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# NEW-BRUNSWICK

## RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME I.

SAINT JOHN, SATURDAY, SEPTEMBER 26, 1829.

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### BIOGRAPHY.

#### DEATH OF LADY ARROWSMITH.

The *Arethusa* sailed from Calcutta on the following week, taking on board as a passenger, Lady Arrowsmith, the widow of the brave Colonel Arrowsmith, a gallant and accomplished soldier, who fell in a battle with the natives. His death was deplored by all classes of people in India, and in England, as he was known to possess every honorable feeling. His lovely wife had shared his fortunes in that sickly climate, and had supported her privations with that greatness of soul that a soldier's wife should, when once she has united her fortunes with an officer's fate. She had witnessed her husband's valor, and at the same time his magnanimity and generosity; and her affections increased with every vicissitude, until at length, she received him a corsu from the field of glory—having fallen, with numerous wounds at the head of his regiment. She did not rave nor fall into fits at this calamity, but seemed prepared for the shock. Soon, however, the pale cheek and the supernatural lustre of her eye, told her near friends that the dart had flown, and the flush of health was never again to re-visit her face. She had been highly educated, and had moved, from the circumstances of her birth, fortune and accomplishments, in the first circles of fashion.—Her face was one of those full of beauty and genius. Her large blue eye beamed a divine radiance on every thing of taste or virtue. Her form was tall and commanding, and every grace gave ease, dignity, and loveliness, to her person. She once had something of that sweet fulness so charming in an English lady, but the climate and her course of life had reduced her form to something so airy, that at times she seemed almost a being of another world. In the moments when she was the most thoughtful and abstract there was a composure and serenity about her which at once overawed the proud and ambitious votaries of fashion.—The charms of the world had done their influence, and passed away. In the lovely and romantic nights of that climate she was in, when exhilarated by a sea breeze, she walked the quarter deck, looking at all things around her with overflowing tenderness, and at the heavens above with ecstasy. The summer skies in all countries are lovely, but near "Araby the blest," the stars seem lit up with new glory. She viewed them as kindred existences, favored by a proximity to Deity; as fields of light, so far off, and yet so near, by the power of mind, and still stronger power of devotion. Religion has the effect of giving to the soul something of the image of its Maker, of annihilating distances, and of making a conquest over time. The enemy of human life was still going on with his power, quickening the pulse of her beating heart, and wasting the vital flame. She had loved her husband with all the ardor of pure affection, and had left kindred and home to follow his fortunes in the East, and his death was felt by her as a shock from which she should never recover, and she hardly wished to live. Sometimes the thought of leaving her children was painful indeed, and the tear was now and then seen in her eye; but it was only for a moment—then all was serene.

As the quarter gunner had been recommended to her as a faithful and affectionate fellow, she suffered her boys, one of six and the other of eight years of age to be often with the honest tar, and she always treated him as a friend. The boys were delighted with all the ships, and other play things Jones made for them. And Lady Jane showed how much she was pleased with all this, by making many enquires of him of the use of this and that part of the little ship for the boys to play with. The little fellows could hardly be persuaded to leave their good friend for a moment.—Jones had an ill turn, and was quite indisposed in his hammock, when Lady Arrowsmith brought him medicine and cordials, and gave them to him with her own hand. The big tear would trickle down the sun burnt cheek

of the hardy sailor, when he found a high born lady so attentive to him who had known but little of the kindness of his fellow men, but had always been ready to bestow the best exertions upon others. The little boys would wipe his face and tell him that he would soon be able to play with them, and Billy really began to feel that he was of some importance in this world.

Lady Arrowsmith grew weaker every day, and more ethereal as the hour of dissolution approached. At times she would call the chaplain of the *Arethusa*, to come and read the church service to her. He always obeyed her summons, but at the same time seemed under great restraint, and hastened away as soon as the reading was at an end. The chaplain, the Rev. Edward Pemberton, was a scholar and a gentleman, and also much a man of the world. He had taken orders to please his friends, for his person and his elocution were fine, and from these, united to great patronage, his success was viewed as certain. He was not a bad man, but he loved the world better than his profession, and was much more at ease in a ball room than at a death bed. He knew nothing of that warmth and happiness which attends the good man breaking the bread of life to hungry souls. Pemberton had known Lady Jane in India, for he had met her in the circles of taste and fashion, and he felt that respect for her character which her conduct had inspired among his associates; but when she came to request him to join her in her devotion, he felt himself in the presence of one so much superior to himself in the sight of Heaven, that he could not give the consolations of religion, but shrunk from the interview like one who had himself felt little of the divine influences of the gospel. Lady Jane saw at a glance the emotion of a generous heart, and without one particle of vanity or enthusiastic fervor, she wished to teach him how a Christian should die; for she was every hour strengthened in her presentiment that she should never reach the shores of her happy country, nor again visit her delightful home, from which she had been so long an exile. She often in the sweetest manner conversed with the chaplain upon disputed points in divinity; not that she thought them of any vital importance, but simply to bring him out, and make him at ease with himself; for he was well read in controversial divinity and ecclesiastical history; and with great adroitness, and indescribable sweetness she turned to the lovelier features of the divine precepts, and taught him in turn to extract the spirit of religion from its defences.—The chaplain had been in schools, and had contended with fine debaters on disputed points, but he had never seen the effects of faith on the affections nor been taught to feel that spirit of religion which sparkles in the eye of hope, and strengthens the mind it illumines. The uneasiness which the reverend gentlemen at first discovered passed away, and he was as desirous of these religious conferences, as he was before anxious to avoid them. His whole conduct was changed; he left the table at which he was formerly disposed to linger as long as any one of his companions, as soon as the cloth was removed, and never again joined the merry song or wild tale, as he had been in the habit of doing before his acquaintance with Lady Jane. The influence of amenity and virtue are great in every walk of life, and the sailors themselves never uttered an oath before the *good lady* as they called her, nor ever discovered a disposition to indulge in any boisterous or rude jests which sailors are in the habit of doing. Bill Jones would listen for hours to hear Lady Jane instruct her children or sing hymns of comfort and consolation. Bill would hug the little urchins in his care, and tell them how good a mother they had; but the little fellows could not fully understand why their mother talked to them so much about their conduct when she should leave them, and they would be in the care of strangers.

On a very fine evening, after a day of more than common heat, Lady Jane called Captain Dalrymple, and requested the honor of a short conversation

with him. "I am soon to leave you, Capt. Dalrymple," said Lady Jane. "I am well acquainted with your character, and I know you will do whatever I ask of you, if it be reasonable and proper." The Captain bowed, and was much affected; she proceeded in a calm tone: "I know that I am soon to die; my time is nearly come—but I am prepared for the event. It is indeed hard to leave my infant children, but I must not repine at the will of Heaven. In truth, the agony is past. In that trunk my women will find my shroud, and it is my request that you bury me in the deep, and not attempt to convey my body to England. It would perhaps, seem to many, that I ought to prefer to rest in the tomb of my ancestors than to choose my grave in the ocean. The deep will give up its dead: the ocean has no terrors for me. I make this request, not to show any harshness or difference; but I think such an example, if it has its proper influence, might take away some of that dread, women have to a voyage. The chance of finding a grave in the deep ocean, often makes up no small part of their terror at embarking on a voyage. In the eye of philosophy it can make no difference where the dissolution of nature is effected; in the view of religion it is of less consequence. The believer goes down to the chambers of death in the glorious hope of a resurrection to life eternal. I entreat you to suffer Jones the faithful friend of my little children, to be with them after he reaches England, as long as he wishes to stay with them. I have recommended him to my family, and provided for him in my will." Capt. Dalrymple was quite overcome, and stammered out his hopes that she would get well soon, but promised, if she should not, to do all she required. She cast on him a heavenly smile, but again said all hopes of life were over with her.

Several times after this she came on deck to gaze upon the heavens, and to watch the motion of those bodies of light among them, and leave all things beneath the sun.

For several evenings as she retired, she caressed her children as if it were her last opportunity. The chaplain now visited her to learn lessons of wisdom and resignation, and began to feel a delight in discoursing upon the believer's hopes. He was with her often, and the last time lingered longer than any previous visit. She was recounting to him a dream which was so distinctly fixed on her mind, that it seemed like reality. She said, that it did not seem a dream—it could not be a dream; and yet it could be nothing but a dream. It was of heaven, and the joys of the blessed, and the songs of angels. The stars were under her feet, and over head was the glory of her Maker and her Saviour. The world she had left was seen also, far, very far below her, and all the busy beings were as insects on the wing, crossing each other for a moment, and then sinking to the dust. As she went on, her countenance seemed to shine, as it were, with the glories of a transfiguration. She paused for breath—and the pause was eternal. The chaplain listened with painful anxiety. No sound was uttered—her pure spirit had passed away. The smile was still on her lips, and more than mortal loveliness still in every feature. The alabaster brow, the pencilled eyelash, and all the charms the painter ever gave, could not reach the heaven of face, as she appeared that moment. As the fact of her death was made known on board the ship, there was one general burst of grief, and all night nothing could be heard but the moan's of the ships crew, so much was she loved by all of them; and the sound of the carpenter's hammer, as he drove a nail into her coffin, which made the interval more solemn and impressive. At the going down of the next days sun all things were prepared for the funeral ceremonies. A strong box, or rather an oak sarcophagus, was made in such a manner as to contain the body with several large cannon balls to sink the body into the sea, within its narrow house. The armorer had prepared a silver plate, with the name and age of the deceased; for the sailors, who are naturally

superstitious, thought that she, a saint in heaven, know what they were doing, or at any rate, it eased their hearts a little to look at this rich plate themselves. All hands were called to attend the burial service. The Episcopalian form is impressive, when read with feeling and devotion. Jones and the two children were sobbing by the side of the chaplain, and when the service was ended, captain Dalrymple gave a sign to the boatswain to launch the coffin, which was resting on an inclined plane made of plank, into the sea—but not a man could stretch forth his hand for the purpose—all shrunk from the deed, they could not throw a woman into the sea. The captain saw the agonies of an affectionate superstition struggling in their breasts, and he would not be cruel to these good fellows, in any way; and he moved forward and slid the coffin to the side of the ship; and as it plunged into the water, one cry of bitterness and distress arose from the bottom of every breast. The ship's band had struck up a dirge which moaned over the waters as the coffin disappeared. The chaplain fainted, and was carried to the state room, and Jones stood looking into the water, with both boys liding their heads in his jacket, and inquiring if mother would never come back again to see them, while he was attempting in the midst of sobs and sighs to soothe them by saying the sea was no worse for a grave than the land.

