

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, AUGUST 1, 1829.

NO. 28.

BIOGRAPHY.

LEGH RICHMOND.

[CONTINUED.]

Mr. Richmond's connexion with the Lock chapel was not of very long duration. A few weeks after he had been exercising his ministry in this place, the rectory of Turvey, in Bedfordshire, became vacant by the death of the late Rev. Erasmus Middleton, author of "*Biographia Evangelica*." Mrs. Fuller, an eminently pious lady, was at that period in possession of the patronage of this benefice; and being desirous of conscientiously fulfilling the important and sacred trust committed to her, she wrote to the late Ambrase Serle, Esq., one of the commissioners of the Transport Office, author of "*Hore Solitaria*," and many other valuable works, stating that as she was much indebted to him for the benefit she had received from his writings, she would present the rectory of Turvey to any clergyman, of similar sentiments with himself, whom he might choose to recommend. Mr. Serle who at that time attended the Lock Chapel as his constant place of worship, immediately fixed on Mr. Richmond, as the fittest person among his clerical friends and connexions to fill this situation. It is, however, a fact, highly honourable to him, and a proof of the purity of his motives, that Mr. Richmond could with difficulty be persuaded to accept the nomination. To use the words of another truly pious and excellent clergyman, who has refused to exchange a small curacy for three livings successively offered to him, and who, probably from this circumstance, will be recognised by many of the clerical readers of this memoir, "What can a man want who is useful and happy?" And, to cite the remark of another, upon this truly Christian sentiment, "What can he want, who has Christ in his ministrations, and Christ's love in his heart?"

The objection which Mr. Richmond made to his acceptance of this benefice, was, the apprehension that he should enter a sphere of much less usefulness than that in which he was then engaged. An extensive field now lay open before him, and a competency was pledged to him; but the tenure was uncertain. He dreaded, however, to be limited in his exertions to a small village: not being aware at that time, that the population of Turvey consisted of eight or nine hundred souls.

At length, he yielded to the judgment of his friends, and entered on his labours at Turvey. He was inducted into the church by his friend Mr. Fry, on the 30th of July; and, with his family, went to reside at the parsonage, in the month of October following. At the time of his induction, he wrote the following letter to Mrs. Richmond:—

"Emberton, July 30, 1805.

"I arrived safely, under divine blessing, at this good man's house, to dinner, yesterday. I have but a few minutes, for a few lines; but I must send that few. I went to Turvey this morning. I like the place—I like the house; and I feel disposed to be well pleased, in spite of casement windows, which are very good in their kind. I was inducted amidst the ringing of bells and congregation of people, who assembled in troops, to peep at the new rector, and witness the ceremony. The church is very handsome and commodious. The day is delightful, and every thing appeared to advantage. There are several conveniences about the premises. I shall reserve all further particulars, for conversation on Thursday evening, when I hope to see you. To-morrow I go to Mr. Higgins, and to make various inquiries at the rectory; and in the evening, I preach for Mr. Fry. A vast many discussions, references, and settlements must be made; and I see, that in the opinion of all concerned, several things must be allowed to the Miss Middletons; but others, so must be conceded to me. A very gracious interview took place between us. We went to Bedford, for the necessary papers for induction.

"My first impression of all the premises at Turvey, was a favourable one; and I am persuaded all may

be comfortable, with a blessing on a contented and satisfied heart.

"So pray for
"Your affectionate husband,
"THE RECTOR OF TURVEY."

"Kiss little ones."

Mr. Richmond commenced his residence at Turvey, in October, 1805. But before we enter on the detail of his ministerial labours there, it may be proper to advert to the state and circumstances of the parish, previous to his appointment to it as rector.

The village of Turvey is situated between the two towns of Bedford and Olney; being eight miles distant from the former, and four from the latter. It was anciently the residence of a noble family, some of whose warlike ancestors repose beneath the beautiful and splendid marble monuments which adorn the chancel of the church. What was once the mansion, is now converted into a farm-house. Having long ceased to retain its original magnificence, it seems, in its present form, to announce the transitory character of human grandeur. The family of the Mordaunts, subsequently Earls of Peterborough, illustrious as it once was in British history, and celebrated for its achievements in arms, now no longer exists, having become extinct in the year 1814. How justly may we apply to these instances of the instability of all earthly dignities, the impressive exclamation of a distinguished judge of former days:—"And yet Time hath his revolutions; there must be a period and an end to all temporal things—an end of names and dignities, and of whatsoever is terrene. For where is Bohun!—where is Mowbray!—where is Mortimer? Nay, which is more, and next of all, where is Plantagenet? They are entombed in the urns and sepulchres of mortality!"

Previous to Mr. Richmond's incumbency, the village of Turvey appears to have been greatly neglected. The duties of the church were irregularly performed; nor was there ever more than one service on the Sabbath-day, in a population of at least 200 inhabitants. The ordinances of religion were not respected; the minds of the people were grossly ignorant, and their morals and manners rude and disorderly. The Rev. Erasmus Middleton was Mr. Richmond's immediate predecessor; a man distinguished both for his learning and piety. By him, the services of the church were increased; and the work of reformation was gradually, though slowly, advancing, when this faithful minister was prematurely cut off, in the midst of his exertions, having retained his office only for the short period of one year.

Mr. Richmond succeeded Mr. Middleton; and entered on his new appointment with a reputation for talents and piety, which excited a great interest in the neighbourhood, and an expectation of extensive usefulness among his parishioners. The text of his first sermon was taken from 1 Cor. ii. 2: "For I determined not to know anything among you, save Jesus Christ, and him crucified." From these words, he uniformly preached on every returning anniversary of his incumbency, and continued to do so till the last year of his life.

To those who overlook the comprehensive meaning of this passage of holy Scripture, the text may seem to be too limited in its view, and to restrict the whole summary of divine truth to the doctrine of the Atonement, without a due regard to other important branches of Christian faith and practice.—But let it be remembered, that the same Apostle, who "determined to know nothing but Jesus Christ, and him crucified," avoweth, also, that he had "not shunned to declare all the counsel of God," (Acts xx. 27;) and, consequently, the passage must be supposed to comprise, within its ample range, the full extent and substance of every thing that is needful to the faith and practice of the Christian; nor is there a subject, of doctrine or of morals, which is not essentially identified with the doctrine of the Cross. It is there that we best learn the malignity of sin, the nature and duty of repentance, the character of

holiness, the motives and means for its attainment, and the dutiful obligation to "glorify God with our bodies and our spirits, which are his."

The following account of Mr. Richmond's proceeding at Turvey, will convey to the reader a just notion of his zeal and judgment, in promoting the welfare of his parish.

On the Sabbath-day, there were two regular full services; and, in the evening, a lecture, more especially designed for the young. His weekly labours consisted of what he called his Tuesday-night cottage lecture from its being held successively in the cottages of the poor, whom he assembled in small groups, for the purpose of more familiar and interior instruction than could be usefully or suitably delivered in public. On Friday evening, a lecture was delivered in the church, the prayer for the evening service being previously read; and, once a month, he met the communicants, on the Saturday preceding the sacrament. He had, also, a weekly service at the work-house. His labours were not confined to public instructions: like his divine Master, "he went about doing good." At the cottages of the poor, he was a frequent visitor; fulfilling the apostolic injunction, of going from "house to house," scattering the precious seed, making himself acquainted with their spiritual state, and gathering, from their answers, useful hints and reflections for the services of the succeeding Sabbath.

A Sunday-school has been established at Turvey for many years, endowed by Charles Higgins, Esq. who bequeathed £300 in support of the charity.—John Higgins, Esq. of Turvey Abbey, his nephew and successor, has generously paid an interest for the bequest of £20 a year. The School, though well attended before, had its numbers considerably increased, and its regulations greatly improved by the new rector. He appointed a master of real piety; justly considering, that on the principles and character of the teacher, the efficiency and usefulness of these institutions materially depend. Mr. Richmond was accustomed to visit the school previous to divine service; and, for the children's benefit chiefly, he engaged in a third service in the church, on the Sunday evening. Here the first fruits of his ministry appeared. The conversion of two young people, who afterward died in the faith, followed his introductory address to children. Mr. Richmond, indeed, was peculiarly happy on these occasions, and no part of his labours was attended with a more striking effect.

Shortly afterward, he established a Friendly Society. Objections have not unfrequently been made to societies of this description, and a preference given to savings-banks. It must be admitted, that some of these objections are not without foundation. It has been said, "that the usual subscription of the members is insufficient to furnish a fund for the support of the aged—an insufficiency greatly increased by gross mismanagement. That ordinary friendly societies are republics of the worst kind; in which are found no men of talent or judgment to control the disorders of their meetings, which too often present scenes of drunkenness, contention, and misapplication of their funds;—evils which, sooner or later, never fail to issue in bankruptcy. That a fifth part of the funds is regularly allowed for liquor, under the idea of encouraging the landlord, at whose house the subscriptions are usually paid. That the system is productive of much immorality. That the poor man is alienated from his home, and long for the excitement of company. That associations and habits are formed, which bring on a train of serious evils. That, to the sum allowed from the club, the poor man often adds a large part of his weekly earnings, and, instead of exercising prudence and economy, he wastes his money in intemperate indulgence. Those abuses of benefit societies have disgusted many persons, and induced them to give a preference to savings banks, unaccompanied with annual dinners and monthly resorts to the public house. Admitting, however, the existence of these evils, and without detracting from the great public

good of the savings-banks, it ought to be remembered, that the abuses complained of, form no just grounds of exception to friendly societies conducted on better principles; and that the savings-banks cannot accomplish the same benefits, or in an equal degree. Their character and use is widely different from those of friendly societies. The hilt tradesman, the domestic servant, the bailiff or overseer of a farm, and others in similar circumstances, may find in the banks, a safe and profitable repository for their savings; but the labourer, especially if a married man, has no inclination to lay up the small sums he subscribes to a friendly society; and those sums, if deposited at the banks would, in few cases, meet his necessities in sickness and old age. A long illness would exhaust his deposits, and oblige him to throw himself on his friends or the parish, for a maintenance; but the friendly societies are, strictly, insurance companies: and if their funds be regulated by a just rate of insurance, without which, it is granted, no friendly society deserves support—and if they be wisely and properly managed, no institution is better calculated to afford the poor a comfortable and certain independency.

