

POETRY.

Selected.

REFLECTIONS.

Written on the Marriage Day of a Young Lady whose Mother died during her Childhood.

BY MRS. GORE.

From the Forget-Me-Not, for 1836.
And not one filial thought of her!
Not one among these streaming tears
For the forgotten cherisher
Of all thy helpless infant years!
A rosebud, blooming where the rose
Faded in fragrant grace but now,
Unto its parent blossom shows
No greater heedlessness than thou!
Yet, though bright hours be thine to day,
Though passion's vows thy feelings move,
Though soft endearments soothe—away!
No love is like a mother's love!
Of all who round thy bridal press
With gratulating accents, none—
None tremble for thy happiness,
Or pray for it as she had done!

Loved as thou art, and fair and young,
So loved, so young, so fair, was she,
When, stealing from the world she hung
Enraptured o'er thine infancy.
While pleasure's minions thronged around,
By all their flatteries unbeguiled,
The plaudits of the world were drown'd
In the soft wailing of her child.
Oh! how she watched each growing charm,
Each wakening glance, each dawning
thought,
While, cradled in her circling arm,
Her dreams thy future fortunes wrought!
What kisses on thy brow were press'd,
What clinging, clasping, tenderness,
Until thy little lip confess'd
Impatience of that long caress!

And, when the hour of sickness came,
To warn us of a fatal blow,
Till, as we marked her wasting frame,
Our smiles grew faint, our voices low;
We had not guess'd what agonies
Might in the sufferer's bosom be,
But for the wistful, tearful eyes
With which she used to gaze on thee!

Her pangs, her anguish, seem'd unfeigned:
She breathed no moan, no selfish prayer,
And did but shudder, when she dwelt
On all the motherless must bear!
And when, as ebb'd life's failing tide,
A darkening shade was round her cast,
Her trembling hands, still seeking, tried
To hold, to grasp, these to the last!
Such—such—was she thou couldst forget
E'en on a sacred day like this!
Go!—bend in supplication yet
To Him with whom she dwells in bliss;
Go! kneel beside the lowly sod
Where rests the proselyte of Heav'n,
And ask forgiveness of thy God!
Thy gentle mother has forgiven!

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Suggested by the words "There is a tear for all who die."

BY HAMILTON BUCHANAN.

Weep not for childhood's perish'd bloom—
Flowers breathe upon the infant's tomb;
The cup which man must surely drain,
Sorrow hath mix'd for him in vain.
His lip but touch'd the honey'd brim,
Weep not for him!

Weep not o'er manhood's deeper grave,
Though there the proud, the wise, the brave,
Cease from each scheme that once could
please,
Of honour, wealth, ambition, ease;
Theirs was at best a fruitless aim,
Weep not for them.

Weep not for helpless age: the plough
Of care have furrow'd deep his brow;
He falls like ripe fruit from the tree,
And death but sets the spirit free.
From its cold prison, sad and dim,
Weep not for him.

Weep not for beauty: 'tis a gleam
Of sunshine on life's troubled stream,
Which, ere our short-lived course is run,
Smiles to deceive us, and is gone!
Beauty at best a passing sweet,
Weep not for it.

Weep thou for those on whom life smiles,
For whom young folly weaves her toils;
Weep thou for those whom pleasure charms,
Or vice is wooing to her arms,
Who seek the path that leads to shame,
Oh! weep for them.

For those who have no tears to weep,
Though with their guilt stain'd to crimson deep;
For those who throw life's hours away,
Whom sorrow ne'er could teach to pray,
Nor blessings win nor threats reclaim,
Pray thou for them.

From the New York Mirror.
SUNDAY EVENING READING.

POETICAL CHARACTER OF THE BIBLE.

Had the Bible been without its poetical character, we should have wanted the voice of an angel to recommend it to the acceptance of mankind. Prone as we are to neglect this banquet upon which the most exalted mind may freely and fully feast, we should then have regarded it with tenfold disdain. But such is the unlimited goodness of Him who knew from the beginning what was in the heart of man, that not only the wide creation is so designed as to accord with our views of what is magnificent and beautiful, and thus to remind us of his glory; but even the record of his immediate dealing with his rational and responsible creatures, is so filled with the true melody of language, as to harmonize with all our most tender, refined and elevated thoughts. With our established ideas of beauty and grace

and pathos and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of past or present time. From the worm that grovels in the dust beneath our feet, to the track of the Leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above his eyry in the clouds—from the wild ass of the desert to the lamb within the shepherd's fold—from the consuming locust, to the cattle upon a thousand hills—from the rose of Sharon, to the cedar of Lebanon—from the crystal stream gushing forth out of the flinty rock, to the wide waters of the deluge—from the barren waste, to the fruitful vineyard, and the land flowing with milk and honey—from the lonely path of the wanderer to the gathering of a mighty multitude—from the tear that falls, in secret, to the din of battle, and the shout of a triumphant host—from the solitary in the wilderness, to the satrap on his throne—from the mourner clad in sackcloth, to the prince in purple robes—from the gnawings of the worm that dieth not, to the seraphic visions of the blest—from the still voice, to the thunders of Omnipotence—from the depths of hell, to the regions of eternal glory, there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and, therefore, there is no impression or conception of the mind that may not find a corresponding picture, no thirst for excellence that may not meet with its full supply, and no condition to humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Holy Bible.