So passed away the mortal remains of one of the most accomplished, and lovely, and virtuous of women. He who made his bed in the grave, and slumbered among the dead, can give the charms of Paradise to briny waves and the ocean cells—and can turn the iron mace of the monster death to a sceptre of everlasting hope.

### MISSIONARY INTELLIGENCE.

ANNUAL MEETING OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

Continued.

The Fourth Resolution,—*That the Thanks of the Society are especially due to Lanctot Haslope, Esq., and the Rev. Joseph Taylor, the General Treasurers, for their valuable services, which they are requested to continue; and that the Thanks of the Meeting be given to the General Committee for their attention to the affairs of the Society during the past year; and to the Rev. George Morley, the Rev. Dr. Townley, and the Rev. John James, the General Secretaries, and the Rev. Richard Watson, the Honorary Secretary, for their faithful discharge of the duties of their office.*—was moved by the Rev. JABEZ BURTING, President of the Conference, who said:—

My Lord, Giving way to my feelings, I will consider the joyful circumstances under which we have met this year, compared with those of the last. We had then to listen to an account of a failure in our funds, but this year we find that they have increased from forty-three to fifty thousand pounds; and I, as an individual, may be allowed to feel especially interested on this occasion; for in 1818, when that excellent and venerable individual, whose name and character have been so honourably mentioned in the Report to-day, the late Mr. Thompson, presided, we were informed that the income of the Society amounted to £18,434. This was a great and mighty advance upon our average income for some years before, and it was thought perfectly romantic for any man to attempt to excite our friends to efforts much more considerable than we had that year realized. The humble individual before you, did, however, think it right to make the romantic attempt; and for the purpose of inducing others to think as he did, though not without some opposition from his friends, he stated that he did think it possible that the income might be raised to £42,000; and the argument he used was, that this is a Society especially designed and calculated to embody in it all the members of the Methodist Connexion: and the calculation was that if every member of that Connexion could be induced to give out of their earnings or savings, or to beg from some Christian friends connected with their own congregation, or from some other denomination,—if they would give or beg the easily-raised sum of one penny per week, our income would be £42,000. Some of the Meeting did not like it; and a friend told me, in rather coarse language, that I had made a most impudent speech. I was told it was exceedingly impudent to

talk to them of the possibility of raising the income of £42,000. But, my Lord, I am glad that this impudence proved to be infectious; that the income has gone on increasing from that time to this, (with one single exception,) till now we hear it gravely announced that £50,000 has been raised. But there is cause in this for serious reflection; for the Meeting has not had the whole case of this £50,000 fully brought before it. Our numbers have generally increased since 1818; and if at this time every member of our Society could be induced, one with another, making allowance for those who are lazy, and those in peculiar circumstances, and those who cannot go about collecting—yet if every member, on an average, one with another, could be induced to give or to beg one penny per week, instead of having £50,000, we should have the larger sum £53,125; so that our contributions have not kept pace with the goodness of God to us as a Connexion, and we are yet upwards of £3000 in debt to Almighty God, without taking into the estimate the 23,760 members in Ireland, nor the 36,917 who are connected with us in the Mission Stations. When I heard, my Lord, that £1,700 had been received from the Hibernian Missionary Society, I rejoiced in the honour which the Methodists in your country had acquired, and I somewhat blushed for the honour of England, because I know that our means are comparatively much greater than those possessed by our people in Ireland: and I must acknowledge that the amount of our contributions from the West Indies, (which are greatly swelled by the liberality of the poor slaves,) and the contributions from other parts abroad, as denoting a much greater spirit of ardour than we exhibit,—do put me, and ought to put us all, to the blush. I trust the intimation which our friend from Lancashire has given us will be gradually realized; and that if we do not in one year arrive at a hundred thousand, we shall in a few years; and that in this respect, as well as others, we shall not cease to forget the things which are behind, and reach forward to the things which are before. I own, however, that greatly as I rejoice in the promising state of our funds, I rejoice more when I hear how it has pleased God to bless the labours of our Missionaries in the past year, and that in twelve months we have had an increase of more than 2,000 members in our Foreign Stations. Surely, while God is thus working, we are called not to relax our exertions, but to use double diligence, and to send forth more labourers into the field which the Lord has condescended to bless. I could not but join in those feelings expressed by Mr. Wilberforce, when he told us, “that those who had but lately come into the Missionary field could scarcely conceive the change which had taken place in the general feeling on this subject within the last few years.” The public mind is, indeed, materially altered; the interior of Paganism has been thrown open in a way it never was before. Men, well-informed on other subjects, were uninformed or misled at that time by false reports, or mistaken statements, as to the depth of that degradation which is the true characteristic of Pagan idolatry. But now, in consequence of Missionary Notices, and Missionary Registers, &c., even our children generally have much more accurate information of the true state of the Heathen world than was possessed thirty years ago by well-informed and well-read persons. But what is of still more moment is, the public conscience has been, to a great extent, awakened; it is now generally admitted, by those who talk about moral obligation, that there is a duty incumbent upon those who have the Gospel to send it to those who have it not. It is not now thought so extravagant a thing to send ambassadors of the Gospel to those who are destitute, as it was when CAREY first threw out the idea at a Meeting of Baptists in Northamptonshire; and the most venerable Minister present was on the point of interrupting him, by saying, “You talk about a Mission to India, you might as well make a turnpike to the moon.” But now, my Lord, though we may hear of infidel declamation, there are no sober arguments against it; and there is not a Christian Minister who would say, or think of saying, what I have now referred to.—Another advantage which, I think, we have gained within these thirty years, is, that we have acquired much valuable and profitable experience, which affords great assistance and guidance in our future operations. Many persons had formerly adopted the idea that little permanent good was to

be effected in any heathen country, without the miraculous effort of Almighty power, or extraordinary influence of the Holy Spirit; and that we ought to wait for them before we attempt to carry the Gospel to any people: but we have learnt most completely and practically that miracles are not necessary for the propagation of the Gospel, but that the same usual and ordinary means which God has appointed, and blessed among ourselves at home, will, if put into exertion, be owned by him for accomplishing the same designs abroad. I will not dwell on the greater facilities we have at present, than we had then, for procuring Missionaries.—Missionaries who are ready to encounter any danger, to make any sacrifice, to endure any personal suffering, nay, even loss of life itself, if they may be the means of “saving souls from death.” I will, however, observe, that in another point of view we have the vantage ground over what he had then. Far more prayer is offered to God by individuals, and by the Christian church, and by the members of our Society in particular, on this subject, than used to be offered twenty-five or thirty years ago: never a month passes but Meetings among all denominations are held to pray that God would be pleased to send forth his truth; and within the last twenty-five or thirty years more prayers have been put up on this subject than for three hundred years before. These prayers are accumulating, and are before the throne. They are gone up for a memorial to God, and he, who inspired the spirit of prayer will, ere long, put honour upon it, by effecting the object they have in view. How different also is the state of things abroad! What a variety of processes are in operation, which I may designate, properly, Auxiliaries to the direct evangelization of the nations! Missionary posts have been taken possession of in every portion of the globe. Schools have been established in heathen countries; and, in our own Missionary Schools alone, twenty thousand children are taught to read the Scriptures; and are training up in these nurseries for the church of Christ, and will, in future life, we trust, not only be partakers of Christianity themselves, but agents to spread that Christianity among others. Into how many languages also has the Bible Society translated the Scriptures; languages in which the Bible was unknown twenty-five or thirty years ago; but now is to be found! And if I had no other answer to give to those who oppose our exertions, I would say, that a modern Missionary, with the Bible translated into the language of the people he goes to instruct, has the same advantage that an Apostle had when he went among heathen people with the power of working miracles. And I declare that, if I were about to go to a heathen land as a Missionary, and it were to please God to give me my choice to go either with the power of working miracles, but without a Bible; or to go without that power, and with the Bible translated; and a large number of them to distribute, I would most thankfully accept of the latter alternative. I will not trust myself to go into another part of the subject, as our Report has done it fully, I mean as to our actual successes: it is sufficient for me to state, that our Missionary labours have been crowned with considerable numbers of genuine and undoubted conversions; and in various parts of the world, where but lately all was darkness, and the inhabitants were without God and without Christ in the world,—from almost all of them, one or more individuals have been made partakers of faith in Christ, and have passed from the church below to the endless glory of the church in heaven. It is also a fact, that in almost all our Missionary Stations, native agents are rising up, affording the prospect that the work which we have begun will, ere long, be carried on with greater facility and success, and our exertions, as Societies, be turned to other objects, and to other parts of the world, which stand in greater need of them. These are some of the causes which call for thankfulness to God, and, looking at them, we may well say, “What hath God wrought?” The feeling of joy and satisfaction, however, which these facts produce, and which no man feels more deeply than myself, must be tempered by the thought that what has been done lately, might have been done at an earlier period, and ought to have been so done.—Nothing can excuse Christians from the guilt of neglecting one of their most prominent duties; and we are not guiltless, we are not innocent, as touching this matter; and if it be true that we are but awak-