From The Pulpit.

LORD LITTLETON.

A very instructive and affecting account of the last hours of this great man, has been given by Dr. Johnstone, of Kidderminster, his physician. "On Sunday evening," says the Doctor, "the symptoms of his Lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his Lordship believed himself to be a dying man. From this time he suffered by restlessness rather than pain, and though his nerves were much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His Lordship's bilious and hepatic complaints seemed alone not equal to the mournful event—his long want of sleep, whether from the irritation of his bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and very sufficiently for his death. Though he wished his approaching dissolution not to be lingered, yet he waited for it with resignation. He said, 'It is a folly keeping me in misery now to attempt to prolong life; yet he was easily persuaded for the satisfaction of others to do or to take any thing thought proper for him. On Saturday he had been remarkable better, and we were not without some hopes of his recovery. On Sunday, about eleven in the forenoon, his Lordship sent for me, and said, he felt a great hurry, and wished some conversation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodness had so long flowed as from a copious stream: 'Doctor,' said he, 'you shall be my confessor. When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion; I saw difficulties which staggered me, but I kept my mind open to conviction: the evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer in the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned, but I have repented, and never indulged my vicious habits. In politics and in public life, I have made the good of the public the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured in private life to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.' At another time he said, 'I must leave my soul in the same state it was before this illness. I find this a very inconvenient time for solicitude about any thing.' On the evening when symptoms of death came on him, he said, 'I shall die, but it will not be your fault.' When Lord and Lady Valencia came to see his Lordship, he gave them, his solemn benediction, and said 'Be good, be virtuous, my Lord; you must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning a facid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very little uneasiness, until Tuesday morning, when he breathed his last."

LITERATURE.

From the Montreal Gazette of June 23.

M'GILL COLLEGE.

In consequence of a notification having been published, that this College would be opened, and that formal possession of the estate of Burnside, upon which it was established, would take place on Wednesday; a very numerous assemblage of the Inhabitants of this City, were present at what we consider to be one of the most interesting ceremonies, lately witnessed in this part of the Province.

A large room in the house, which has been for some time existing on the estate, having been fitted up, it was soon after one o'clock filled by the numerous and respectable individuals who had assembled to witness the ceremony.

The Right Reverend the Lord Bishop of the Diocese, attended by the Rev. G. J. Mountain, D. D.; the Rev. J. L. Mills, D. D.; the Rev. B. B. Stevens, A. M.; the Rev. A. Norman; and the Rev. A. F. Atkinson of Montreal; the Rev. James Reid of St. Armand; the Rev. W. Abbott of St. Andrews; the Rev. J. Abbott of Yamaska; the Rev. I. Braithwaite, A. B. of Chambly; and the Rev. H. Eston, and E. Black, of the Kirk of Scotland in Montreal; having entered the Hall, the business of the day was soon after proceeded upon.

The Royal Charter incorporating the Governors and Professors of the University being placed upon the table, His Lordship the Bishop of Quebec rose and addressed the assembled body. His Lordship begged to observe that the bequest which had been made in favor of this College by the late Hon. James McGill, consisted of the valuable estate of Burnside, comprising the building in which they were then assembled, and the garden and grounds adjoining; together with the sum of £10,000, in furtherance of his benevolent intention. This liberal bequest was made in 1811, (two years previous to the death of Mr. McGill,) in trust to a corporation called the Royal Institution, which was contemplated by an Act passed in 1811. This Institution was to transfer the bequest, when a College, in pursuance of his views, was established, and bearing his name. To this most benevolent legacy, he could not help referring as characteristic of its liberal donor, with whom he had the honor of an acquaintance, and as furnishing an example which he hoped to see more frequently followed in the Province. The Royal Institution was incorporated in 1818; and through their instrumentality, this College was in pursuance of the will of Mr. McGill incorporated in 1821, by a charter which would be read to them. Under that charter, the Governors of the College were—the Governor and Lieutenant-Governor of Lower-Canada, the Lieutenant-Governor of Upper-Canada, the Chief Justices of Montreal and Upper-Canada, the Lord Bishop of Quebec, and the Principal of the College. It would be needless for him to refer to the detentions and obstacles, which had hitherto prevented the College from going into operation; it was known that they arose from the residuary legatees under the will of Mr. McGill disputing the legality of the bequest, and carrying his opposition through all the Courts of the Province. His Majesty in his Privy Council had finally given the decision in favor of the Institution, whose duty it had become to prosecute for the recovery of this bequest. The suit in relation to the money bequeathed to the College was still before the Council; but he was happy to say that that unfortunate dispute would soon be terminated, as it was understood the residuary legatees intended to withdraw all further opposition. It was the intention of the Royal Institution to transfer to the Governors of the College the property of Burnside, and on the part of the Governors, he was authorized to say that they were willing to accept of it. A majority of them were now present, or consenting; for he was charged with the consent of the Governor of this, and the Lieutenant-Governor of the adjoining Province,—both of whom had expressed a desire to attend on the present occasion; and it was known that there was now no Chief Justice in Upper-Canada. On the part of the majority, he accepted from the Royal Institution, the Charter which the Secretary of that body would read.

The Rev. Dr. Mills, Secretary to the Royal Institution for the advancement of Learning, then read at length the Charter of the College.

The Venerable Archdeacon Mountain then rose, and stated that as the individual named to fill the honorable office of Principal to the new College, it became his duty now to say a few words. He could not express his sense of his own unworthiness for such a distinguished office, and he firmly hoped that he would be succeeded by a long line of eminent and learned Principals. He had it in charge for his colleagues, to state their anxiety to put the College into immediate operation; and he might urge as a proof of their wish, that they had not been idle in this respect. With the assistance of the Honourable Mr. Cochran, then present, they had been engaged in preparing and modelling a Constitution, and Rules for the Government of the Institution. Although it was not necessary to detail at present their precise nature, yet he could take upon himself to state that they were liberal in every sense of the word, imposing no test upon Professors or Students. In thus applying the term liberal he wished it distinctly to be understood, that he was not conveying the charge of illiberality against those noble and venerable Institutions of the Mother Country, in which a test was properly exacted of conformity to the National Religion,—but there were local circumstances which required local adaptation; and according both to the terms of the will and the provisions of the Royal Charter, all offices whatever in McGill College were left freely open either to Protestants or Roman Catholics; and Students of all denominations would be permitted to attend. He deemed it necessary for him to explain how the present Professors happened all to be members of the Church of England. When found necessary to name Professors in virtue of the Charter of the College, his late father, the Bishop of the Diocese, had submitted several names to

His Excellency the Earl of Dalhousie for these offices, among which, those of the Rev. Archdeacon Strachan and the Rev. Dr. Harkness, having been proposed as eligible, either one or the other to the same Professorship, His Excellency, whether swayed by a feeling of delicacy, and desirous to avoid the appearance of partiality, on account of his being himself a member of the Church of Scotland, or from whatever cause,—decided in favor of the former gentleman. This circumstance was mentioned in proof that the original as well as the present intention of the Government was in all respects to shew due respect to the intentions of the will of Mr. McGill, and the terms of the Charter. It had been deemed necessary to declare for the present that the Professors should be graduates of some British University; but that a preference should hereafter be shown to those who had graduated within its walls. The Governors would feel it to be their duty under all discouraging obstacles to push on the great undertaking; and never to cease in their exertions for its prosperity. They hoped they would meet with general support; and they trusted with confidence that they would be assisted by all, when the very liberal terms of the Will and Charter were considered. It would be necessary for them to make a strong and powerful appeal to the Mother Country; and they also expected great pecuniary assistance from those resident near the establishment, and more directly interested in its prosperity. They would as soon as possible establish a system of collegiate education, and there was a predisposition to engraft upon the College the well known and respectable Medical Institution now in existence in the city. The door of the building was at length open, and it was the duty of all to proceed with vigor. They might at first complain of a great want of means for such an Institution,—for it required much to place it on a respectable footing; but while they thus looked forward with confidence, they should not be unmindful of the Province was highly indebted to the very liberal disposition of Mr. McGill, who had set such a praiseworthy example to his fellow-citizens, whose duty it now became generally to aid his work and follow up his munificent views. The Archdeacon concluded his address by expressing his conviction that all who were present felt alike the dependence of every human undertaking for its success, upon the blessing of Divine Providence, and would therefore be unanimously ready to join in the religious services, with which it was proposed to conclude the business of the day; and in which he accordingly proceeded.

DIVINITY.

From the Rev. Dr. Wilson's Lectures on Christianity.

LOVE TO THE BIBLE.

"Let me for one moment observe, that it was the LOVE OF CHRISTIANS TO THE BIBLE, which has furnished the accumulated testimony which we possess. Can we fail, then, to admire that care of Divine Providence, which made the spontaneous dictate of the Christian's gratitude for redemption, the means of pouring down upon us a stream of proofs of the record by which it was conveyed? Had the cold and theoretical Christianity which now prevails, been all that the first converts knew, our religion would have expired at its birth. It was the holy ardour of love—it was the emotions of gratitude for the discoveries made in the authentic Scriptures—it was the astonishment excited by the mysteries of redemption, by the agony of the cross, the glory of the resurrection, the consolation of the Divine Comforter—it was the light and grace shed upon the miseries of mind by the Sun of Righteousness, which made the Bible what it was to the first Christians. This fixed it in their hearts, entwined it round their first principles of action, and connected it with their habitual language and doctrine. And it is to this we owe, under God, the copious testimonies on which our faith now rests. Let, then, the detail of these testimonies, bring us back to that simplicity of love from which they flowed. Let us delight in our Bibles. Let the discovery of our lost estate, and the proffers of exuberant grace in the sacrifice of Christ, which are there made to us, move and bear away our hearts."

