Another remarkable city, of which there are some stupendous remains, is that of Antinoe; the remains of these cities prove that, in architecture, as well as in other arts and sciences, the ancient Egyptians, were as superior to the Greeks as the Greeks were to the people of other countries. The Parthenon, and other monuments of Grecian art, are certainly extremely beautiful; but when a man passes on to Egypt, and views its splendid ruins, he is compelled to give the palm to those of that country. It is not possible to express the feelings which fill the mind of him who contemplates them. M. Dion, the keeper of the Louvre at Paris, exclaimed, on beholding the ruins of Antinoe, that had he been a Pagani, and asked who were the founders of such a city, he must have answered, that it was the work of the Gods, and not of men. The remains of Hermopolis are very splendid and magnificent. Of these M. Dion said, that had all the soldiers in the French army been artists, and had they all been constantly employed for twelve months, they would scarcely have been able to make drawings of all that remained of Hermopolis. Crocodilopolis is another ancient city, of which there are stupendous remains. It was dedicated to the sacred crocodiles, to which creatures the Egyptians paid divine honours. It contained a pharos, or lighthouse, to assist boats in the passage of the Nile, a river of peculiarly difficult navigation; yet this appears to have been the only lighthouse upon it. The Egyptians, however, were by no means a maritime people; they had, indeed, a horror of navigation, in consequence of their belief that those who perished at sea were eternally lost, in consequence of their not receiving the rites of sepulture, which they esteemed requisite to their happiness in a future state. The city of Hermopolis, previously named, contains a temple, 350 yards in length, and of the same height; on the gateway of which, half the height of this edifice, stands a village of about 100 houses, capable of lodging very comfortably 4 or 500 inhabitants. On Philoe, a small island about a mile in breadth, to which the Latin poet Juvenal was banished, on account of his satires, the Egyptians appear to have lavished their wonderful resources of power and art. They here formed what are termed cataracts, a name, however, somewhat improperly given, the fall of water is seldom more than five or six feet. The works on this island are a beautiful illustration

of the power of art, for though, on close examination, they are found to be full of the most discordant irregularities, the impression they produce is that of perfect symmetry and order. The ornaments and buildings remaining of Elephantina bear a remarkable similarity to a city of the same name in India.

IMPORTANT DISCOVERY.—Mr. John W. Cooper, of Waynesburg, has discovered a method for bleaching ley or copperas colored rags. Among the improvements of the age, this is not the least important; and to paper manufacturers, particularly, it is of high interest. A method for bleaching stained rags has long been in requisition, as they are of little use in the manufacturing of paper, unless the colors can be effaced without injuring the texture. Heretofore the process has been attended with much difficulty and expense; that of Mr. Cooper is perfectly harmless and simple, as it was tested by several scientific manufacturers of Chambersburg.—*Baltimore Minerva & Emerald.*

THE SEASON.

The Kingston (U. C.) Chronicle of the 20th ult. says, "The weather for some time past, has been unusually dry, and the crops have, in consequence, materially suffered throughout the District. Last night and to-day, however, heavy and refreshing showers have fallen, which will tend greatly to improve the face of the country, and relieve the anxieties that a continuation of so unfavorable a season for vegetation would naturally produce."

The York (U. C.) Observer of the 22d inst. states that after a journey of five days in the country, the editor can say that "crops of wheat, corn and potatoes have a fine appearance."

The Montreal Herald of 24th June, says "We have heard great complaints of the want of rain in Upper Canada, vegetation in many places suffering severely from drought. We are afraid that complaints arising from the very opposite cause will soon be heard in this neighbourhood, should the numerous and heavy rains we have had of late continue much longer."

The Montreal Gazette of the 25th says "For the last three days we have heard nothing but the unvaried sound of rain upon our windows. We hope the country may not be so drenched by the rains as to injure vegetation, but it is to be apprehended that if much more should fall, our anticipation of a plentiful Grain harvest will be somewhat disappointed. Hay and Grass still promise to be most abundant."

AGRICULTURAL REPORT FOR JUNE 1829.

District of Quebec.—The weather at the commencement of this month continued warm and dry. There were heavy rains on the 8th, 14th, 20th, 28th, and 29th of the month: from the 14th the nights became cool, and have generally continued so, altho' we have heard of no frost, a slight degree of which is not unusual at this season. A strange appearance was observed on the 15th on the leaves of the thorn, one of the hardiest of the native bushes, about one half of a great many of the leaves were withered, giving the whole bush a russet hue.

Gentlemen have arrived at New-York and who had passed through the Western parts of the State mention, that the crops promise abundant returns. In the Middle States, complaints are made against the drought; in the Southern a portion of the wheat is already housed, and it is said that flour will soon be as low as it has ever been.