ing out of our slumber, then it is now a part of our duty to repair, as far as we can, the effect of many former years of apathy and neglect. We are called upon now to crowd, as it were, into the uncertain remains of our sojourn here on earth, those exertions for the enlargement of the boundaries of the Saviour's kingdom and the salvation of men, which ought to have commenced with the first year of our life, and to exhibit an attention more ardent and energetic than as ever yet been attained. Our duty to the heathen is in long and inexcusable arrears, and the debt must be discharged with interest. I have, on former years, been greatly indebted to the compassionate kindness of a liberal and benevolent friend, who knew that my speeches were of such a rude and undigested kind as to need an application, which he has again favored me with; and God bless the individual that sent it! We only want some one or two hundred more such in our Connexion. The application is, "A Doctor's Eighth Instalment, £50," to which is added, "An Auxiliary effort towards the £60,000 wanted for the present year, £10." Now, let every man pay his debts, and every man send an extra instalment for the twelve Missionaries who are to be sent to India and to Caffraria, and to Ireland, which we cannot refuse at your Lordship's request. That must be done, come what will; for we have too much of the courtesy for which your country is celebrated, and too much of the Christian feeling, to turn a deaf ear to the appeal which you have made to us. I remember an excellent friend of ours who once visited us from Ireland, made a statement respecting it to the same effect as your Lordship has done, though it was not quite so correctly expressed as your Lordship is in the habit of doing; he exclaimed, "You have told us of Missionaries who have gone to every part of the globe; but, O my poor country! my poor country has had nothing done for it." I hope all Christian denominations, and all religious Institutions, will feel themselves called upon to do more than ever they have done to spread pure and vital Christianity in Ireland, and I rejoice that the example is setting us in Ireland itself, with which your Lordship is not unacquainted, nor are we altogether undebted to your Lordship for it. I think, I can venture to promise, for the Treasurer and Committee, that your Lordship's wish shall be complied with. We shall make a great effort, for there is much moral power lost by the feeble process which has been going on. I wish some of our friends would come down into Lancashire, and see our large factories there. They are doing a great deal, and the owners say, that if they do not, they can do nothing. And so must we. I do not think it will be possible for you to get £1000 or £2000 so easily; but talk of £5000 or £10,000, and, I think, you will much more easily raise it by proper effort, proper application, and proper example, than a paltry augmentation of £700 or £800. Lord Bacon somewhere observes, that heroic desires contribute greatly to health; and let a man undertake some great design, aim at great things, and, by the blessing of God, he will accomplish great things. Let us contemplate British India—India—India—is on my heart—containing a hundred millions of souls. Think of the efforts which it demands; think of the great power which persons there enjoy, and which may conduct the operations of Missionaries; think of the countenance which will be afforded to them by Christians who are stationed there; think of the horrid superstitions that defile the face of the country, and degrade and render miserable its wretched inhabitants; and that all other means which have been tried to correct them have failed, and must fail. It is the Gospel, and the Gospel only, that can do it. Think of these things, and say whether it does not become a great Missionary Society, such has God made us, while we do no less for any other part of the globe,—whether it does not become us to take a larger part under cultivation of the Indian field.

The Rev. THEODORE DRAY seconded this Resolution, by saying:—I should be wanting in Christian courtesy, my Lord, if I were to attempt to address you at any length at this period of the day, when your patience and time have been so long entrenched upon. But I cannot merely stand up and second this Resolution, without expressing something of the feelings of gratitude and happiness which I have enjoyed since I have been present in this Meeting. It gave me great pleasure and do-

light, not only to see but to hear my venerable and respected friend, Mr. Wilberforce, whose presence in my family, on a visit, some time ago, I considered as a great blessing and privilege. While he was addressing you, I was forcibly reminded of a fact which came to my knowledge, that the great and holy man, the Rev. Leigh Richmond, whose writings have been translated by the Tract Society into every language on the continent, and have been made instrumental with the blessing of God, to the conversion of hundreds—that eminent Christian, who was so staunch an advocate for the Missionary cause, till he was transplanted to his final rest and reward—his conversion was owing, under God, to the reading of Mr. Wilberforce's Book on vital Christianity.



*The Epistle from the Yearly Meeting of Friends held in London—to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.*

DEAR FRIENDS,—We are reverently thankful that we have been permitted to meet together on the present occasion, and to know the love of God shed abroad in our hearts, through Jesus Christ our Lord. We have been favoured to proceed with the usual yet important business of this meeting in brotherly harmony, and have felt that our spiritual strength has been renewed by thus uniting in religious travail for the best welfare of our Society.

Amidst the ordinary engagements of this meeting, we have received accounts of the sufferings of our members, in support of our Christian testimony against tithes and other ecclesiastical demands, as well as in consequence of a few claims for military purposes; the amount thus reported is upwards of thirteen thousand eight hundred pounds.

In proceeding to unfold the Christian solicitude which has prevailed in this meeting, we would express an earnest desire that the confidence of all our dear brethren and sisters may be humbly, yet firmly fixed upon God. He changeth not; his compassionate "are new every morning;" his promises are sure; and "his kingdom ruleth over all." His "word is settled in heaven," and his "faithfulness is unto all generations." His name "is a strong tower; the righteous runneth into it, and is safe."

It pleased the Father, in his abundant mercy and love to the human race, in their fallen and lost estate, to give his only begotten Son, the Lord Jesus Christ, that "whosoever believeth in him should not perish, but have everlasting life." Oh! then, that not one amongst us may, by neglecting and undervaluing this blessed means, come short of that rest which is prepared for the people of God. May we all, in true and living faith, accept the Saviour of men as our Redeemer and Deliverer from the thralldom of sin. "In Him dwelleth all the fullness of the Godhead bodily;" He is that eternal Word which in the beginning was with God, and was God; and who was made flesh, and dwelt among men. He offered himself a sacrifice for our transgressions, "the just for the unjust;" "we have redemption through his blood, even the forgiveness of sins."—He, our ever-living Intercessor and "Advocate with the Father, Jesus Christ the righteous," "is passed into the heavens," and "sat down on the right hand of the Majesty on high."

These sacred and essential truths of the Christian religion, were the faith of our early predecessors, and have been uniformly upheld by our Society, from their day to the present period. It is a cause of thankfulness to us, that we can entertain the full persuasion that these truths are dear to the friends in this land, in Ireland, and on the American continent; although we have to mourn over many, on the other side of the Atlantic, once in fellowship with us, who have widely departed from the truth of the Gospel.—The epistolary intercourse with our dear brethren, in those countries, has been maintained at this time to our instruction and comfort.

In contemplating those highly important truths to which we have already adverted, we are renewedly convinced of the great need there is for a deep and constant sense of the infinite power and wisdom of God, and of the very limited faculties of the human mind. We ought to meditate on these things in humility and sincerity of heart; and reverently and fervently to desire that our understandings may be illuminated by the Holy Spirit. Then will our faith in their vital importance become more firmly

established, and our hearts glow more and more with gratitude to God, for the inestimable blessings provided for us in the Gospel of life and salvation.

We are thankful that, as a Christian people, we are, through divine mercy, true in faith; but how largely incumbent is it that we should be individually concerned, not only to accept in simplicity the doctrinal truth of Holy Scripture, but earnestly to strive that we may be coming up in the practice of every Christian virtue! Look then unto Christ, dear Friends, we beseech you; that you may come to know him to "dwell in your hearts by faith," and to rule there by the power of his blessed and eternal Spirit. Be awakened to the necessity of "working out your own salvation with fear and trembling." Let the knowledge of your proneness, by nature to transgress the law of the Lord, incite you to seek after a death unto sin and a new birth unto righteousness; and ever remember, that it is by faith and repentance, by prayer and obedience, that the work of sanctification is to be carried forward.

He that is concerned to live as becomes a consistent Christian (a character to which we all ought to aspire), will often meditate upon the precepts and example of our blessed Lord and Saviour; precepts which, as they regulate the life of man, increase his happiness and usefulness, prepare him to meet with patience the trials incident to humanity, and to look forward to a participation in the joys which shall be hereafter revealed. And as we are enabled to follow, though at a distance, the great and perfect pattern set before us in the Gospel, the heart becomes expanded in love to God and man; and all those passions and dispositions are kept in subjection, the unrestrained indulgence of which destroys the peace and harmony of civil and religious society.

The humble endeavour to observe the precepts of the Gospel leads to purity of heart and conduct; it induces strict integrity in all our transactions; and gives rise to the exercise of that meekness and charity which shine forth in the conduct of the true and practical believer in the Christian religion. If we seek first the kingdom of God and his righteousness, we shall be instructed by the example of pious men, but not blind to their infirmities; comforted by their society, but not dependent upon it; helped by religious conversation, but not disposed to enter into it hastily or superficially. If we are concerned aright for the cultivation and cleansing of our own hearts, impressed with the importance of our own stewardship unto God and, duly sensible of our own sins, and great need of forgiveness from Him, we shall become very cautious how we converse on the failings of others, and anxious not to violate that charity which is enjoined upon all; that love which is the true badge of discipleship.

A real hunger and thirst after righteousness will lead us gladly to embrace all opportunities of meeting together for the public worship of Almighty God. We shall then feel it to be one of our greatest privileges thus to draw near unto Him, and to unite in waiting upon and worshipping Him in spirit and in truth. We shall rejoice to seek after the influence of his love and power, and to pour out our souls in secret supplication for the continuance of his blessing and preservation. At this time we have, in an especial manner, felt the advantage of being constant in availing ourselves of those opportunities which are afforded us, in the course of the week, of coming before Him; occasions when we are called upon to withdraw from the cares and perplexities of life, and to seek the Lord and His strength.

Nor will our approaches to the throne of grace be confined to the attendance of religious meetings. Impressed with the benefit and the need of a daily supply of heavenly help, we shall be often seeking for the renewal of our spiritual strength; and in our private retirements, as well as in select opportunities in our families, for this purpose, as also for reading the Holy Scriptures and the writings of pious authors, we shall seek to be imbued with a deep sense of the power and presence of the Almighty. Discouragements of various kinds may prevail and abound in the course of our pilgrimage; but how obvious are the danger and folly of relaxing to "press toward the mark for the prize of the high calling of God in Christ Jesus!" And such are his condescension and goodness, that he at times permits those who put their whole trust in Him, conso-

ingly to feel that there are no joys like unto the joy of his salvation.