HOW TO RECEIVE CHRISTIANITY.

"To admit speculatively, coldly, the authenticity of the Gospel, is nothing—I want your hearts—the penitence and faith which the Gospel demands—the subjection of a ruined and fallen creature to the sacrifice of the Son of God.

"It is in this docile and practical temper of mind, that the evidences of Christianity are to be studied. Upon the mere scholar, the mere disputor of this world, truth falls weak and inefficacious, even if it be theoretically admitted. The humble and practical student alone pleases God, and understands fully the force of the Divine argument. He may not be able to reason with the gainsayer. He may not be skilled in human learning. He may not be competent to follow me in all the external testimo-

bles. He may not be accustomed to weigh conflicting evidence. But he feels the value of the Scriptures. He understands the practical part of the testimonies drawn from its style, its contents, and the character and circumstances of the Apostles. Such a man knows the use and worth of the Bible, as the mariner knows the use and worth of the compass. A mariner, if illiterate, has neither opportunity nor learning enough to inquire why his needle takes a polar direction, or what the scientific have to say upon its variation in different parts of the globe; he knows nothing of the laws of navigation, or the dependence of them upon electricity; when or by whom they were mud down, and who adapted the compass to the purposes of navigation. But he knows, unlearned as he is, that it is by this needle only that he can find his way thro' a trackless Jeep; he knows that by this alone he can escape the dangers of his voyage, and proceed safely to his destined haven; he knows that that only will bring him to his home, his family his friends.

"In like manner the humble Christian feels the value of the Scriptures; he feels that they are the only guide through a trackless ocean; that they are the only means of safety in his perilous voyage;—that if he would escape the *making shipwreck of faith and a good conscience*, and would avoid the rocks and quicksands on which thousands, trusting madly to their own guidance, and neglecting the heavenly direction, perish, he must follow his inspired guide—his sacred compass. He does so; and passing safely through the waves of this troublesome world, he arrives at length at his desired haven, where are his family, his friends, his home, his Saviour, his eternal rest, his end, his ALL."

QUESTIONS TO BE MATURELY WEIGHED, RESPECTING THE CLERICAL PROFESSION.

First.—Is there any office in which we can render more substantial service to our fellow men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession.

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's Ambassador?

Is there any office, which affords more and higher prospects of true happiness in this world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or a more comfortable prospect of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest earthly enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease, or pleasure, or profit, or of distinction?

While it is admitted, that much may be done in every condition of life for the spiritual benefit of piety, can as much be done in any other for those ends, as in the ministry?

Second.—Is not every man when he is sent into the world, and endowed with rational and bodily powers of ordinary excellence—is he not called and commanded, not only to work out his own salvation, but to assist others to the utmost extent of his ability?

The ago of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or any thing more than circumstances and dispositions providentially favourable, or not providentially unfavourable?

Are we not bound to use our own endeavours, to remove obstacles, and support inconveniences in this cause as well as in any other?

Does not the fact that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction; who might by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this fact constitute a call, and the most powerful call—a call from Jesus Christ, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there re-

main any souls without a shepherd, or in danger of being in that state?

Third.—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of singular abilities?

Do not the promises of Jesus Christ—"I am with you always even to the end of the world?"—"My grace is sufficient for you;"—furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree, our duty to rely upon the *sufficiency of grace* for the work of the *ministry*, than in the work of *individual salvation*?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

Fourth.—Have you ordinary talents?

Have you pious dispositions?

Do you love Christ?

Do you love the souls of men?

Is not his Almighty grace promised to you?

Is not his Almighty grace sufficient for you?

Has not his providence afforded you means, or the prospect and assurance of means to enable you for this work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing this?

Are not souls now perishing, which, by the blessing of God, you could be instrumental in saving?

Will you hear God call in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and over-ruling power, of the Holy Spirit.

ANNIVERSARIES.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Anniversary of this Society was held on Monday at the Freemasons' Tavern, Great Queen-street, which was filled with a most respectable assemblage of Ladies and Gentlemen on the occasion. Amongst the Ladies there were very many of the Society of Friends.

Lord John Russell was called to the Chair. His Lordship was supported on his right by the American Ambassador, Mr. Wilberforce, Mr. Allen, &c. and on his left by Mr. S. Rice, M. P., C. Barclay, M. P. and several other friends of the Institution.

Mr. Capper then proceeded to read the Report of the state of the Society for the past year. It began by expressing the gratitude of the Committee to God for the success with which it has pleased Him to bless the labours of the Society during the year. In the central schools, it observed, there had been a very considerable improvement, and at two public examinations it was satisfactory to find the strong testimonies borne to the zeal and attention of the Masters and Mistresses, and to the great progress which the children had made under their instruction. This was the more satisfactory, as there was a difficulty experienced in obtaining proper teachers. It went on to state, that there was scarcely a county in England which had not called on the Society for assistance in this way, and the Society has done as much to satisfy their wants in this respect as circumstances would permit. The progress of the Society in Ireland and Scotland had been very considerable. In Belgium, Denmark, and Russia, as far as the accounts had been received, they were satisfactory. The state of education in France was under Eclipse, but within the last year it had advanced considerably, and afforded a good prospect of future success. Several applications had been made to the Society from Germany, which the state of the Society's funds had obliged it to refuse. In the accounts from Portugal, the Society regretted to add, there was nothing satisfactory; but in Greece, there was reason to hope, now that the liberties of that country had been established, there was a prospect that the objects of the Society would make a considerable progress in those States. Referring to the state of education in America, the Report added, that it had advanced considerably in the United States; and also in the British Settlements of Canada and Nova Scotia;

and in the West Indies, much had already been effected, and more was likely to be done, for the education of the Negro population, and it was the intention of the Committee to devote a considerable portion of their attention to that interesting quarter. The disturbances in the central provinces of America, had, to a great extent, retarded the exertions of the Society, but from some places where they were comparatively quiet, particularly from Lima, the accounts were satisfactory. In Sierra Leone, the endeavours to establish Schools had been attended with various success, to which the state of the climate, among other causes, had greatly contributed: but there was reason to hope, that as far as they had gone, their exertions had not been wholly without advantage to those for whose benefit they were directed.

The state of the Society's funds was thus set forth:—The net receipts amounted to £2,615 Gs. 5d. the expenditure to £2,412 1s. 1d.; leaving a balance of £203 5s. 4d., besides which, there had been a subscription last year, to clear off the debts of the Society, which amounted to £2,456; leaving a balance, after the payment of the debt, of £246. Besides this, the school-house, on which upwards of £6,000, had been expended, was the property of the Society until the expiration of its lease.

C. Barclay, Esq. M. P. in moving the first Resolution, said,—I thought, my Lord, that it would be my duty to second this Resolution, instead of what to me is more painful, coming first forward on my first appearance here. The Resolution which I have to propose is, that the Report which you have heard, be received, printed, and circulated by the Committee. I am aware that it is not necessary for me to expatiate upon that Report, and that it would be unwise in me to weaken the satisfactory effect which its reading has produced. I feel as every one friendly to the objects of the Society must feel, that it has now successfully struggled through all its difficulties,—that it now has no debt to wipe off—and that the great object was, how to extend its sphere of action. The Report gives an extremely satisfactory account of the progress of the Society's schools abroad, as well as at home. On this ground alone, it has the strongest claim on our support; but when we consider that this Hall is at this time daily filled with large assemblies to hold the Anniversary Meetings of various Charitable Institutions, we must admit that in these Institutions the Society has still stronger claims upon our cordial support. In this respect, the Society reminded him of the power of steam, adapting itself equally to trade, navigation, manufactures, and commerce; so may this Society, in the same way, be looked upon as the great moving power which sets so many other Charities in motion. Thus, our Missionary Societies, our Tract Societies, Bible Societies, Hibernian Societies, and other equally important Institutions, have all derived assistance from this, and some of them owe it to their existence. (Hear, hear.) But not only are we indebted to the Society for these and other most important advantages, but that great establishment, the University of London, was called for, and rendered necessary by the wide diffusion of education created by this Society. (Hear, hear.) These, my Lord, were calls upon our support which it is impossible we can resist, but I will not weaken the effect of the Report by dwelling further on this part. But there is another ground on which it calls for our support; I mean the effects which it has produced, and which it is further capable of producing in Ireland. (Hear, hear.) For after the great measure which has recently passed, in which that country was particularly interested, it must be admitted, even by the most ardent supporters of that measure, that much more remains to be done for that country; and that if education, necessary as it is at all times, was required there before, it will become much more necessary under the operation of that Act. When so large a portion of the population of that country will not unite with the Established Church, they must come to you for assistance to afford them the means of education, because your plan is founded upon the principle which makes no religious distinction with respect to the persons educated in their schools. I know it has been objected to your system that it is too general, and that you want some plan of religious education; I am glad it is not necessary for me to answer that objection. I think it was well answered a few days ago, in this Hall, by one of the Secretaries of the Bible Society,

who mentioned that a recent demand had been made to this Society for 35,000 additional copies of the Holy Bible for Ireland. (Hear, hear.) Now I think when we find an increased demand from Ireland for the Holy Scriptures, we see in it the result of education, and increased inducements to give our support to this Society. As for its influence upon Ireland then, if it had no other object, I think the Society has the strongest claims upon our attention, but I shall leave any farther allusion to the subject to my Honourable Friend, a representative of that country (Mr. S. Rice), who will be called upon to address you, and whose address I should not do my duty if I delayed by any further remarks. I therefore shall conclude by again expressing my cordial attachment to the principles on which this Society is founded, and to the objects which it embraces—I move,—“That this Report be received, printed, and circulated.”