How gracious, then—how wonderful and harmonious—is that majestic plan by which one ethereal principle, like an electric chain of light, extends through the very elements of our existence, giving music to language, elevation to thought, vitality to feeling, and intensity and power and beauty and happiness to the exercise of every faculty of the human soul.

THE THORN IN THE FLESH.

With every thing fair, or sweet, or exquisite in the world, it seemed meet to that wisdom which appoints our sorrows, and sets a bound to our enjoyments, to affix some stain, some bitterness, or some alloy, which may not imply be called, in figurative language, a thorn. St. Paul emphatically speaks of a "thorn in the flesh," and from this expression, as well as from his earnestness in having prayed thrice that it might be removed, we conclude it must have been something particularly galling to the natural man. We hear of the thorn of ingratitude, the thorn of envy, the thorn of unrequited love—indeed, of thorns as numerous as our pleasures; and few there are who can look back upon the experience of life, without acknowledging that every earthly good they have desired, pursued or attained, has had its peculiar thorn. Who has ever cast himself into the lap of luxury, without finding that his couch was strewn with thorns? Who has reached the summit of his ambition without feeling on that exalted pinnacle that he stood on thorns? Who has placed the diadem on his brow, without perceiving that thorns were thickly set within the royal circlet? Who has folded to his bosom all that he desired of earth's treasures, without feeling that bosom pierced with thorns? All that we enjoy in this world, or yearn to possess, has this accompaniment. The more intense the enjoyment, the sharper the thorn; and those who have described most feelingly the inner workings of the human heart, have unfeignedly touched upon this fact with the melancholy sadness of truth.

Far be it from one who would not willingly fall under the stigma of ingratitude, to disparage the nature, or the number of earthly pleasures—pleasures which are spread before us without price or limitation, in our daily walk, and in our nightly rest—pleasures which lie scattered around our path when we go forth upon the hills, or wander in the valley, when we look up to the starry sky, or down to the fruitful earth—pleasures which unite the human family in one bond of fellowship, surround us at our board, cheer us at our fireside, smooth the couch on which we slumber, and even follow our wandering steps—long, long after we have ceased to regard them with gratitude or joy. I speak of the thorn which accompanies these pleasures not without murmuring or complaint. I speak of the wounds inflicted by this thorn with a living consciousness of their poignancy and anguish; because exquisite and dear as mere earthly pleasures may sometimes

be, I would still contrast them with such as are not earthly. I would contrast the thorn and the wound, the disappointment and the pain which accompany all such pleasures as are merely temporal, with the fullness of happiness, the peace, and the crown, accompanying those which are eternal.

THE SERMON ON THE MOUNT.

But when Jesus saw his assembly was grown full, and his audience becoming very numerous, he "went up into a mountain," and when his disciples were come unto him, he made that admirable sermon, called "the sermon upon the mount," which is a divine repository of most excellent truths and mysterious dictates of secret theology, and contains a breviary of all those precepts which integrate the morality of the Christian religion; pressing the moral precepts given by Moses, and enlarging their obligation by a stricter sense and more severe exposition, that their righteousness might "exceed the righteousness of the Scribes and Pharisees." He preaches perfection, and the doctrines of meekness, poverty of spirit, Christian mourning, desire of holy things, mercy and purity, peace and toleration of injuries; affixing a special promise of blessing to be the guardian and inheritance of those graces and spiritual excellences. He expatiates some parts of the decalogue, and adds appendices and precepts of his own. He teaches his disciples to pray, how to fast, how to give alms, contempts of the world, not to judge others, forgiving injuries, an indifference and incuriousness of temporal provisions, and a seeking of the Kingdom of God and its appendant righteousness.

UNCERTAINTY OF LIFE.