The great importance of cultivating true piety and virtue, is what we are at this time concerned earnestly to press upon every one. If this become, as it ought to be the main object of our lives, the fruit of the Spirit will be apparent. But we are constantly to bear in mind, that this is not the place of our rest. The warfare must be maintained; we can at no period put off the armour with safety; we have an unwaried enemy to contend with whose temptations are diversified, subtle, and insidious; the path of life is an arduous one; but, thanks be unto Him who is omnipotent, his grace is all-sufficient. As He is daily sought unto, he strengtheneth our souls, and increaseth our confidence in Him; and if we faint not, but persevere unto the end, he will give the victory through our Lord Jesus Christ.

"Unto Him," then, "that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end Amen."

Signed in and on behalf of the Meeting, by  
**JOSIAH FORSTER,**  
 Clerk to the Meeting this year.

—1866—

From the *Missionary Herald*.

REV. MR. POTTER'S SERMON.

A Sermon preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James' Church, Philadelphia, May 12th, 1829. By Alonzo Potter, Rector of St. Paul's Church, Boston.—Boston; R. P. & C. Williams.

This discourse is entitled, "*An Appeal in behalf of Missions: addressed to Episcopalians.*" It is founded on Rom. i. 19; and is designed—and we think well adapted—to produce the conviction, that to preach the Gospel to the heathen, is no more than to discharge a just debt, which is due to them from Christian nations. The indispensable duty of an immediate, vigorous, and united effort to discharge this debt, the preacher urges upon his brethren in a clear and powerful manner. Our limits do not allow us to speak particularly of the merits of this discourse; nor have we room for more than a single extract.

In reply to the objection, that the time for the conversion of the heathen has not come, the author says:—

Who will say that the time for the illumination of the nations has not come; that they are not yet prepared to receive or to comprehend the Gospel! that they must wait! And is this so? What! when God himself declares that the fulness of time has come; when he decided eighteen hundred years ago, that the world was ripe for the glad tidings of redemption, shall we profess ourselves wiser than him! Now that such improvements have been made in the arts and sciences; now that facilities for extending the knowledge, and securing the reception of the Bible have been so multiplied; now that the art of printing enables us to flood the world with the words of eternal life; now that navigation is opening to us new and unexplored regions, and almost annihilating the distance that divides them from us, now that the human mind seems stirred by some mighty impulse, and instead of being wedded to old systems of government or religion, looks abroad and talks of coming change—is this no time? The apostles, in face of the Roman power, in defiance of an idolatry more inveterate than the world ever saw; destitute of numbers, or talents, or influence, aided only by the gift of tongues, and the power of miracles, could go forth, and in 300 years win the whole civilized world to Christ! And st all we, with the power of acquiring all tongues; with the record of those same miracles to authenticate (which was all that the miracles themselves could do,) the divinity of our commission; assisted, too, by so many, and such peculiar advantages—shall we stand, and parley, and say it is not time? Not time! when paganism seems smitten with infirmity, and tottering under the imbecility of old age! Not

time! when the people of the saints of the Most High, seem going forth in serious earnest, to take possession of the kingdom and dominion and greatness of the kingdom under the whole heaven! Not time! when on every side we have proof positive, and ocular, of the practicability, and success of their enterprise! when the notes of Christian praise are heard from the cliffs of the north, and the isles of the south; from the shores of the east, and the wilderness of the west; when whole villages of Asia are seen subverting their idol temples, and tribes of Africa are heard calling out for "good men and good books;" when the power and efficacy of Christian truth are witnessed in the renovated lives and happy deaths of many a pagan disciple; when from the dying lips of a Karamoku, a Keopulani, a Catharine Brown, there are heard almost at this moment, the accents of Christian peace and hope; is this not a time?—When, in God's name, will be the time! Are we to wait till more generations shall have descended into eternity? Are we to wait till God, wearied with our sloth, shall work some miracle to reproach our unbelief, and supersede our labors? Are we to wait, till in literal truth, an angel of heaven shall come forth; come to perform our duty; come to publish, in our stead, the everlasting Gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people?

#### DESCRIPTION OF A NATIVE CONGREGATION AT THE HARVEY ISLANDS.

The London Missionary Register states, that an American vessel recently touching at Aitutake—one of the Harvey islands,—some of the passengers landed; and one of them—an Englishman, gives the following account:—

We were soon visited, on board, by the native missionary Mataitai, who invited me to go on shore with him. This invitation I readily complied with; and, in the evening, I accompanied him in the trading boat, which was constantly employed in conveying hogs, yams, cocoa-nuts, &c., from the store to the ship. We landed on a very excellent stone-wharf, about 200 yards in length, which had been built by the natives for the convenience of their canoes and such boats as might be sent thither. The wharf I supposed to be about 15 feet in breadth, and 8 feet in depth. The natives, at the time we landed, were repairing to the church, to their Friday evening worship. Mataitai conducted me to a seat near the pulpit. I was overwhelmed at the surrounding prospect: the roof of the building, supported all along by neat pillars of suitable dimensions, was beautifully ornamented and well finished above: a good boarded floor was covered with seats of plank, decently made, and regularly arranged on each side of the church, from one end to the other: a good pulpit and reading-desk stood on one side, at an equal distance from each end of the building; and there were not less than one thousand or twelve hundred native worshippers, clothed from head to foot—men, women, and children. The whole of the females had neat straw bonnets on their heads; and these had been manufactured by themselves. As soon as Mataitai ascended the pulpit, and had called upon the congregation to pray, the whole of them, without exception, kneeled down in an instant. His prayer was short, but full of pious matter, and solemnly addressed to his Maker. This done, he gave out some lines of a native hymn: and the whole congregation, standing up, sang with him. I never before this had witnessed a congregation of natives who were so interesting in their appearance, so settled in their countenances, or so neat and cleanly in their persons. I could, by a quick glance of the eye, observe many of them looking up earnestly at their teacher, as if eager to receive whatever might drop from his lips. After addressing his people ardently and distinctly, he then prayed, and thus concluded the service. The strictest silence prevailed from the beginning to the end.

#### TEMPERANCE.

##### NEW-YORK CITY TEMPERANCE SOCIETY.

The late anniversary week in New-York has given a new impulse to the cause of Temperance. A meeting was held in the Brick church, on Tuesday evening, by the Temperance Society, recently organized in that city, which will long be remember-

ed and felt. A vast concourse of spectators assembled at an early hour. The Rev. Mr. Hewit, General Agent of the American Temperance Society, made a short and interesting statement concerning the operations of the Parent Society. He was followed by Hugh Maxwell, Esq. District Attorney for the city of New York, in a speech of considerable length, and of great interest. No abstract of Mr. Maxwell's remarks can do justice to the able manner in which he enforced the claims of Temperance upon those who heard him. It was a specimen of sound reasoning united with the most glowing, persuasive eloquence. Assuming, as the broad foundation of his remarks, FACTS which had come within his own observation, during ten years of public service, as District Attorney, his appeals were made with irresistible force to every conscience in the assembly. He stated that intemperance was the chosen ally of guilt and crime, in every form in which they had fallen under the cognizance of the courts. It was the prolific parent of fraud; nearly all the cases of theft being in some way connected with it; and the dealers in counterfeit money found it a necessary element of their existence. Grocers, tavern-keepers, and the retailers of intoxicating liquors, with but few exceptions were, wherever found, the natural bonds of union by which this whole hordo of miscreants were kept in connection with a civilized and christian community. Mr. M. declared that in twenty cases of murder which he had had occasion to prosecute, it had appeared in some part or other of the case, that intemperance was either remotely, or directly, concerned in the perpetration of the nefarious deed. The unhappy Johnson, who had been recently executed, had confessed to him, that, before he shot the victim of his infuriated passions—he stimulated and goaded himself to the work, by drinking frequently of ardent spirits. Mr. M. said that the number of civil and criminal prosecutions in the city of New York amounted to 5000 annually, of course there were 10,000 parties. The witnesses called would average 6 to each case—making 30,000 in all. Of these 40,000 parties and witnesses, he asserted that 20,000, or one half of the whole, were victims of intemperance. His hearers might judge of the mischief which this monster of iniquity was spreading throughout the city, and of the good which would result to all classes of community by strangling the fiery serpent before it had drawn within its coils all that is fair and lovely in Society.

In proposing a remedy for so great an evil, Mr. Maxwell urged the necessity of associations similar to those which have been recently formed in the community. He had once been incredulous, and doubted whether any good was to be effected by Societies. He had discovered his mistake, and was glad to have an opportunity of testifying his belief of the efficacy of such associations. A heavy duty was however devolved on magistrates—and a heavier still on those who elected them to office. We have never heard a severer invective than Mr. Maxwell dealt out to the Corporation of New York for their timidity and indecision in restraining vice, and especially in not daring to withhold licenses from men who lived upon the vices of society. A power was lodged here which would go far to restrain the evil, were it faithfully employed. It behoved the people to awake from their lethargy and see that men were appointed to office who would use this power to the terror of evil doers.

Mr. Maxwell concluded by bespeaking the favour and co-operation of those numerous and respectable denomination of Christians, the Baptists and Methodists. It was in their power, he believed, to do more than all others, to promote the cause of temperance. They had more influence than other christians over those portions of community where the evil now rages with the greatest violence. The Society could not dispense with their help. When Oliver Cromwell went into battle, his directions to his soldiers was to "fire low." The Temperance Society must follow the same rule. The higher classes are in some measure awake to the subject—but the great mass is scarcely touched. The direction therefore must still be, "Fire low."