T. S. Rice, Esq. M. P.—My Lord, after the Report which has just been read, and the observations that have just been made upon it by my Hon. Friend who has just addressed you, it will not be necessary for me to occupy the attention of your Lordship and this Meeting for more than a very short time. The Report is clear and satisfactory, and the deductions drawn from it by my Hon. Friend are such as must impress themselves on all. He has endeavoured to impress the importance of the Society in its principles and practice, and he has done so with an effect which I am sure must have been felt by those whom I have now the honour to address. But there are a few circumstances to which my Hon. Friend has not adverted, and to which I feel it my duty to call the attention of the meeting,—and first, as to that which relates to a supply of schoolmasters for the different establishments in the country. There is, I think, nothing so calculated to extend this Institution over a wide field of operations—nothing which can better promote the ends for which it was established, than a strict attention paid to those who are to be selected as teachers, and to the manner in which they themselves have been taught. My Lord, we know that if not in our own times, at least in those a little before them, the village schoolmaster, however picturesque the picture is we may have received of him in poetry, was by no means, either in education or intelligence, the person that should have been selected as a teacher; and we saw in the first establishment of the Lancasterian system, that while some supported it on high and generous principles, there were others who viewed it merely as to its mechanical operation, and thought that when those were selected who could direct that operation, that they had done their duty. But, my Lord, it is perfectly true, that the great excellence of that system, and indeed of every system founded upon correct principles, is not the education of the hand or of the lip—it is founded upon higher and more elevated principles. To these we must look for the proper education of teachers as the most effectual modes for promoting the objects of the Society. If I were to refer for an illustration of this, need I go beyond Scotland? In that country the education of teachers is brought to a science, as we shall find on consulting the very able work of Dr. Pillan, in which he shews that the system there adopted is the education of the heart and of the head, and not merely a mechanical instruction. If there be any thing to object to in the Report of the Committee, it would be that the operations of the Society, and their result, have been rather understated than exaggerated. But on consideration, I think, that we ought always to paint our proceedings in less lively colours, that thereby we may be stimulated to still greater exertions. But, I think, we may be incited to those exertions by the recollection of what we have already done, and of the triumph we have achieved. Let us, my Lord, remember what an Honourable and Learned Friend of yours and of mine—whose name, great as it is, will owe its chief honour to its connexion with education—has done, and let us bear in mind the returns which were made to some of his motions in the House of Commons, the whole of which are set forth in the Companion to the British Almanac of this year; and we shall see that the cause of education, even within the last ten years, though it has not advanced to the height which we may claim for it in a free country like this, has yet gone beyond what could have been anticipated by the most sanguine of those who interested themselves upon it at

that period. But this is not all, new principles of education have been advanced and adopted, which will render the general system infinitely more productive. Need I refer you to the infant schools of the country. (Hear, hear.) If there be any here connected with those schools, they will fully bear me out in the assertion, that the infant, when transferred from those schools, to those for children of a more advanced age, is quite a different creature from the child, whose early instruction was received under the old system. A comparison of the state of our schools in this respect, would be quite sufficient to show the improvements that have been made. Formerly, if a benevolent individual wished to establish a school, there was no difficulty in finding children, or getting a person to teach them; he could find his troops and a General, where was he to find the material by which to carry on his operations? The books by which children were instructed not long ago, would not, let me say, be tolerated at the present time. We had now books of the most improved kind, and useful knowledge was thus diffused from a thousand sources; this was itself a new principle. The book for the “Diffusion of Religious Knowledge,” is a most important source of improvement, and will have a powerful effect on education, and gives us reason to hope that the cause in which we are engaged will succeed, until it has completed its great object, and that ignorance is completely eradicated from our land. My Hon. Friend has alluded to the London University as the crowning work of the whole; in this I concur with him. There are, my Lord, parties amongst us, who, I am happy to say, differ more as to the means by which an end is to be accomplished, than as to the end itself. (Hear.) The consequence is, that the moment an effort is made at one side to achieve a particular object, then a similar movement takes place upon the other, and for a similar purpose; the only difference being, as to the mode by which the end each has in view is to be accomplished. Thus from this generous spirit of rivalry, each acts upon the other, and the result is, that from the competition of both, the country derives important benefits. Though I do not wish to trespass further on the time of the Meeting, I cannot conclude these few remarks, without some reference to the operations of the Society in the country to which I belong. The accounts which we have received from Ireland, are quite satisfactory in this respect. They shew us that the number of children receiving the benefits of education in the schools of this Society, and other schools, are greater, in proportion to the population, than even in this country. According to the last accounts which we have received, there were 580,000 children receiving instruction in the schools in that country, and this, of itself, is highly satisfactory; but looking to the principle, that education is likely to be more useful, and its consequences more beneficial, in proportion as it is sought by the parents of the children, rather than, I may say, forced upon them, or adopted by them in compliance with the request of others, it is still more satisfactory to know that out of those 580,000 children, there were 530,000 receiving instruction at the cost of their parents, and only 50,000 receiving it at the expence of the public. (Cheers.)

Now when I find that thus upwards of half a million of children are, in a country like Ireland, provided with instruction at the expence of their parents, I am warranted in urging it as a most satisfactory proof of the great progress made by this and similar Societies in Ireland, and as a certain sign of her improvement. I hail this result with great satisfaction, and with deep gratitude to those in this country who are engaged in this cause. For, my Lord, I entirely agree with my Honourable Friend, that after the measure which has been recently passed, whatever may have been our former opinions, and however any of us may have been opposed to the principles upon which that measure was founded, we ought all who have an interest in the prosperity of that country to join, without reference to our former opinions, in every effort which may be made for the moral improvement of that country, and the education of its people. (Hear, hear.) Let the benefits which education was calculated to give be conferred, without any attempts to force the faith of parties, or in any way to restrict the freedom of conscience, and the result of our labours will correspond with the charitable feelings by which we are influenced. My Lord, while engaged in this great work,

I rejoice to see round me many of those who have for years been distinguished in the cause of humanity—in the cause of moral and religious improvements. I rejoice to see amongst us those whose lives have been spent advocating the principle upon which we are acting; beholding now, at an advanced stage of existence, the progress, I might almost say the completion, of the great work which they began. It is a satisfaction to us to think that our labours in the cause have been aided, and by such men as the Noble and Venerable Chancellor of the University of Oxford, and my Hon. Friend, formerly a most distinguished member of the other House, whose whole life has been marked by the advocacy of every thing that could ameliorate the condition of the human race. (This compliment to Mr. Wilberforce was received by the Meeting with loud cheers.) I will not detain the Meeting further than again to express the great pleasure I feel at the progress which the Society has made.

The Resolution was then put and agreed to.

[TO BE CONTINUED.]

BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-fifth Anniversary Meeting of the British and Foreign Bible Society, was held on the 6th of May, (it being the first Wednesday in the month) at the Freemasons' Hall, Great Queen-street. The meeting was most numerously and respectably attended. Among the distinguished individuals on the platform, were—the Right Hon. Lord Teignmouth, the President of the Society; Viscounts Valencia and Lorton; Lords Dextley and Calthorpe; the Bishops of Winchester, Litchfield and Coventry, and Chester, and Calcutta; the Hon. and Rev. G. T. Noel; the Hon. and Rev. W. B. Noel; the Hon. and Rev. Mr. Erskine; T. Fowell Buxton, Esq., M. P.; William Wilberforce, Esq. &c. &c.

At eleven o'clock the Noble President took the Chair. His Lordship, who appeared to be labouring under indisposition, briefly adverted to the motives and objects of the Society, and congratulated the Meeting on the progress it had made within the last few years; calling on all around him to return their thanks for its prosperity to Him who is the author of all good works, and the giver of all good gifts. “While I stand here,” he said, at the close of his address, “I seem to breathe a purer atmosphere—an atmosphere diffusing joy and love to all around; and that it will ever continue so, I have no doubt, if our feelings are under the influence of that Holy Book which we circulate.”

The Rev. A. Brandram, one of the Secretaries, then read the Annual Report; which was of considerable length, and contained many interesting particulars. It commenced by the cheering announcement that the friends, the funds, and the works of the Society, had all increased within the last year; and after a rapid, but comprehensive sketch of its proceedings, both through its own Agents, and in connexion with other kindred institutions in various parts of the world,—it stated the gratifying fact, that the income of the Society last year amounted to £86,259,—showing an excess of £7315, over the receipts of the preceding year; while the total number of copies of the Holy Scriptures distributed in the year was above 365,000,—being 29,000 more than had been issued in any former year.

The Bishop of Litchfield and Coventry, in moving that the Report, which he characterized as the most interesting he had ever heard, should be received and printed, cautioned the Members while rejoicing in their present success, not to pride themselves too much on the encouragement they received. “Let us,” said his Lordship, “be self-denying and self-renouncing in our triumphs, and all must be well. In the end I trust we may prove the main instrument—not of raising a tower of Babel—to the confusion of men, but a mount of the Lord, to the glory of our adorable Lord and Saviour.”

The Bishop of Chester, in seconding the resolution, observed, that he had with great and growing interest watched the progress of the Society,—which he looked upon not only as one of the highest ornaments, but as one of the strongest bulwarks, yes in fact, the conservative principle of the empire, during the last twenty-five years; and that its success had not only equalled, but even exceeded his expectations. Who, he asked, could have anticipated, when the Society was established, that within so short a period he would have found its image in every country of the earth? Who could have imagined, that when the principle of this Society was made known, it would

have awakened kindred feelings among those disunited on every other point? Who could have supposed, that within the short period since the Society has been established, it should have circulated *one-half as many Bibles as had ever been circulated before, in all preceding time, and in all the world?* In a word, the Society has outgrown the obloquy of its enemies; and lived down, if I must say it, the suspicions of its friends. Whilst he trusted, with the Rt. Rev. Prelate who had preceded him, that in considering the prosperity of the Institution, all boasting should be excluded, well remembering that unless the Lord builds the house, all labour will entirely be in vain,—he could not but regard its success as a legitimate ground of encouragement. There can be no doubt, he said, that this Society would not have spread its boughs so widely, nor flourished so well, if the seed had not been sowed in prayer, and nourished in humility. From all that we have heard in this Report, let us learn to dare much, hope much, attempt much, and expect much; and when much is done, let the glory be given to Him who is the giver of all mercies.