THE WEATHER.—We are informed that in the upper parts of the country above Fredericton, it had rained 15 days successively. We do not learn that any of the crops in that quarter had been materially injured thereby except Indian Corn. Warm dry weather agrees best with that plant, and in consequence of the continued rains, it had a yellow and unthrifty appearance. It is however expected that it will yet recover. The weather has been remarkably wet throughout the Province generally, but until very lately the appearance of crops has been quite favorable. Within a few days we have heard complaints from various quarters, and we regret to say, that in the vicinity of this city, some of the grain crops have sustained irreparable injury, and the grass, though tolerably good, is not equal to previous expectation.—*City Gazette.*

POETRY.

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

MY BIBLE.

Thou sacred treasure—dearer to me far
Than earth's delusive, fading glories are—
I'd give them all, could I possess them now,
For one blest moment at thy truths to bow,
To taste the heavenly sweets thy word unfolds,
And view those scenes which faith's bright eye beholds,
Beyond the veil of perishable things,
Where joy for ever in the bosom springs,
Where waves of bliss in rich profusion roll,
To pour immortal raptures o'er the soul—
From that great deep—unfathomable sea
Of God's pure essence—vast eternity.

This Book, how full—how bright its pages shine,
Its high behest is stamped on every line;
By God's eternal Son the truths are seal'd,
And through the word to fallen man reveal'd—
Design'd to cheer his dark, benighted mind,
Wearied, and anxious some retreat to find
Of calm repose, free from perplexing care,
Some higher good, some holier joys to share,
Where hope's bright vision calms the troubled breast,
Where faith points upward to a world of rest.

Thou art my friend, companion of my youth;
The star which led me in the search of truth,
To break the spell—which kept my wand'ring mind
Long in delusive snares of earth confined—
Thou art my solace in this vale of tears,
My counsellor and trust in riper years—
Imparting gladness when my aching heart
Feels anguish deep, as earthly hopes depart.
When frosty days come coldly creeping on,
And all my sun-lit hours of life are gone;
When wintry age my feeble frame shall bow,
And bind its snowy wreath around my brow;
To this bless'd source of comfort shall I fly,
And taste the streams of bliss which never dry—
Lean on the anchor of eternal hope,
Which buoys the sinking, fearful spirit up.

Thou art my wealth, with thee content I'll live,
And ask no more than thy rich pages give
Of promised blessings—briefly written there,
Obtained by faith in holy ardent prayer.

Thou art my pole star, through life's trackless deep
My fragile bark to guide, and safely keep:
When the white surges dash the sounding shore,
And howling winds and gath'ring tempest roar,
With thee, I'll fear no ill, but watch thy light,
For ever beaming with effulgence bright,
My Pharos, to direct me to that shore,
The port of bliss, where life's dull scenes are o'er.

The following lines were written by a worthy parent to his affectionate daughters, on their return from the Wesleyan Academy at Wilbraham, Mass. and entered in their album.

On these pages inscribed, I find sentiments view,
Expressive of kindness and friendship for you;
Some perhaps quite sincere, I presume none unkind,
But from some, "out of sight, you'll be soon out of mind."

Not so the kind parent, he'll never remove
From his dutiful children, his kindness and love:
Their virtues delight him, their piety charms,
Their success gives him joy, and their danger alarms.

For their happiness here and hereafter he sighs,
And his prayers for this object ascend to the skies;
Nor ends his affection in wishes and will,
Their welfare engages his labour and skill.

And if these are the means of their happiness made,
His labours and studies are richly repaid;
Their kindness he values, their friendship esteems,
Above the gay world, which is not what it seems.

When nature deceives, and he sinks to the tomb,
He hopes their assistance to scatter the gloom;
If they pass the vale first, though exquisite his pain,
He indulges the hope he shall meet them again—

Where distress shall be ended, tears wiped from all eyes,
And pleasure unbounded eternally rise.
That your lives with success to that object may tend,
Is the hope and the prayer of your father and friend.

VARIETY.

A BATTLE IN THE CLOUDS.—We are informed by a gentleman who travelled last week between Jedburgh and Dumfries, that a singular optical illusion was observed very recently from the top of a hill near Langholm.—The sky, which had previously been dark and lowering, gradually assumed a brighter hue; the clouds dispersed and were gathered into masses which towered like the Alps or the Andes themselves, till a vast amphitheatre of ether was unfolded, into which the squadrons of two aerial armies deployed, and took up positions with the greatest regularity. After a solemn pause the word of command appeared to be given, and then the whole sky became instinct with motion—then commenced a struggle sublime from its magnitude, and appalling beyond the power of words to express. A thousand ensigns floating in the breeze, the charge of infantry, the shock of cavalry, the array of artillery, were all beheld at the same moment; aids-de-camp galloped across the lines; generals issued orders, and were promptly obeyed; detachments were outflanked, overpowered, taken; horses and riders reeled and fell, commingling in the direst confusion imaginable; columns of reserve supplied every void, closed every breach in the opposing lines, advancing in many cases over the mountains of slain; and, in one word, the pomp and circumstance of a huge battle field were so vividly depicted in all their accompaniments, that the spectator, half believing the vision real, resembled a person who has just awakened from a troubled dream, and assents involuntarily to the well-known saying,

'And morning dreams, as poets tell, are true.'