Mr. M. sat down amid the applause of hundreds. Several other addresses were made.—Dr. Beach-er of Boston, followed up the impression made by those who had gone before him, in a very happy and powerful strain of illustration. But the limits of the present notice do not permit an analysis of

this address, nor of the valuable addresses of Mr. Frost of Canterbury, Conn., and of Mr. McIlvaine of Brooklyn. It is earnestly desired that they may all yet appear in print. Mr. Hewit closed the exercises with a pungent appeal to the consciences of officers and members of churches, many of whom are concerned in the manufacture and sale of ardent spirits, notwithstanding that the tears and groans and blood of thousands are crying out and imploring them to desist. Professing themselves heirs of heaven, they are labouring to make others heirs of hell! Baptized with the water of regeneration—they are voluntary servants of the devil, furnishing him with the elements by which millions may be baptized unto perdition!

The following are the resolutions which were offered.  
By Hugh Maxwell, Esq. of New-York.

Whereas, it has become evident from the concurrent testimony of judicial officers, magistrates, civilians, physicians, and intelligent citizens generally, who have made themselves acquainted with the subject, that the use of intoxicating liquors is the occasion of almost all the flagrant crimes, and to a most alarming extent, of the immoralities, the pauperism, misery, diseases and premature deaths, so multiplied throughout our country, therefore,

**Resolved**,—That the high obligations of humanity and religion, solemnly enjoin it upon all temperate persons, in common with those occupying civil and ecclesiastical stations, to aid by the decided influence of their example and their testimony, in doing away the source of these destructive evils, and promoting a total and universal abstinence from intoxicating drinks.

By Daniel Frost, jr. Esq. of Canterbury Conn.

**Resolved**,—That the efforts hitherto made for the promotion of temperance,—by exposing the guilt, degradation, and ruin of those who drink to excess, the manifold injuries brought by them upon their families, and upon society, and the natural and ordinary progress from moderate to excessive drinking; and by inculcating the practice, and exhibiting the benefits of total abstinence from the use of ardent spirits,—have been crowned with such signal success as to demand our devout and grateful acknowledgments to the Author of all good, and abundantly to justify the hopes and encourage the co-operation of all the temperate, the humane, and bonvolent,—of all who desire the present and future well being of themselves and their fellow men, that this mighty reformation may through the divine favour be carried forward with increasing energy, and speedily become triumphant and universal.

By Rev. Lyman Beecher, D. D. of Boston, seconded by Rev. W. McIlvaine of Brooklyn, N. Y.

**Resolved**,—That the American Society for the Promotion of Temperance, by which the present wide spread exertions in this cause were originated, and are still extensively directed and sustained, merits the gratitude, the confidence, and the patronage of the nation.

### COMMUNICATION.

For the New-Brunswick Religious and Literary Journal.

#### REMARKS ON COMMERCE.

Commerce in all probability, originated in those rude and barbarous ages, when the resplendent light of knowledge had not dawned upon the world. Men were then so ignorant of the comparative valuation of different articles, as to give bulk for bulk or weight for weight, for those things of which they were in immediate need. Even gold and silver were of small value in their estimation. This state of affairs, however, did not continue for any great length of time. For as men reflected on their mental qualities and thereby became wiser and wiser, and exercised their reason in their necessary transactions with each other, they began to perceive things in a different light. They greatly enhanced the value of those articles, which tended to render their circumstances more comfortable and less dependant on their neighbours; and felt tenacious to the highest degree in parting with them. Superfluities they readily exchanged for commodities of which they were destitute, and which they thought would be in

any way serviceable. Still there was a desideratum in the nature of their trade. They experienced much difficulty in extending their commerce to any distance from their own residences; and this difficulty was alone obviated by the introduction of the circulating medium. Gold and silver, which were previously so little esteemed, were now stamped with some public and notorious mark, and the valuation of each respective piece was assigned. Hence the art of Commerce became comparatively refined, and was far more beneficial than formerly because it could be carried on at any distance and almost to any extent.

If we have recourse to History, we shall perceive, that at so early a period as 604, B. C. the Phœnicians, by the order of Necho King of Egypt, sailed around Africa. The Vessels in which they successfully prosecuted this voyage could not have been of very slight material; but doubtless were firm and compactly built. This supposition appears reasonable; otherwise, they could not have proved tantamount to the accomplishment of so arduous an undertaking. For we cannot be ignorant that it requires vessels strong and staunch, and well equipped, to double the Cape of Good Hope at any time, but particularly during a storm. The distance they had to go, is, also, considerable. Africa lies between 35 deg. North Latitude and 40 deg. South, comprising a distance of no less than 5212 1-2 miles for its diameter north and south. It extends from 50 deg. East Longitude to 20 deg. West; making a distance of 4865 miles for its diameter from east to west. The conclusions to be drawn from these facts, are these, viz: 1st—that the Phœnicians at so early an age had brought Commerce to a state of comparative perfection. For it is well known that in the days of Solomon, trade was carried on with Phœnicia.—Some historians even affirm that Tyre, one of its chief Towns was built 2760 years before the christian era; and for many years previous to the period of which I am now writing, enjoyed the advantage of a powerful fleet. Second—That the nautical skill, abilities and information, which the commanders of these vessels must have possessed, were of no contemptible degree; and perhaps, could satisfactory evidence be obtained, and if due allowance were made for the discovery of the load-stone and invention of the compass, they would be found very little, if any inferior to those exhibited by some of our modern navigators. However, they were such as Necho could confide in; and, to the honour of that King be it recorded, it was under the auspices of his reign, that Africa was first found to be circumnavigable; except the small distance of 60 miles, where the Isthmus of Suez divides the Mediterranean and the Red Sea, which communicates with the Persian Gulph. Doubtless it was the wealth, which Tyre had accumulated by commercial enterprise, that excited the attention of Alexander the Great; or it might have been his ambition, his eager desire for fame and glory, that influenced him to undergo the almost insuperable difficulty of uniting the Island to the Continent by a mole; which he accomplished after a siege of seven months, 332 B. C.

To connect the links, and keep the chain of intercourse as uniform and unbroken as possible, it will be necessary to notice the Commercial character of the Greeks and Romans.\* Observing the advantages accruing from commercial associations, they, respectively engaged for a time in the pursuits of Commerce, evincing a desire not less ardent, an eagerness not less intent, and attended with success not less unbounded, than did the Tyrians themselves. But military discords and civil

\* I am aware that the Romans, strictly speaking, were not a commercial nation. Yet Rhodes, Alexandria, Carthage, Marseilles, and many other cities upon the coasts of the Mediterranean Sea, it is said, "were flourishing seats of Commerce."

contentions, connected with foreign invasions, ultimately drained their coffers, tarnished the splendor of their glory and deprived them of all pretension to power and terror. Happy! thrice happy! would it have been for those once extensive and powerful empires, had they directed their energies to foreign and domestic trade, instead of ravaging villages, burning cities, depopulating whole countries, and breathing the pestilential breath of war over whole kingdoms, slaying with its noxious and poisonous blasts millions of the human race!

The navigation of the VENETIANS commenced about A. D. 900. Their origin was not of noble descent; but mean and obscure. A Roman expresses his contempt of their original poverty in the following language; "They had no other defence against the waves of the sea but hurdles, no food, but fish, no wealth besides their fishing boats, and no morehandize but salt." Now even supposing this account to be correct, it affords an irrefragable proof of what care and industry, prudence and perseverance can accomplish. For, from the year 900 to 1500. the Venetians were a powerful and commercial nation, monopolising all the trade to the East, increasing their strength at home and extending their influence and dominion abroad.

WILLIAM.

Granville, N. S. Sept. 2, 1829.

[TO BE CONTINUED.]

### MISCELLANY.

#### THE FATE OF GENIUS.

The distresses arising from pecuniary embarrassments, to which men of talents have been exposed, occur so frequently, that the connection subsisting between poverty and genius has long since become proverbial. There can be no doubt, that, in too many instances, their want of prudence and foresight, united with their occasional prodigality, has contributed in no small degree to that destiny which appears to have been their lot. But, independently of this consideration, the calamities which many have endured, to whom no such reprehensible conduct can be attributed, present to the reflecting mind a painful association of ideas. The soil in which literary honours grow, is only occasionally congenial to the accumulation of wealth. The trumpet of fame in general dissipates the smile of fortune, and leaves the dupe of admiration to dine upon empty praise. Every condition of life has its evils; roses without thorns are flowers of Paradise; and

"The paths of glory lead but to the grave."

Homer was a beggar; Plautus turned a mill; Terence was a slave; Boethius died in a goal; Paolo Borghose had fourteen trades, and yet starved with them all; Tasso was often distressed for five shillings; Bentivoglio was refused admission into an hospital which he had himself erected; Corvantes, the immortal author of Don Quixotte, died of hunger; Comocens, the celebrated writer of the Luciad, ended his days in an alms-house; Vaugelas left his body to the surgeons, to pay his debts as far as it would go; Bacon lived a life of meanness and distress; Raleigh ended his days on a scaffold; the learning and virtue of Moore could not secure a better doom; Spencer, the charming Spencer, whose Fairy Queen is never read but with increase of admiration, died neglected forsaken, and in want; the fate of Collins (one of our Lyric Poets) may be ascribed, in a great degree, to the world's neglect, which brought on his mental derangement and death; Milton sold his copyright of Paradise Lost, for £15, to be paid in three instalments, and finished his life in obscurity; Dryden lived in poverty, and died in distress. Though the end of Otway has been variously related, yet all his biographers agree in this, that he died prematurely, and in want; Leo is said to have perished in the streets; Steel lived a life of perpetual warfare with bailiffs; Johnson is said to have sold the Vicar of Wakefield for a trifle, to release his great author, Goldsmith, from the grips of the law; Fielding lies in the burying ground of the English factor at Lisbon, without a stone to mark the spot; Savage died in Newgate, at Bristol, where he was confined for a debt of £8. The great

Biographer of the English poets has recorded of Butler, the inimitable author of Hudibras; "all that can be said of him with certainty is, that he lived neglected, and died poor; and that youthful phenomenon, the immortal Chatterton, was so harassed by want, that he destroyed himself in his 18th year—Such, alas, is the fate of our God Genius!"