The Right Rev. Dr. Turner, Bishop elect of Calcutta, in the course of an energetic speech, took occasion to advert to his intended mission to India; where he hoped to witness the utility of the Society's labours,—and which he should endeavor to promote by every means in his power.

The Rev. Mr. Hands next addressed the meeting giving an account of the mission at Bellary, in the district of Madras, from whence he had recently returned to England, and which he represented as holding forth the most encouraging prospects. He had laboured in India for more than twenty years during which, he had in conjunction with another missionary, completed the translation of the Sacred Scriptures into the Canaree, a language spoken by no less than 10,000,000 of people, and in which the Pentateuch, the book of Psalms, the prophecies of Daniel and Isaiah, and the greatest part of the New Testament had already been published and circulated to the extent of nearly 20,000 copies. He earnestly intreated those connected with the Society to do all in their power for the immense population of India, which Providence in its wisdom had committed to the influence of the British empire, for the grand purpose of communicating to them the word of God, which they were rapidly preparing to receive. In conclusion he could not but bless God for what the Society had been enabled to do in his absence, for when he left England it was only in its infancy; it was but a small rivulet, which had since extended and widened and deepened and was become a mighty river, and he trusted under the providence of the Most High, it would prove one of the means of hastening the time when the knowledge of the Lord should cover the earth as the waters cover the sea.

The Rev. W. Jowett, connected with the Church Missionary Society, took occasion to allude to the station which he occupied at Malta, as being placed with Popery on one side, Mahomedanism on another, and Barbarism on the third; nevertheless the efforts of himself and his colleagues had in many cases been blessed with success; amongst others he had particularly noticed a circumstance which had recently occurred in the Patriarchate of Lebanon.—A little band of Missionaries from America had located themselves at the foot of Mount Lebanon and commenced the formation of schools. They had in fact succeeded in establishing nine schools, two of which were for females, when they attracted the notice of the Patriarch, who directed his Secretary, an ingenious and able young ecclesiastic to draw up a statement against them. In order to do this with effect, the young man felt it necessary to look into the Scriptures for some text which he might plausibly bring against the Missionaries. In the course of his examination he met with the following passage in the twenty-ninth chapter of Isaiah: "Is it not a little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" He was so struck with the application of this text to the particular enjoyment of the Missionaries that he read the whole Bible over with greater attention than ever before, and the result was that he renounced those errors in which he had been brought up, and became a zealous advocate of the very men whom he was commissioned to persecute. He was afterwards made to suffer for his faith; he was imprisoned, and bound, and otherwise persecuted by his former friends, but by the grace of God he was enabled to persevere.

The Rev. Dr. Singer, of Trinity College, Dublin, in moving the thanks of the meeting to the Noble President for his unwearied attention to the concerns of the Society, dwelt at length and with much eloquence on the great and moral improvement which had taken place and might further be expected from the dissemination of the Holy Scriptures in Ireland.

Mr. Wiltshire seconded the motion, and traced the progress of the Society from its early establishment under great difficulties, to its present eminent and commanding position. It was not in an isolated point of view that he regarded it, but as a great seminal principle from which other means of promoting the interests of Christianity are to be derived and spread abroad in ten thousand forms. "I remember," said the venerable speaker, "this Institution five and twenty years ago. I remember it as the parent of almost all the other religious societies, and in that as well as in other points of view, we cannot but be grateful to those by whom its infancy was fostered and by whom at a more advanced period its interests were promoted and sustained.

Several other excellent speeches were delivered in the course of the day by the Rev. Mr. Reichardt, the Rev. Dr. Townley, T. F. Duxton, Esq. M. P. the I. v. T. Grimsshaw, and the Rev. J. Burnett, of Cork. The Meeting then separated after a brief address from the Right Hon. the President, expressing the love and gratitude with which he was filled for the great enjoyment received at the meeting.

—*—*—

MONTREAL, July 15.—The period for the anniversaries of our Benevolent Institutions, the BIBLE, SUNDAY SCHOOL UNION and TRACT SOCIETIES, is one of much interest, not only to the members composing them; but, to those who feel an earnest desire for the spread of the Gospel—to those, who acknowledge the importance of an early inculcation of divine truths—and not the least to those, who see in the rapid dissemination of Tracts, an additional mean for the moral and intellectual improvement of the country.—This period is now rapidly approaching; and it is to be hoped, that the past year, will have afforded to each Society abundant proof, not only of the necessity of their existence; but of the want of vigorous exertions in the cause in which each is engaged. The Canadas present a noble field for the operation of benevolent Institutions; and so long as a single inhabitant is without his bible, so long as a single section of the country is without the preaching of the Gospel, and the ordinary means of Education, just so long, will the loud and earnest appeal "come up to the house of the Lord," be heard singing in the ears of those who have promised their aid: but who have not fulfilled their promises.—The Bible Society has circulated Bibles to thousands; but thousands still are destitute of the word of LIFE.—The Sunday School Union has established Sabbath Schools in many destitute sections of the country but many are still deprived of these little nurseries of piety—and the Tract Society has sent forth its "Heralds of the cross" without measure; but the measure of its labours is still far from completions—as the prosperity, however of the Parent Society depends in a very considerable degree upon the active cooperation of its branches, those branches will see the necessity not only of vigorous exertions; but of the propriety of communicating the results of their labours to be embodied in the general report of the Society—as the time is now at hand when the annual meetings will be held; no unnecessary delay should be made in forwarding reports from the several branches of the Bible, Sunday School Union, and Tract Societies and from the Sunday Schools generally in connexion with the Sunday School Union.

MISCELLANY.

HORRORS OF THE DEAD SEA.

From Travels in the Holy Land. By William Rae Wilson, Esq. F. A. S.

"Leaving the banks of the Jordan," says this traveller, "I directed my course to the Dead Sea, striking along the plain or desert, in a northern direction. The weather having brightened, it only served to lay open in a more frightful form that awful scene of devastation, which was in truth lifting up the very shroud from the dreadful disfigurements of death itself. The accursed soil over which my path lay, was of a white colour, resembling powder, and rains had converted it literally into mortar. My attention was vividly excited by the views of regularly formed

castles, fortifications, and other edifices; but, on approaching these, the illusion vanished, and I found them to be mere masses of shifting sand, which had assumed in the course of time these fantastical appearances.

"No language of the most eloquent writer can give a proper description of that mournful devastation which reigns in this devoted region from the curses denounced against it, or express that solemn horror, which the scenes are so much calculated to inspire. The country must be visited in order to be believed, which may be said as strikingly monumental of the tremendous wrath of Almighty God, and held up an everlasting warning to mankind. To the terrible acts of his vengeance here, we find allusions in the Sacred Volume, by the denunciation of the divine judgment on apostate Israel.* I now—

'Drew to where, in dreadful ire,
Heaven rain'd on earth of old a storm of fire,
To avenge the wrongs, which Nature's laws endured,
On that dire race to horrid deeds inured.'

"A profound silence, awful as death, hangs over this lake; but the sound of its heavy waters, slowly rolling before the wind which blew at the time, and along with the heavy showers, were even more appalling than the desolation of its shores. At this time, when opening the Bible, and reading that most tragical and heart-rending description of the "fire and brimstone," which rained upon the place, I was riveted to the spot in silent wonder and awful dread, and gazed on every thing around, attended by my savage guards—feeling as if I had been brought to the very verge of the habitable world, when the words of Moses might with propriety be applied, 'So terrible was the sight, I exceedingly fear and quake.'

"The strongest wish I could express at this peculiar moment, was that those *Infidels* who knew not God, nor believe in his Gospel, were standing on this identical spot, and spectators of those terrible scenes, which would have unheeded every nerve, shaken them to the very centre, and brought home powerful conviction to their miserable and deluded minds, on the actual existence of demonstrative evidence that there is an Almighty power, whose arm has been made bare, thrown down the thunderbolts of his vengeance, and burned up his adversaries! On the whole, the vast wilderness, frightful sterility, and strange apparitional form of the moving sands, are sufficient to impress a beholder with sentiments of the most profound religious awe, and the dreadful power of an avenging Deity."

* Deuteronomy, xxxi. 23.

—*—*—

THE REWARD OF CHARITY.—A clergyman who had been performing the last services at the grave of one of his communion, observed at the extremity of the audience a female wrinkled with age, and bending with weakness—one hand held a motherless grand-child, the other wiped her tears with the corner of a coarse woollen apron. He pressed towards her when the service was closed—"Have you lost a friend?" She heaved a melancholy sigh—"The Lord bless her memory!" He soon learned that the deceased had for several years allowed her a sixpence per week. Who would waste a sixpence that might cause the widow's heart to sing for joy? How small a sum may produce great relief, and exquisite gratitude and joy!

—*—*—

DRUNKENNESS.

What is it that saps the morals of youth—kills the germ of generous ambition—desolates the domestic hearth—renders families fatherless—digs dishonoured graves? Drunkenness! What makes a man shunned by the relatives who loved him—contemned by the contemporaries who outstripped him—reviled by the very wretches who betrayed him? Drunkenness! What fills our asylums with lunatics—our ponds and rivers with suicides—our jails with thieves and murderers—our streets with prostitution? The same omnipotent vice! He, who, by precept, whether oral or written, shall succeed in rendering drunkenness detestable, and sobriety an inviolated virtue throughout the land, will confer on the humbler classes of society—a boon beyond all price.—Edinburg Observer.