But illusions of this kind, though perhaps like angel visits, 'few and far between,' have been repeatedly noted in mountainous countries. Every body has heard of the aerial spectre of the Harz mountains, so gigantic that he fills the whole horizon, and clutches the extremities of the welkin itself; and nearer home, those who are most conversant with 'skye influences,' such as the shepherds of the hill farmer, have noted and recorded many strange sights, which both before and after the times of the Covenanters were regarded as typical of some dire calamity. What is more to the point, between forty and fifty years ago an illusion, similar to the one we have described, was observed at the same spot, and an intelligent gentleman who was then alive, committed to writing the depositions of a great number of witnesses, a document which, we understand, is still in existence.—*Dumfries Courier.*

From the Quebec Gazette 29th June.

ORDINATION.—This morning, being St. Peter's day, an ordination was held in the Cathedral Church of this City, when the following Gentlemen were admitted to Holy Orders by the Lord Bishop of the Diocese.

Priests.—The Rev. JAMES COGILAN, A. B., of Queen's College, in the University of Cambridge, who is to assume the charge of the Rev. Dr. Mills, during the absence of that gentleman in England; and the Rev. A. F. ATKINSON, late student of Trinity College, Dublin, Assistant Minister at Montréal.

Deacon.—Mr. H. PATTON, Student in Theology, under the protection of the Society for the Propagation of the Gospel. Mr. P. proceeds to Oxford, (U. C.) at which place an Episcopal Church has been for some time erected.

His Lordship also, among a variety of public duties performed during his late visit to the Upper Province, held an Ordination on Trinity Sunday, at York, (U. C.) when the following gentlemen were admitted:

Priests.—The Rev. E. BOSWELL, who removes from Sandwich to a Mission in the London District, in which two Churches, which have been built for a considerable time have hitherto been unprovided; and the Rev. J. ANDERSON, Missionary at Fort Erie and parts adjacent.

Deacons.—Mr. W. JOHNSON, A. M. of the University of Glasgow, who is to exercise at Sandwich in conjunction with the charge of the District School; and Mr. A. NELLES, Student of the Society for the Propagation of the Gospel, who has been residing among the Mohawks on the Grand River for the last two years in order to acquire their language, and is now appointed Missionary among the Six Nations in that quarter.

His Lordship, it is understood, goes down immediately to the District of Gaspé, and will thence pro-

ceed to pay a short visit to Halifax; after his return from thence to Quebec, he will visit the settlements on both sides of the Ottawa River.

The opening of McGill College took place yesterday, when the Lord Bishop of Quebec, desired the Secretary of the Institution, Dr. Mills, to read His Majesty's Charter granted in 1821.—The charter was closed by a prayer and other services by the Rev. Archdeacon Mountain.

FREDERICTON, July 7.—We understand that the upper Church in the Parish of Prince William was first opened for Divine Service on Sunday last; on which occasion the Reverend ADDINGTON D. PARKER, A. M., Rector of the Parish, officiated in the reading desk, and the Reverend JAMES SOMERVILLE, L. L. D., preached an appropriated Discourse by request.

Collect for the Fourth Sunday after Trinity.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. AMEN.

MARRIED.

On Saturday evening, by the Rev. the Rector of the Parish, Mr. JAMES PORTER, to Miss MARY HAYES.

On Monday evening, by the Rev. Dr. Burns, Mr. DAVID HOGG, to Miss ELIZABETH, daughter of Mr. Andrew Barnes, all of this City.

At Sheffield, on the 25th ult. by David Burpe, Esq. Mr. CHARLES APPEBY, to Miss LETITIA BURPE, all of that place.

DIED.

In this City, on Sunday morning last, Mr. HENRY GOLDING, of Long Island, (Queen's County,) formerly of this City, in the 39th year of his age. He has left four children to lament the loss of an affectionate and indulgent parent.—His remains were, on Monday morning, removed to Long Island, for interment.

On Monday, in the 10th year of his age, WILLIAM HENRY, eldest son of Mr. William Whitney.

At Fredericton, on the 25th ultimo, in the 70th year of his age, Mr. GEORGE EVERITT, late a Quarter-Master in the British Army. He came to the Province with the Loyalists, in the year 1783.

On Friday last, ROBERT, infant son of M. GEORGE KING, of this City.

At Magaguadavic, on the 2d. instant, Mrs. RACHAEL WETMORE, Relict of Timothy Wetmore, Esquire, deceased, late of this City; aged 64 years.

AGENTS FOR THIS PAPER.

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