It is melancholy to indulge, even in a momentary retrospect, of the destinies which are associated with those mighty names, in the pages of their biography. But an important lesson may be learned from the calamities which awaited them. Where shall we find the man, who, blessed with common sense, an even temper, and a cheerful disposition, has any just reason to envy the elevation of genius, or the superiority of learning and science, when he perceives many, who have been eminently successful, contemned or neglected, and others toiling after them, without any hope of a better reward? Those who pant for fame, or long for literary honours, would do well to review the fate of the above highly exalted individuals, who have rendered themselves respectively conspicuous in the fields of imagination, the regions of fancy, and the plains of philosophy; and vanity may learn humility from the contemplation.—*Imperial Magazine*



#### PROPOSAL FOR CONGREGATIONAL LIBRARIES.

To the Editor of the Pulpit.

SIR:—Convinced that your publication is designed to promote knowledge and religion, I beg leave through its pages to recommend a measure by which both these objects may be advanced. I refer to the formation of a Library in connexion with every place of worship, for the use of the congregation who may there assemble. The art of printing has caused such a revolution in the state of society, that nearly the whole of our knowledge is now acquired by reading. But a large library is so expensive, and in many cases so inconvenient, that it cannot be attained by one-tenth of the individuals who are able to read. Our circulating libraries are intended to supply this deficiency. They are exceedingly valuable institutions. But valuable as these institutions would be if properly conducted, do we not find that they often exert a most baneful influence? Do they not give currency to Novels, Romances, and other publications distinguished by the most criminal profligacy and the most horrid infidelity? But might not all the good effects of circulating libraries be obtained, and all their bad effects be avoided, by each congregation establishing a library for its own use?—Surely there would be nothing difficult in this. A subscription of from five to ten shillings a year from each individual, would be sufficient for a beginning. The books might be kept in the vestry. It would be easy to find a person of the congregation to act as a librarian; it would not be necessary to introduce many books on Theology. We might include our standard works in the different Arts and Sciences, in History, Biography, Natural Philosophy, Poetry, Voyages and Travels, and a few of our Quarterly, Monthly, or Weekly publications. As no subscriber would acquire any property in the library, which would remain connected with the place of worship for the use of future subscribers, it would necessarily augment every year, and thus become increasingly useful.

This is not a visionary idea; it has actually been carried into operation. It is well known that parochial libraries have been established, in connexion with our churches, in various parts of the country; and similar institutions have been formed in several of our chapels in London, particularly at Dr. Waugh's in Well's-street; and it is not to the honour of the friends of religion that no efforts have been made to render them universal. What advantage, Sir, do we confer upon the rising generation, if we merely give them an education without any moral instruction? if we merely excite in their minds an intellectual appetite, and then leave them to gratify their taste with the poison of vice and infidelity? Could we not mention periods in the history of the world, which have been equally distinguished by the highest degree of mental refinement, and the lowest depths of moral degradation? And could we more effectually prevent these effects, than by furnishing the younger members of our congregations with easy access to works containing a variety of useful and religious knowledge? By this means a correct taste will be formed; and the mind, pro-

occupied with valuable treasures, will reject with just indignation those pernicious works which might otherwise have had a most fatal influence. Our places of religious worship, too, would have one claim more on our affections; we should view it as the centre of our mental system; we should regard it not only as the glorious source from whose genial influence the warmth of religion was spread throughout our souls, but also as the splendid orb whose brilliant rays cast around us the splendor of intellectual light.

I shall close this address with an extract from Thomson's Paradise of Taste, containing a description of his library:—

Not so with me—for I had other friends,  
Whose presence gilds the scene of my retreat  
With light perpetual—friends not such as those  
That swarm in every corner; whom to please,  
Reluctance must submit to swallow down  
Inflaming draughts—whose converse must be bought  
With nights of riot, and with mornings spent  
In sickness and in shame: these friends of mine  
Are quiet, gentle, rational, polite,  
And unassuming; never tire the ear  
With cold formality's unmeaning phrase,  
Are not offended at a slight neglect,  
Come at a call, and at a nod retire;  
In different climes and different ages born,  
They, with the harmony of various tongues  
Nervous or soft, can charm the list'ning ear,  
Can suit each humour, whether grave or gay,  
With correspondent themes of love and war,  
Can talk with equal ease of public life  
And rural quiet, trifles of a day  
And things of weight eternal, every tale  
Of private virtue or domestic woe  
To them is fully known, as are the deeds  
Of mightiest heroes, or the fates of kings.

Such were my friends, to whom well pleased I turn'd,  
Regardless of the storm that raged without,  
And like the bee in Spring's favonian hour,  
That wanders restless through a thousand sweets,  
And visits blossoms of unnumber'd hues,  
With aim unfixed as varying fancy sway'd,  
Unwearied still through many a volume stray'd.  
June 7, 1823. C. J.

#### INTERESTING ANECDOTE.

The Rev. John Heckewelder, of Bethlehem, published a history of the manners and customs of the Indians of Pennsylvania, from which the following Anecdote has been extracted, which I think cannot but gratify your readers.

Seating myself once upon a log, by the side of an Indian, who was resting himself there, being at that time actively employed in fencing in his corn-field, I observed to him, that he must be very fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer returned, made a great impression on my mind. I have remembered it ever since, and I shall try to relate it as nearly in his own words as possible.

"My Friend," said he, "the fishes in the water, and the birds in the air, and on the earth, have taught me to work—by their examples, I have been convinced of the necessity of labour and industry. When I was a young man, I loitered about a good deal, doing nothing, just like the other Indians, who say that work is only for whites and negroes and that the Indians have been ordained for other purposes, to hunt the deer, and catch the beaver, otter, raccoon, and such other animals. But it one day so happened, that while hunting, I came to the bank of the Susquehanna and having sat myself down near the water's edge to rest a little, and casting my eye on the water, I was forcibly struck, when I observed with what industry the Meechgalingus\* heaped small stones together, to make secure places for their spawn; and all this labour they did with their mouth and body, without hands!"

"Astounded, as well as diverted, I lighted my pipe, sat awhile smoking and looking on, when presently a little bird not far from me, raised a song, which enticed me to look that way, while I was trying to distinguish who the songster was, and catch it with my eyes, its mate, with as much grass

as it could hold in its bill, passed close by me, and flew into a bush, where I perceived them together, busily employed in building their nests, and singing as their work went on. I entirely forgot that I was hunting, in order to contemplate the objects I had before me. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully, and all this without hands. I thought it was strange, and I became lost in wonder. I looked at myself, and saw two long arms, provided with hands and fingers, and with joints that might be opened and shut at pleasure. I could, when I pleased, take up any thing with these hands, hold it fast; or let it loose, and carry it along with me. When I walked, I observed, moreover, that I had a strong body, capable of bearing fatigue, and supported by two stout legs, with which I could climb to the top of the highest mountain, and descend at pleasure into the valleys.

"And is it possible, (said I,) that a being so wonderfully informed as I am, was created to live in idleness; while the birds, which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so? Has then the great Creator of man, and of all living creatures, given me all these limbs for no purpose? It cannot be; I will try to go to work. I did so, and went away from the village to a spot of good land; where I built a cabin, enclosed ground, sowed corn, and raised cattle. Ever since that time I have enjoyed a good appetite, and sound sleep; while the others spend their nights in dancing and are suffering with hunger, I live in plenty; I keep horses, cows, hogs, and fowls. I am happy. See my friend; the birds and fishes have brought me to reflection, and taught me to work!"

*Imperial Magazine.*

#### THE BURIAL.

There was joy on earth—the twittering swallow, as it darted along in sunshine and shade, heeded not the bitter wailing of affliction and distress—the wild bird in its noiseless flight, softly silent as falls the snow flake, seemed unmindful of woe, as it flashed its wings across the vision, like a thought of a dream during the hushed hours of midnight, and vanished as suddenly. To me the sight of their joyous solicity brought no gladness—the sounds of their mirth fell cold upon the heart—it seemed but bitter mockery and they spoke of days departed. The bright and laughing skies seemed insensible that they were smiling over ruin and decay; that one of hope's fairest, sweetest flowers, had drooped and died, and that now, even now, was to be laid in the earth's cold bosom.

I had seen the child in its guileless beauty, when it was a thing all glowing with health, innocence and joy—I had seen it folded in the arms of her who bore it, in all the overwhelming fondness of a mother's love. But now her first born blessing—her first, last and only one, slept—not on the soft bosom of a mother's tenderness, but with the quiet dead! Death! death! how lovely canst thou be! Though pale and lifeless, it wore a smile passionless and pure as the cherub of immortality; it had nothing of the corpse about it but its whiteness; nothing of the grave but its stillness.—So beautiful it seemed like the sportive lamb, decked with a flowery garland for the sacrifice. I could fain have lain down by her side in the cold bosom of her mother, in the dark and silent valley.

Thou weapest childless mother—ah! well thou mayest; the Son of God wept at the tomb of his friend—and thou mournest thy first-born. Hard is it for thee to lay thy loved one low in the damp earth—beneath the cold colds of the valley—hard is it to reflect that this thy child of peerless beauty will never more raise its rosy lips to thine, in all the fondness of childhood's warm affection. Ah! these are recollections that weigh upon the soul even to overpowering. Memory tells thee thou art desolate—it tells, too of playful smiles, of a thousand soft and winning ways that twine around the mother's bosom—it tells of the sweet wild throbbings of unspeakable bliss, that were thine when softly soothing it to slumber and repose. Now, the foliage of cyprus will be its shelter; and the narrow house its abiding place; the nursery will no more resound with its glad some mirth; the cradle in which it had so often reposed in quiet, is now desolate. Thou weapest childless mother.

\* The Sun-fish.

The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow. Oh! the bitter agony of that moment—one long burning kiss upon his marble forehead, and he is shut from her view. In the fullness of her grief she says,

No more my babe, shalt thou lie,  
With drowsy smile, and half shut eye—  
Pillowed upon thy mother's breast,  
Sorely sinking into rest.  
For God hath laid thee down to sleep,  
Like a pure pearl beneath the deep!