—*—*—

Almost all our desires are apt to wander into an improper course; but, care will render us safe and happy through life.

HERCULANEUM MANUSCRIPTS.

There is scarcely an article of antiquity in the world, which has furnished mankind with a greater fund of entertainment, than the ruins of Herculaneum. Dionysius Halicarnensis conjectures, that this city began to exist about sixty years before the war of Troy, or about 1342 years prior to the Christian era. It continued to flourish about 1400 years, and was finally overwhelmed by an eruption of Mount Vesuvius, in the first year of the empire of Titus, A. D. 79.

Although it was well known that this city had existed, its exact situation remained a secret, from the time of its destruction, until the year 1713, when it was accidentally discovered by some laborers, who, in digging a well, struck upon a statue, on the benches of a theatre, into which they had entered. The depth at which this city now lies, beneath the present surface of the earth, varies from 70 to 112 feet. The incumbent mass of matter bears undeniable marks of six different volcanic eruptions, the strata of lava or burnt matter having distinct veins of vegetable soil between them.

From this subterraneous city, many articles of great curiosity have been taken up; and there is no doubt that many more still remain. Such as have been secured, are now scattered over Europe, and either lodged in public museums, or preserved in the cabinets of the curious. But, in addition to the busts, altars, paintings, vases, kitchen utensils, and appendages of opulence and luxury, many ancient manuscripts were discovered among the ruins. When these were first brought to light, great hopes were entertained, that original works of the classic writers would be recovered, and that the world would be enriched with some long lost literary treasures. But the sheets containing these manuscripts being rolled together, adhered so firmly, that the difficulty of separating them, without destroying the writing, was soon found to be a task which no one could hope fully to accomplish. To unroll these sheets, no effort that ingenuity could suggest, has been left untried, and no expense has been spared.

But it is only in a partial manner, that all the skill and laborious patience hitherto employed, have been crowned with success. The sheets unrolled, contain writing in the Greek language, but nothing of importance has thus far been presented to the literary world. Of these ancient manuscripts, many are at Madrid; but a great number remain at Pompeii, a village not far from the spot beneath which the ruins of Herculaneum lie. On these, additional experiments are repeatedly making; and from some recent efforts of our celebrated countryman Sir Humphrey Davy, the hopes of the learned have been greatly revived. Of the opinion entertained by this scientific gentleman, respecting the Herculaneum manuscripts, his chemical experiments to unroll them, his successes and hopes, an interesting account was published in No. XIII. of the Quarterly Journal of science. From this account we have taken the following extracts, which contain the essence of his observations.

Report of Sir Humphrey Davy

"Having witnessed Dr. Sichi's attempts to unroll some of the Herculaneum MSS., it occurred to me, that a chemical examination of the nature of the MSS., and of the changes they had undergone, might offer some data as to the best methods to be attempted for separating the leaves from each other, and rendering the characters legible.

"My experiments soon convinced me, that the nature of the MSS. had been generally misunderstood; that they had not, as is usually supposed, been carbonized by the operation of fire, and that they were in a state analogous to peat, or Bovey coal, the leaves being generally cemented into one mass by a peculiar substance which had formed during the fermentation and chemical change of the vegetable matter composing them, in a long course of ages. The nature of this substance being known, the destruction of it became a subject of obvious chemical investigation; and I was fortunate enough to find means of accomplishing this without injuring the characters or destroying the texture of the MSS.

"After the chemical operation, the leaves of most of the fragments perfectly separated from each other; and the Greek characters were in a high degree distinct: but two fragments were found in

peculiar states; the leaves of one easily separated, but the characters were found wholly defaced on the exterior folds, and partially defaced on the interior. In the other, the characters were legible on such leaves as separated; but an earthy matter, or a species of tufa, prevented the separation in some of the parts: and both these circumstances were clearly the results of agencies to which the MSS. had been exposed, during or after the volcanic eruption by which they had been covered.

"It appeared probable from these facts, that different MSS. might be in other states, and that one process might not apply to all of them; but even a partial success was a step gained; and my results made me anxious to examine in detail the numerous specimens preserved in the museum at Naples.

"An examination of the excavations that still remain open at Herculaneum immediately confirmed the opinion which I entertained, that the MSS. had not been acted on by fire. These excavations are in a loose tufa, composed of volcanic ashes, sand, and fragments of lava, imperfectly cemented by ferruginous and calcareous matter. The theatre, and the buildings in the neighbourhood, are encased in this tufa, and, from the manner in which it is deposited in the galleries of the houses, there can be little doubt that it was the result of torrents laden with sand and volcanic matter, and descending at the same time with showers of ashes and stone still more copious than those that covered Pompeii. The excavation in the house in which the MSS. were found, as I was informed by Monsig. Rosini, has been filled up; but a building, which is said by the guides to be this house, and which, as is evident from the engraved plan, must have been close to it, and part of the same chain of buildings, offered me the most decided proofs that the parts nearest the surface, *a fortiori*, those more remote, had never been exposed to any considerable degree of heat. I found a small fragment of the ceiling of one of the rooms containing lines of gold leaf and vermilion in an unaltered state; which could not have happened if they had been acted upon by any temperature sufficient to convert vegetable matter into charcoal.

"The state of the MSS. exactly coincides with this view: they were probably on shelves of wood, which were broken down when the roofs of the houses yielded to the weight of the superincumbent mass; hence many of them were crushed and folded in a moist state, and the leaves of some pressed together in a perpendicular direction, and all of them mixed in two confused heaps: in these heaps, the exterior MSS. and the exterior parts of the MSS. must have been acted on by water; and as the ancient ink was composed of finely-divided charcoal, suspended in a solution of glue or gum, wherever the water precolated continuously, the characters were more or less erased.

"Of the MSS. the greater number, those which probably were least exposed to moisture or air, (for till the tufa consolidated, air must have penetrated through it,) are brown, and still contain some of their volatile substance, or extractive matter, which occasions the coherence of the leaves; others are almost entirely converted into charcoal, and in these, when their form is adapted to the purpose, the layers may be easily separated from each other by mechanical means. Of a few, particularly the superficial parts, and which probably were most exposed to air and water, little remains except the earthy basis, the charcoal of the characters, and some of that of the vegetable matter, being destroyed; and they are in a condition approaching to that of the MSS. found at Pompeii, where the air, constantly penetrating through the loose ashes, there being no barrier against it as in the consolidated tufa of Herculaneum, has entirely destroyed all the carbonaceous parts of the papyrus, and left nothing but earthy matter. Four or five specimens that I examined were heavy and dense, like the fragment to which I referred in the introduction to this report, a considerable quantity of foreign earthy matter being found between the leaves and amongst the pores of the carbonaceous substance of the MSS., evidently deposited during the operation of the cause which consolidated the tufa.

"The number of MSS., and of fragments originally brought to the museum, as I was informed by Mr. Ant. Scotti, amounted to 1600; of these, 88 have been unrolled, and found in a legible state;

319 more have been operated upon, and more or less unrolled, and found not to be legible: 24 have been presented to foreign potentates.

"Amongst the 1265 that remain, and which I have examined with attention, by far the greatest number consists of small fragments, or of mutilated or crushed MSS., in which the folds are so irregular, as to offer little hopes of separating them so as to form connected leaves; from 80 to 120 are in a state which present a great probability of success; and of these the greater number are of the kind in which some volatile vegetable matter remains, and to which the chemical process, referred to in the beginning of this report, may be applied with the greatest hopes of useful results.

"One method only has been adopted in the museum at Naples for unrolling the MSS., that invented in the middle of the last century; it is extremely simple, and consists in attaching small pieces of gold-beater's skin to the exterior of the MSS., by means of a solution of isinglass, suffering the solution to dry, and then raising, by means of thread moved by wooden screws, the gold-beater's skin, and the layer adhering to it, from the body of the MS.: this method of unrolling has the advantage of being extremely safe; but is, likewise, very slow, three or four days being required to develop a single column of a MS. It applies, likewise, only to such MSS. as have no adhesive matter between the leaves; and it has almost entirely failed in its application to the class of MSS. which are found to have Roman characters, and where the texture of the leaf is much thicker. It requires, likewise, a certain regularity of surface in the MSS.

"The persons charged with the business of unrolling the MSS. in the museum, informed me, that many chemical experiments had been performed upon the MSS. at different times, which assisted the separation of the leaves, but always destroyed the characters. To prove that this was not the case with my method, I made two experiments before them, one on a brown fragment of a Greek MS., and the other on a similar fragment of a Latin MS., in which the leaves were closely adherent; in both instances, the separation of the layers was complete, and the characters appeared to the persons who examined them more perfect than before.

"I brought with me to Rome some fragments of Greek MSS., and one of a Latin MS., and experiments that I have made upon them, induce me to hope, that a modification of the process just referred to will considerably assist the separation of the leaves, even when they are not adherent; and that another modification of it will apply to those specimens containing earthy matters, where the letters are not destroyed.

"Hitherto there have been no systematic attempts to examine in detail all the MSS. which contain characters, so as to know what is really worth the labor of unrolling and preserving; but this clearly is the plan which it would be most profitable and useful to pursue. The name of the author has generally been found in the last leaf unrolled; but two or three of the first columns would enable a scholar to judge of the nature of the work; and, by unrolling a single fold, it might be ascertained whether it was prose or verse, or historical, or physical, or ethical. By employing, according to this view, an enlightened Greek scholar to direct the undertaking, one person to superintend the chemical part of the operation, and from fifteen to twenty persons for the purpose of performing the mechanical labor of unrolling and copying, there is every reason to believe, that in less than twelve months, and at an expense not exceeding £2500 or £3000, every thing worth preserving in the collection would be known, and the extent of the expectations that ought to be formed, fully ascertained.

"It cannot be doubted, that the 407 papyri, which have been more or less unrolled, were selected as the best fitted for attempts, and were probably, the most perfect; so that, amongst the 100, or 120, which remain in a fit state for trials, even allowing a superiority of the method, it is not reasonable to expect, that a much larger proportion will be legible. Of the 88 MSS. containing characters, with the exception of a few fragments, in which some lines of Latin poetry have been found, the great body consists of works of Greek

philosophers or sophists; nine are of Epicurus, thirty-two bear the name of Philodorus, three of Demetrius, and one of each of these authors, Colotes, Polystriatus, Carnides, and Chrysippus. The subjects of those works, and the works of which the names of the authors are unknown, are either natural or moral philosophy, medicine, criticism, and general observations on the arts, life, and manners.

"It is possible that some of the celebrated long-lost works of antiquity may still be buried in this collection; but the probability is, that it consists entirely of the works of the Greek sophists, and of Roman poets, who were their admirers. When it is recollected, however, that Lucrotius was an Epicurean, a hope must arise with regard to the Latin works; but, unfortunately, the wretched and mutilated temperance which they exhibit, (they are in a much worse condition than the Greek works) renders this hope extremely feeble: for no powers of chemistry can supply lost characters, or restore what is mechanically destroyed."

JOURNAL OF HUMANITY.

THE AMERICAN TEMPERANCE SOCIETY, instituted some three years since, in order to facilitate the great object for which it was instituted, namely, the suppression of Intemperance, and also to advocate the cause of sound and elevated morality, and in every possible form to ameliorate and improve the condition of man,—on the 27th Dec. last, at Andover, Massachusetts, under the direction of a Committee, commenced a Weekly Paper, which it denominated the *Journal of Humanity*; and *Herald of the American Temperance Society*."

The design of the Society, in commencing this Paper, is to avail itself of the great moral power of the press, to furnish itself with an opportunity of bringing this most momentous subject frequently before the view of the public; and by plain and faithful exhibitions of facts and reasonings, to shew the pernicious tendency and effects of intemperance upon its deluded and unhappy votaries; and thereby to erect a Beacon, to warn the unsuspecting and unwary, against the insidious approaches which by insensible degrees glide into that awful vortex, and of the degradation, the nameless train of miseries, and the absolute and irretrievable ruin, to which such a course inevitably leads. And also to bring the authority of Scripture, the force of reason, and the weight of public opinion, so to bear upon the question, as to induce the great body of the people, to hold the hydra-headed monster intemperance, in the utmost detestation and abhorrence. And as it is admitted, that excitement of some kind, is necessary to enjoyment, and to stimulate to action; the Society aims to rescue or to preserve mankind from the pernicious and destructive gratification arising from the habit of drinking spirituous liquors; and to substitute in its place, as consonant with right reason, and as conducing in the highest degree, to promote all the important interests of individuals and of society, the mild, the gentle, yet powerful and exalted excitement, produced, by a taste for, and love of literature, of virtue, and of religion.

A design like that above stated, could emanate only from pure and benevolent motives, it is worthy of the genuine philanthropist and true patriot, and we heartily bid the projectors and managers of the institution, *good speed*, in the name of the Lord.

We intend, hereafter to make extracts and selections, from the "Journal of Humanity," and therefore upon the present occasion we copy such parts of the opening Address, as have a particular reference to the main object, that our readers may fully understand and enter into the views of the Society, and thus be enabled to form an opinion for themselves, as to the propriety and practicability of the undertaking.

"It is one interesting feature of the present time that, in the success and progress which Divine Providence gives to the efforts of christian benevolence, every plan for good enlarges; and necessity arises for greater and greater effort and an increase of the means of operation. The project for doing good, which is first a subject for passing conversation in an evening circle, and on which attempts are made by a few individuals with some solicitude and doubtfulness, to do a little; in a very few years becomes, by the blessing of God, a great and well-directed system of benevolent action; and, in its successful execution, from year to year; in its rapid extension; in its power and influence on men of various classes; in its enlistment of the feelings and labours of good men; in its alleviation of the evils existing in society, and in the advancement of its best good and happiness, becomes a blessing to the state, the nation, and perhaps the world. He who has proclaimed in his

own word, "peace, good will toward men," thus assures us, that if we will but work for him, nothing shall hinder us; and that not a finger shall be lifted, an effort made, or a prayer offered, in vain.

These remarks are illustrated in the case of the American Temperance Society.

It is little more than three years since the project of a national Society, on the principle of entire abstinence, was agitated by a few individuals; and the resolve taken to begin, if but five men could be found who would assist in laying the foundation of such a Society. The two Annual Reports of the American Temperance Society, which have since been given to the public; and the information furnished by the daily press, on the progress of the reformation, in our country, shew what has been the result thus far. And the christian who has heretofore trembled for our country, lest it should be consumed by one of the most destructive and hateful of all vices, is now permitted to take some courage, and say, 'my country will yet, in the infinite mercy of God, be saved from ruin.'

The American Temperance Society have found that the publication of an Annual Report, even in large editions, could not satisfy the public thirst for information on this subject. The more frequent use of the press therefore, became therefore indispensable. From various considerations they were also convinced, that they must have a press devoted to their objects, and under their own direction.—They were unwilling to add, without sufficient reason, to the number of papers already before the public; or to interfere with the interests of those especially which are successfully advocating the cause of truth, and of christian benevolence in its various departments. And yet they saw reasons for the conclusion, that if they would use to advantage the successes gained and gaining; and urge on, as it ought to be, the great work they have begun, they must issue a weekly paper.

Moreover, while the Society have been pursuing their great object, their convictions have increased, that intemperance is the parent of various other vices, and the source of various miseries; that in seeking the removal of this vice and its accompanying and consequent miseries, they enjoy important facilities for removing others; and for gaining access to men's minds on a great variety of subjects, of vital interest to them and to our common country;—and that in directly promoting temperance, they have it in their power to promote various other virtues, enjoined by the word of God. This too they have seen, that the minds of men rescued from the irregular and vicious habits induced by intemperance, must be occupied with such sentiments and interests, and enlisted in such pursuits, that they would be in some measure guarded from temptations to return to a vicious course. In short, they have felt, that while exhorting men to "cease to do evil," they should aid them in learning "to do well," in the full meaning of the expression. These considerations therefore, in connexion with others, have induced them to commence a Journal, on the plan proposed in the prospectus.

In accordance with a pledge already given, we present a brief outline of the course which it is our intention to pursue, and the principles on which the Journal of Humanity will be conducted.

In reference to the fundamental object which we seek, the promotion of temperance, it is proper that we distinctly say, that we shall advocate entire abstinence from the use of spirituous liquors. In this matter we understand *temperance*, and *total abstinence*, to be synonymous terms. This interpretation, we find sanctioned by good sense and piety; by the cheerful and decided stand which we every day see men taking on this subject; and by the concurrent testimony of the first physicians in our country. It is also proved correct, by reference to the simple fact, that what has for many years past been called *temperance*, i. e. moderate drinking, has been the unregarded but mighty cause of the evils our country has suffered; and has well nigh proved our ruin. Our principle, as a fundamental and redeeming one, will be taken up, as soon as practicable, for regular and extensive discussion in our columns; first in the exhibition of the medical argument, as we may term it; and then that which we call the argument moral and religious. And on this subject we hope to disclose such views as shall be satisfactory to all candid and considerate men.

In harmony with this principle, of entire abstinence from use, we shall also feel ourselves bound to advocate entire separation from all concern in the manufacture of spirituous liquors, and traffic in them. We believe the time is coming, when these things, as causes of immeasurable guilt and wretchedness, will be regarded in the same light with the traffic in human flesh. We wish to see that day come.—We would be far from interfering with the pecuniary interests of any man or set of men; and would bid them "God speed," in any employment which does not destroy the souls and bodies of men, and which is right in the eye of law, both divine and human. But while we think and feel thus, we frankly say it, that we will "know no man after the flesh," in reference to such ministrations to vice and human wretchedness, as manufacturing "slow poison," and dealing out "liquid fire," as a business, and a means for obtaining a livelihood. We shall study, in all possible ways, to bring home to our fellow citizens on this subject, the appeal "why do ye these things?" and shall be satisfied with nothing short of producing a disturbance in their consciences which shall lead them to abandon all concern in such business.

It is proper here to remark, that at this stage of the progress of temperance. While all that is needed, of appeal to men's sensibilities, fears, and consciences, will be done, we hope to devote no small portion of our columns to the delineations of duty, and the encouragements to faithfulness in it, to be drawn from numerous sources. In a word, it will be our choice to give the bright rather than the dark side of the picture; to bring forward from the Scriptures and the providences of God not only the warnings, but counsels, corrections and encouragements, which will help men to move forward cheerfully in the path of duty.

Taking this ground, therefore, we shall feel ourselves bound to speak with freedom and decision, while we hope to do it also with christian prudence and respectfulness, on whatever points of morals appear to be unconsidered or disregarded. Aware that great evils, social and public, do grow out of many errors of fashion and custom, and from the injurious tendency of which on our national character, no class of our citizens is safe, we shall make it a matter of principle to bring forward from the Scriptures whatever bears upon such evils, and is adapted to correct them. Personal, we hope never to be, in so doing, except as we may be so in "commendating ourselves to every man's conscience in the sight of God," and prompting it to its appropriate work in his own breast. On all these subjects we shall suppose ourselves speaking to men who respect the decisions of the Scriptures, and are willing to consider what kind of morals it requires of them: and we shall make no calculations at all, for any man's being offended at any applications which may be furnished with reference to his own aberrations from the strict strait path of moral rectitude, as taught in the law-book of heaven.

Whatever we find, therefore, on the pages of the Bible which bears on national character, conduct, destiny, responsibility, and claiming the consideration of our fellow citizens, whether in private or public stations, we shall present for consideration. We hold to the duty of "bringing God into his own world," and his word into all the uses for which he has manifestly designed it, among men. Our motto is, "Righteousness exalteth a nation; but sin is a reproach to any people."