Look abroad, fond mother upon the ways of sinful men, and rejoice no more that God hath made thy child an angel in the regions of bliss. Now his song mingles with the thanksgivings of the blest! sanctified, safe, and secure from the stormy blast of iniquity, with Him who is from everlasting!

The long train of weeping friends gathered round the fresh dug grave. The coffin was lowered into its final resting place, in the vale of solitude and silence—the spirit of him who was so lovely here, had, long ere this, crossed the dark waters—and is safely landed upon the flowery coast of a world of fadeful bloom.

## GENERAL INTELLIGENCE.

### ENGLAND.

*Extract from Mr. Sadler's Speech at Newark.*

The condition of the country, and especially of its industrious classes, is deplorable; and those who put forth their paragraphs about its prosperity are insulting the misery which exists so universally. A few may still prosper. The summits of society may appear bright, and exhibit their wonted splendours, but if the sun of British prosperity be declining the ray which gilds them will speedily fade away, and leave even them in total darkness. The structure of national prosperity cannot be secure while its foundations are gradually sinking from beneath us. Its remaining tokens are but like the gay and luxuriant vegetation which hides the trombling surface of some insidious quagmire, while all beneath is feculence and decay. Every branch of national industry is grievously affected. Agriculture languishes; thousands of British farmers have already lost their capital, are sinking into poverty and distress, and are heart broken at what awaits them; hundreds of thousands of laborers are reduced to pauperism, and no longer taste of those generous viands with which their toils have this day spread our festive board. Trade, manufactures, commerce, though pursued with persevering industry and adequate capital, are no longer profitable; while the operatives, the working classes, know that their labour is diminishing in its demand, and lessening in its value. Their condition I will not harrow up your feelings by describing. No rank but that of the mere jobber the broker, the monied capitalist, is prospering, and their prosperity is erected on the depression of the rest of the community. What is the cause of this state of distress?—a state which returns at lessening intervals, and which, at every repented visitation, inflicts on the country increasing and longer continued sufferings? Various have been the causes to which these distresses have been attributed. I will not now enumerate them. At present, however, they are charged upon the country, or rather upon Providence itself. It is said they are owing to causes over which government has no control—that government always ready enough to claim the merit of national prosperity when it is enjoyed; but still more anxious to throw the sufferings of the country upon Providence or the people when general distress is experienced. I believe, however, that those sufferings are in a great measure chargeable upon the absurd and anti-national policy which has been adopted of late years, and that they are remediable by returning to a wiser, a kinder, and more rational course—one by which the nation rose to its present high and palmy state of prosperity, and from which it has regularly declined since an opposite policy has been adopted. But "why mourns the muse for England?" England, which, beyond all other nations upon earth, has all the elements of national prosperity within itself, heightened and enhanced by every thing which can give those elements their utmost value, and invest them with perpetuity. A country of unexampled fertility, capable of sustaining by its own means, and in plenty and prosperity, many millions more than it now al-

most starves; with riches beneath its surface of incalculable value; possessing a mine of inexhaustible wealth around her shores, with territories all but boundless in extent, which spreading like a zone around the habitable globe, pour into her lap the products of all climes and open a communication with every country upon earth; and favoured beyond all other nations in climate; fortunate in position; and, above all, possessing a population unrivalled in industry, in enterprise, in character, and in capital;—and having enjoyed all these advantages during a long and uninterrupted peace. What, I would ask the statesman are the causes which are shaking the very foundations of our national prosperity—which are inflicting misery on the great mass of the population? This is the fearful political enigma which it behoves the government of this country to attempt to solve, and which must be solved speedily, to the utter satisfaction of every class of the community, or a state of things still more fearful may be apprehended. When to physical force the impetus of hunger is superadded it requires little foresight to prognosticate the result. Gentlemen, I repeat that I think the distresses under which the nation is now labouring are remediable—remediable, not by the adoption of some new theory; by the application of some untried experiments; by the exhibition of some mere political panacea; but by returning to so much of that sound and genuine policy of our more humane, if not wiser, forefathers, as the altered circumstances of the country may render practicable. By fostering and encouraging internal industry, whether agricultural, manufacturing, or commercial; by restoring a full and yet a healthy circulation, objects of identical, instead of incompatible pursuit, whatever some may write and talk to the contrary; by pursuing a system of rigid economy; by better encouraging, and more adequately remunerating British labour in all its essential branches; supporting in their just rights and essential interests every rank of society, and, above all, the labouring classes of the community, whose prosperity is the foundation of that of all others. These are the means, simple and obvious, tho' rejected by inveterate selfishness, and ridiculed by theoretic folly, which would, and in no long time, revive and perpetuate the prosperity of the country. The detail of these propositions I shall not now enter upon. When I retire from this most gratifying visit it will be to that privacy where I purpose to pursue the subject in which I have been so anxiously engaged, and which I trust ere long to submit to the British public. England wants nothing but the principles of common sense and of common benevolence applied to the management of her affairs to restore her to present, and I may add, perpetual prosperity. Then (if in this hour of festivity I may be allowed to indulge in my imagination) I can contemplate the genius of our country reposing on some lofty height, beneath the shade of his primeval oaks, and surrounded by the trophies of his triumphs resting in peace after his heroic achievements and casting his gratified gaze on the wide spread prospect before him; eyeing the progress of cultivation, the triumph of the plough share and the pruning hook, in a country overflowing with plenty, and echoing the cheerful voice of contented labour—then would he see our populous cities and crowded marts swarming with a busy population; while along the circling shores of the country, and in every port, those that go down to the sea in ships, and occupy business in the mighty waters, would resume their heroic calling—then not a wave could break on our cliffs but would bear some accession to our national wealth; not a wind, from whatever quarter of the globe, could blow but would waft some tribute to our shores—then, in a long and unbroken reign of peace, should knowledge still extend its humanizing sway, genius renew its triumphs, and religion elevate the character of the country—then should our national prosperity "stretch out, even to the crack of doom," and the march of British greatness and glory extend to the utmost verge of time, and terminate only on the threshold of eternity.

### THE HARVEST.

A week of fine hot weather has nearly completed our hay harvest. On good lands the grass has proved abundant, but the poorer meadows are very tight. The wheat is very promising, and barley and oats look well. Potatoes and turnips will prove abundant. Fruit of all kinds is in great profusion, as well as beans, peas and every kind of vegetable.—*Macclesfield Courier.*

Harvest has partially commenced in this neighbourhood, and, if the weather prove favourable, will become general in the course of the ensuing week.—The crops of wheat, in particular, are very abundant. *Cambridge Chronicle.*

If we are favoured with fine weather, the reaping hook will be in active operation throughout the country in the course of the next week.—*Devizes Gazette.*

The harvest has partially commenced in this neighbourhood. On Thursday last a field of wheat belonging to Mr. Pike, of Anthony, was cut in excellent condition; and on Monday several farmers in the parishes of Beer Ferris and Tamerton began. The wheat is considered an average crop, but oats and barley under. The late rains have been of great service to the grass. In many places where the hay harvest was considered a complete failure previous to the rain coming on, excellent swathes have been cut down.—*Plymouth Journal.*

The crops, we are glad to say, bear a most charming aspect in the surrounding country.—*Limerick Evening Post.*

A gentleman who has, within the last fourteen days, travelled through parts of Cheshire, Derbyshire, Yorkshire, Westmorland and Cumberland, states the appearance of the crops to be luxuriant, and nothing seems wanting to ensure an abundant harvest but settled weather. The grass crop is abundant in all these districts.—*Manchester Herald.*

*The Weather and the Crops.*—We are enabled, from personal observation, and inquiry at various places, during the last week, to report the real state of the growing crops for a considerable distance south of this place. And first, a strict regard to truth compels us to say that the harvest for all kinds of grain will be a late one. We are on the verge of August, and yet not a single sheaf of any kind of corn has been cut; nor, even with a fortnight of dry weather, will any be ready for the sickle, while it will take a longer time, should rain prevail, to ripen the most forward specimens. Wheat, taken in the gross, will be an average crop, but no more—if well harvested, however, the quality cannot fail of being good.—*Leeds Intelligencer.*

**SWAN RIVER NEW COLONY.**—The ship *Gulmore*, which has been for some time lying in the St. Katharine's Docks, and which has been purchased by Mr. Peel, for the purpose of conveying himself, and the persons immediately connected with him, to his intended new settlement at the Swan River, left Gravesend on Monday for Plymouth, at which place she will receive Mr. Peel and suit on board, and then proceed immediately for her destination. We paid a visit to the ship just before her departure, and were much pleased with her arrangements. Like a second Noah, Mr. Peel has been careful to preserve for the New Ararat on which his ark is destined to rest, specimens of "every living thing, male and female after their kind." Horses, cattle, sheep, goats, geese and ducks, decently paired and comfortably accommodated, crowded the upper decks; and the bulwarks of the vessel were kept warm by bundles of hay lashed to her sides. There appeared to be a great number of children amongst the passengers; and the settlers, though apparently labouring under depression at the idea of leaving their native land, expressed confident hopes of the success of the undertaking.—*World.*

**PRESBYTERIANS AND METHODISTS.**—We have understood that the conference of the Methodist Episcopal Church of Upper Canada, now in session at Hamilton, intend immediately to establish in this city a College or Seminary, for the education of students in divinity in their connection. It is also reported that a printing office, newspaper, book store, and bindery, on the plan in operation in New-York will this fall be set on foot here, under the immediate direction and control of a select Committee of Conference.—*Colonial Advocate.*

The Presbytery (we believe) of Brockville, meet in this place next month, and it rumoured that it is the intention of that body also to establish a Seminary and to apply for an act of incorporation there to, at the next ensuing session of the Provincial Legislature. Should they determine upon doing so, we hear that two of the ministers will visit the United States and collect subscriptions and donations in money and books towards carrying their designs into effect.—*Id.*



## POETRY.

(From "The Christian Year.")

## THE NATURAL AND SPIRITUAL WORLD.

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made."—Rom. i. 20.

There is a book, who run— may read,  
Which heavenly truth imparts,  
And all the lore its scholars need,  
Pure eyes and Christian hearts  
The works of God, above, below,  
Within us, and around,  
Are pages in that book, to show  
How God himself is found.  
The glorious sky, embracing all,  
Is like the Maker's love;  
Wherewith compass'd, great and small  
In peace and order move.  
The Moon above, the Church below,  
A wondrous race they run;  
But all their radiance, all their glow,  
Each borrows of its Sun.  
The Saviour leads the light and heat  
That crown his holy bill,  
The saints, like stars, around his seat,  
Perform their courses still.\*  
The saints above are stars in heaven,—  
What are the saints on earth?  
Like trees they stand, whom God hath given,  
Our Eden's happy birth.  
Faith is their fix'd, unswerving root,  
Hope, their unfading flower;  
Fair deeds of charity their fruit,  
The glory of their bower.  
The dew of heaven is like Thy grace,  
It steals in silence down;  
But where it lights, the favour'd place  
By richest fruit is known  
One Name above all glorious names,  
With its ten thousand tongues  
The everlasting sea proclaims,  
Echoing angelic songs.  
The raging fire, the roaring wind,  
Thy boundless power display;  
But in the gentler breeze we find  
Thy Spirit's viewless way.†  
Two worlds are ours: 'tis only Sin  
Forbids us to descry  
The mystic heaven and earth within,  
Plain as the sea and sky.  
Thou, who hast given me eye to see  
And love this sight so fair,  
Give me a heart to find out Thee,  
And read Thee everywhere!

\* Dan. xii. 3. † Isaiah lx. 21. ‡ Psalm lxxviii. 9.  
§ Heb. xii. 29. || John iii.

## THE JOURNAL.

## CHRISTIAN REGISTER.

We have much pleasure in acknowledging to have received this morning, the *Christian Register*, published in June of the present year, which has been kindly sent us from London, by ROBERT PARKER, Esq. of this City.

The *Christian Register*, is published at the Atlas Office, London, and is a Record of the several Religious Metropolitan Meetings held for the Promotion of Christianity and the Diffusion of Education: it contains their Proceedings and Speeches, and is to be continued annually. From this work, we shall be enabled to give our readers a condensed view of the wide field of Christian benevolence occupied by the wise and good of all denominations, and in some measure contribute, towards fanning the flame of zeal which we trust has already been kindled among the people of these Provinces.

The English Mail, which arrived on Saturday evening from Halifax, brought London dates to the 6th August, and the Francis Peabody, which had arrived on the day previous, brought Liverpool papers to the 12th of that month, the most important articles from which we have copied for this day's page. The war in the east of Europe is apparently verging to a crisis, an air of mystery still pervades the councils and the policy of the European nations, and the most profound politicians, are yet unable to determine on which side the scale will

turn; whether for a general war, or for a general pacification.

We much regret to see that the great leading interests of the mother country, her Agriculture, her Manufactures, and her Commerce, are still represented to be in a state of great depression. As however she possesses in herself all the elements of great national prosperity, capital, talent, enterprise, ingenuity, and industry; and as the wisdom of the nation is now engaged to discover the causes of her depression, and the proper course to be pursued for its removal; we indulge a hope that it will soon give place to brighter prospects, and that such measures will be devised as will provide permanent employment, and comfortable subsistence for the labouring classes. Affection and duty lead the people of this Province to sympathise with their suffering brethren at Home, and indeed their interests are so intimately connected, that they are constrained to feel the consequences of that depression.

The affairs of Ireland, are still represented to be in an unsatisfactory state. The good order and quiet which is now apparent among the Catholics is thought by some to be ominous, and to portend, either some now and inadmissible demands, or some fearful explosion. We however, hope better things. We trust that the persons who entertain the views above stated will be disappointed, and that the calm and good order now said to exist, are but the beginnings of a peaceful and happy state of things.— In the mean time, as in every point of view, the present is unquestionably an eventful era, whether as relates to the internal or external relations of Great Britain, to her tranquility, her prosperity, and to her policy; it becomes all those who acknowledge the superintending care of that DIVINE BEING who "is the author of peace and lover of concord," to look to Him, that He may so preside in, and guide and direct our councils, that a spirit of conciliation and good-will may be diffused throughout the people, that the true interests of the nation may be established upon a solid basis, and that harmony and prosperity may permanently prevail in all parts of the British Empire; and also among all the nations of the earth.

NEREPIS ROAD.—A gentleman of this City, lately travelled in a Gig, on the Nerepis Road, to Fredericton, with much ease in 12 hours; which is somewhat less than the time generally taken by the steam boat, in going to the same place. He reports the road to be perfectly safe for wheel carriages, but recommends a light waggon as preferable to a gig on account of dispatch. He speaks in the highest terms of Mr. DAVID MATHER'S Hotel, the "Douglas Arms," and says, the style of the establishment, and the accommodations, are greatly superior to any thing of the kind he has hitherto seen in the Province; and is well worthy to be encouraged by gentlemen passing that way.

The distance from this City to Fredericton upon that road, he gives as follows:—To Mather's 13 miles, to Lyon's 11½, to Gillan's 9½, to Smith's 7, to Oranoceto 7, to Fredericton 11—in all 64 miles.

MIRAMICHEP, Sept. 15.—His Honor Judge Bliss, accompanied by G. P. Bliss, and S. Wetmore, Esqrs. arrived last evening at Newcastle. We regret to state that the Attorney General, when within a few miles of Newcastle, was forced to return in consequence of illness; by this unforeseen event, the Court will be deprived for the present, of the learned gentleman's professional services. As the indisposition in which he proceeded from fatigue, we hope it will be of but temporary duration.—*Schediasma.*

QUEBEC, September 14.

The light easterly wind of Saturday, brought up about 90 sail of large ships, principally in ballast;—yesterday and to-day about 20 more arrived, making on an average about 30,000 tons. The unfavourable

state of last season for drawing out timber from the interior of New-Brunswick is said to be a principal cause of this unusual increase; a number of the ships destined for the lower ports having taken charters for Quebec.

The following is a comparative statement of arrivals at Quebec up to the 14th September in this and last year.

1828	503 vessels	127,866 tons	11,160 settlers.
1829	708 "	195,301 "	12,823 "

The increase of shipping has effected a great rise in the value of timber. At this season last year pine and oak, which form the principal part of the cargoes, sold the first at 2½d to 3½d, and the latter at 10d a cubic foot.

The following are the present nominal prices; Deals £10 a £10 10; white pine 7d. a 7½d. red do. 12d. a 13d; oak 1s. 3d. a 1s. 6d.; Staves £39.

Those who have contracted for the delivery of timber in the home market at the usual average prices must of course suffer great losses, while on the other hand those who bring their timber to the Quebec market from the upper country and have not entered into contracts, but calculated upon the average prices, must make a full hundred per cent above what they looked for. These gains will chiefly fall to the Lower and Upper Canada dealers and lumber merchants.

During all this the home market, where the ultimate payments must be obtained, remains fully as low, if not lower than last year, and from the great imports from the Baltic will likely continue so. Yet vessels here must obtain cargoes, and the prices support their increased rates. The market will be made bare, inferior timber shipped, prices finally hurt to some extent and timber ships not finding cargoes early next spring will arrive late or not be so numerous.

We are sorry to learn that the prospects of a most bountiful harvest in the settlements of St. Paul's Bay, Eboulemens and Murray Bay, were suddenly blasted by a late severe storm and rain. In most places the seed of the wheat which was ripe and heavy, has been shaken off by the wind and rain. So much harm has been done that it is expected that no more than a fourth to a sixth of the crop will be realized. The part of the crop which had been cut had also sprouted, owing to the continued exposure to rain.

In the vicinity of Quebec the weather continues still unsettled, but the crops have received no damage.

## Collect for the fifteenth Sunday after Trinity.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy: And because the frailty of man without thee cannot but fall, keep us over by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.—Amen.

## LADIES' BIBLE ASSOCIATION.

The LADIES of the Saint John Bible Association, are respectfully requested to meet at the house of Mr. JOHN FERGUSON, at 11 o'clock in the forenoon, on Monday the 5th day of October, if the weather permits; if not, on the first fair day after.

By Order of the President.

September 16. H. WIGGINS, Secretary.

## MARRIED.

On Sunday morning last, by the Rev. Rector of the Parish, Mr. JOHN KESNER, to Miss MARY THOMPSON; both of the State of Maine.

At Fredericton, on the 16th instant, by the Rev. George McCawley, Mr. ABRAHAM T. COBURN, to HEZELBAH, second daughter of Mr. THOMAS PICKARD; all of that place.

At All Saints Church, St. Andrews, on the 5th instant, by the Rev. Jerome Alley, Rector, Capt. J. JEREM BAXTER, of the Provincial Revenue Cutter *Defiance*, to MARY, youngest daughter of C. J. BRISCOE, Esquire, of His Majesty's Customs.

On the 14th instant, at Court Hill (Nova-Scotia), by the Rev. John Martin, Mr. JOHN ACKERSON, of Sheffield (N. B.), to ANN, daughter of Mr. John Drysdale.

On the 15th instant, in the Parish Church of St. Stephen's, Chester (N. S.), by the Rev. J. SHREVE, A. M., the Rev. G. J. JARVIS, A. M., to MARTHA, second daughter of the late Rev. T. SHREVE.

At Granville, on the 17th instant, by the Rev. Mr. Whalley, Mr. ABEL SANDS, Merchant, of this City, to JANE R. PALMER, eldest daughter of Timothy Ruggles, Esquire, of the former place.

## DIED.

On Wednesday Morning last, after a long illness, Mr. ALEXANDER M. DONALD, aged 54 years.