We have been accustomed to regard the press as a powerful engine of good or evil; and the responsibility of every man concerned in its direction, as interesting and serious. We undertake the labours assigned us therefore with diffidence and solicitude; at the same time relying on better wisdom than that which is in man; and hoping for the countenance of liberal and enlightened men, in our endeavours to advance the moral interests of our country."

A mercantile establishment at Zanesville, Ohio, has advertised for sale, a quantity of "Temperance Scythes, and Sickles," which are warranted to "cut well without the aid of Whiskey." These are very valuable articles, and we take pleasure in informing the public that they can be had at most of the stores in our sober and industrious town of Wheeling.

New-England Farmer.

POETRY.

From the Literary Souvenir.

A POET'S BENEDICTION.

Transmitted to a Young Lady, in a distant country, who had received "a few lines" in the Author's hand-writing.

BY JAMES MONTGOMERY, ESQ.

Spirits in heaven may interchange
Thoughts, without voice or sound;
Spirits on earth at will can range
Wherever man is found;—
Their thoughts (as silent and as fleet
As summer-lightenings in the east,
When evening sinks to glorious rest.)
In written symbols meet.

The motion of a feather darts
The secrets of "egrester'd hearts
To kindred hearts afar,
As in the stillness of the night,
Quick rays of intermingling light
Sparkle from star to star.
A spirit to a spirit speaks
Where these fair letters stand
Strangers alike,—the younger seeks
A token from the hand
That trac'd an unpretending song,
Whose numbers won her gentle soul,
White like a mountain-rill, they stole
In trembling harmony along—

What shall the Poet's spirit send
To his un-seen, un-seeing friend?
A wish as pure as ether had birth
In thought or language of the earth.
Cynthia is young,—may she be old;
And fair, no doubt,—may she grow wrinkled,
Her locks, in verse at least, are gold,—
May they turn silver, thinly sprinkled;
The rose her cheek, the fire her eye,
Youth, health, and strength successive fly,
And in the end—may Cynthia die!

"Unkind"—inhuman—"Stay your tears,
I only wish you length of years;
And wish them still, with all their woes
And all their blessings, till the close.
For Hope and Fear, with anxious strife,
Are wrestlers in the ring of life;
And yesterday,—to-day,—to-morrow,—
Are but alternate joy and sorrow.
Now mark the sequel;—may your mind
In wisdom's ways true pleasure find,
Grow strong in virtue, rich in truth,
And year by year renew its youth.
Till, in the last triumphal hour,
The spirit shall the flesh o'erpower,
This from its suffering pain release,
And that take wing, and part in peace!"

From the Imperial Magazine.

A CRADLE HYMN.

BY MR. THOS. OWENS.
A. D. 1833.

How tender and helpless the Babe,
When first it approaches the light,
Unable to traverse the globe,
A stranger to power or might.
Yet still there's a Parent on high,
The dispenser and giver of good,
Who shelters from dangers so nigh,
And gathers the innocent's food.

While anxious, recumbent, I weep,
Thy mind is a stranger to care,
Thy senses are wrapt up in sleep,
Regardless of all that I fear.
Lovely innocent flower of bliss,
Delighted, I gaze on thy form,
Receive on thy vermeil a kiss,
And pay the soft touch with a charm.

O nature! what various alarms
Thou beat'st in a mother's fond breast;
'Tis her's to be thine king of harms,
And knowing not why she's distressed.
But hence every phantom of ill,
Be hush'd every fear to repose;
God does with his own what he will,
And to will what is best always knows.

VARIETY.

PRESERVED STRAWBERRIES.

Weigh the strawberries after you have picked off the stems. To each pound of fruit allow a pound of loaf sugar, which must be powdered.—Strew half of the sugar over the strawberries, and let them stand in a cold place two or three hours. Then put them in a preserving kettle over a slow fire, and by degrees strew on the rest of the sugar. Boil them fifteen or twenty minutes, and skim them well.

Put them in wide mouthed bottles, and when cold, seal the corks.

If you wish to lo them whole, take them carefully out of the syrup, (one at a time) white boiling. Spread them to cool on large dishes, not letting the strawberries touch each other, and when cool, return them to the syrup, and boil them a little longer. Repeat this several times.

Keep the bottles in dry sand, in a place that is cool and not damp.

Gooseberries, currants, raspberries, cherries and grapes may be done in the same manner. The stones must be taken from the cherries (which should be morellas, or the largest and best red cherries) and the seeds should be extracted from the grapes with the sharp point of a penknife.—Gooseberries, grapes, cherries, require longer boiling than strawberries, raspberries, or currants.

MAXIMS.

The best thing to be done when adversity pinches, is, not to sit down and cry, but to rise up and work. Seeking the welfare of man is goodness—of all virtues the greatest—because it is aiming to imitate God.

No man ever did a purposed injury to another, without doing a greater to himself.

Whatever is worth doing at all is worth doing well; but it is impossible to do anything well without attention.

He pays dear for his bread who lives by another's bounty.

Our incomes should be like our shoes, if too small they will gall and pinch us; but if too large, they will cause us to stumble and to trip.—But wealth, after all, is a relative thing; since he that has little and wants less, is richer than he that has much and wants more. The contentment depends not upon what we have, but upon what we would have; a tub was large enough for Diogenes, but a world was too little for Alexander.

LOCAL.

The two following Extracts from the *New Act to amend the Laws of the Customs*, deserve the attention of the Mercantile part of the Community:—

"And be it further enacted, That masts, timber, staves, wood hoops, staves, lath-wood, and cord-wood for feet, shall be imported into any of the British Possessions, in North America, duty free; and that such Goods upon importation, thereof from such Possessions into any other British Possessions in America, or into the United Kingdom, shall be deemed to be the produce of the British Possessions in North America."

"And be it further enacted, That raw hides imported into the British Possessions in North America, from the West Coast of Africa, shall be imported, duty free."

SIZE OF BREAD.

1st AUGUST, 1829.

	lbs.	oz.
WHEAT,	2	3.
RYE,	3	2.

In the Nova-Scotia papers, a man named ALEXANDER ROBISON, is advertised as having murdered DEAN Mc MILLAN, at Antigonish on the 11th instant. Robison is described to be about 5 feet 9 inches in height, stout made, light complexion, fair haired, long visaged, large nose, blue eyes, a melancholy expression of countenance, one of his legs ulcerated, usually wore a tartan bonnet, a tartan homespun jacket, blue homespun trowsers, tanned leather moccasins, speaks English and Gaelic, and about forty years of age.

HALIFAX, July 21.

On Friday last a man named BURNS was tried for the murder of another of the name of BARRY; and after a trial which lasted upwards of five hours, the Jury brought in a verdict of Manslaughter on the part of the prisoner.

The circumstances attending this melancholy affair are briefly these: the two men above mentioned and another named CUMMINS had been drinking together

at BARRY's, who resided on the Cobequid road, and the result was a quarrel between CUMMINS and the deceased, and ultimately a scuffle between the latter and BURNS. BARRY's conduct was testified to have been outrageously violent, and being a powerful man BURNS was persuaded to leave the House for a short time. In compliance with this advice as was stated he retired, and having changed his clothes and armed himself with a knife returned down stairs, and meeting BARRY the struggle recommenced; when BURNS stabbed him in the belly with the knife, and death was the consequence on the following day.

It appeared in evidence, that the prisoner had long been considered a quiet and inoffensive man. The Court was decidedly of opinion, that there was not sufficient testimony, to convict him of the crime of murder, and under the direction of the learned Judge who tried him, the Jury brought in the verdict already described.

Collect for the Seventh Sunday after Trinity.

Lord of all power and might, who art the author and giver of all good things; Graft in us hearts the love of thy Name, inerso in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

MARRIED.

On Saturday the 18th instant, by the Rev. J. CARROL, Mr. MICHAEL McQUAID to Miss MARY GALLAGHER, both of the Parish of Penfield, County of Charlotte.

DIED.

At Glasgow, on the 21st May, Capt. WALTER SIMPSON, late of the Barque Forth, for many years trading to this port—a man universally respected and deservedly regretted.

At Poman, near Falkirk, (Scotland) in December last, ELIZABETH, wife of Mr. George Coats, formerly a merchant of this City.

At New-York, on the 18th inst. WILLIAM COLEMAN, Esq. late Editor, and one of the original founders of the New-York Evening Post, in the 61th year of his age.

At Natal, on the coast of Africa, on the 7th Sept. last, Mr. James King, youngest son of Mr. S. King, late of Halifax.

At Quebec, on the 5th inst. Mrs. Susan Watt, wife of Mr. James Watt, superintendant of His Majesty's Telegraph in Canada, after two years severe illness, by closing of the *Pyloris*, and train of its consequences, aged 36 years, 3 months and 5 days. She died away, as if in the act of mental prayer with up-lifted hands, and without a motion or a word; leaving five children to lament their loss. She was a loving wife, a tender mother, and remarkable for charity, temperance and humanity; and when she came to Quebec (in the year 1810) was generally esteemed as the prettiest woman that Canada ever saw.

AGENTS FOR THIS PAPER.

Fredericton, Mr. Asa Coy. Woodstock, Mr. Jeremiah Connell. Sheffield, Dr. J. W. Barker. Chatham, (Miramichi) Mr. Robert Merrow. Newcastle, (ditto) Mr. Edward Baker. Bathurst, T. M. Deblois, Esq. Sussex Vale. Mr. George Hayward. Sackville, Rev. Mr. Busby. Moncton, William Wiley, Esq. Shepody, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard.

NOVA-SCOTIA.

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

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

Quebec, John Bigual, Esq. P. M.

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

Ministers of any denomination are authorised and respectfully requested to act as Agents. To any such, and to other authorised Agents, procuring and forwarding to the Publisher tea responsible Subscribers, one copy will be sent gratis.

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