With reason may this life be called the shadow of death, since, under the shadow of life, death steals upon us, and, as at every step the body takes, the shadow takes another, so at every pace our lives move forward, death equally advances with it; and as eternity is ever in beginning, and is, therefore, a perpetual beginning; so life is ever ending and concluding, and may, therefore, be called a perpetual end, and a continual death. There is no pleasure in life, which, although it should last twenty continued years, that can be present with us longer than an instant; and with such counterpoise, that in it death no less appeareth, than life is enjoyed. O miserable condition of human nature! vain is all that we live without Christ; "all flesh is grass, and all the glory of it as the flower of the field." Where is now that comely visage? Where is now the dignity of the whole body, with which, as with a fair garment, the beauty of the soul was once clothed? Ah! pity! the lily is withered, the purple of the violet turned into paleness; therefore, let us consider, what in time must become of us, and what, will we, or will we not, cannot be far off; for should our lives exceed the term of nine hundred years, and that the days of Methusalem were bestowed upon us; yet all the length of life once past, (and pass it must,) were nothing; and betwixt him who lives but ten years, and him who lives a thousand, the end of life, and the unavoidable necessity of death once come, all is the same, save only he who lives longer departs heavier laden with sins.

THE GREAT SIN OF TEMPTING OTHERS.

And because very many sins are sins of society and confederation; such are wantonness, drunkenness, bribery, simony, rebellion, schism, and many others; it is a hard and a weighty consideration, what shall become of any one of us, who have tempted our brother or sister to sin and death; for, though God hath spared our life, and they are dead, and their debt books are sealed up till the day of account; yet the mischief of our sin is gone before us, and it is like a murder, but more execrable; the soul is dead in trespasses and sins, and sealed up to an eternal sorrow; and thou shalt see, at doomsday, what damnable uncharitableness thou hast done.—That soul that cries to those rocks to cover her, if it had not been for thy perpetual temptations, might have followed the Lamb in a white robe; and that poor man, that is clothed with shame and flames of fire, would have shined in glory, but that thou didst force him to be partner of thy baseness. And who shall pay for this loss? a soul is ruined by thy means; thou hast defeated the holy purposes of the Lord's bitter passion by thy impurities; and what shall happen to thee, by whom thy brother dies eternally?

EARLY IMPRESSIONS OF PIETY.

Knowledge, planted by the hand of affection in the hallowed sanctuary of home, is wont to take deeper root than "seed sown by the way side." Parents who write, with their own pencils, lines of heaven upon the fresh tablets of their children's hearts; who trust not

to the hand of hirelings, their first, holiest, most indelible impressions; will usually find less than others to blot out when the scroll is finished, and to mourn for when they read it in eternity.

BEVERLY'S Circulating Library.

THE Subscriber has this day added to his Library, One Hundred Volumes of NEW WORKS, viz.:

Almack's Revisited, 3 vols.; Catherine de Medici, 1 vol.; Curiosities of Literature, 5 vols.; Callie's Travels in Africa, 2 vols.; Court of Lewis XVIII, 2 vols.; Cadell's Campaigns of the 29th Regt. 1 vol.; DeFoe's Memoirs, 3 vols.; Dacre, 3 vols.; Francesca Carrara, 3 vols.; Franklin's Narrative, 2 vols.; German Romance, 4 vols.; Gale Middleton, 3 vols.; Heireux of Bruges, 4 vols.; High Life, 3 vols.; Indian Camp, 3 vols.; Jesuitism and Methodism, 2 vols.; Jacqueline of Holland, 3 vols.; Ladore, 3 vols.; Mayor of Windgap, 3 vols.; Monthly Monitor, 3 vols.; Scenes and Stories of a Clergyman in Debt, 3 vols.; Scott's Sketches of Waterloo; Southey's Life of Nelson; Sketches of Modern Greece, 2 vols.; The De-nounced, 3 vols.; Theodore Cyphon, 2 vols.; The Game of Life, 2 vols.; The Templars, 3 vols.; The Oxonians, 3 vols.; Tour in the Prairies, 1 vol.; Tutti Frutti, 2 vols.; Tales of Montrose Wars, 3 vols.; The two Friends, 3 vols.; The Cabinet, 2 vols.; The Irish Family, 1 vol.; Welsh's Military Reminiscences, 2 vols.; Will Watch, 3 vols.

All Books in the Library are for sale, some of which will be sold at less than one fifth of the original cost.

FRANCIS BEVERLY.

Frederickton, 16th November, 1835.

Fashionable London Bonnets and Merino CLOAKS.

JUST received and for sale by the Subscriber. ALSO—a few 4 Drums of FIGS and half boxes of RAISINS.

J. GARDINER.

October 21, 1835.

LANDS FOR SALE BY THE NEW BRUNSWICK & NOVA SCOTIA LAND COMPANY.

THE New Brunswick and Nova Scotia LAND COMPANY having been long since incorporated by Royal Charter, with a Capital of £200,000 Sterling, with power to increase that amount to £400,000, and having purchased from the Crown the most central and delightful portion of the Province of New Brunswick, between the Rivers "Saint John and South West, Miramichi," have been quietly and unostentatiously improving a large portion thereof for settlement. The improvements consist of a fine line of Road, cut and now travelled upon, directly through what may be termed the Valley of the Nashwaak to the Company's new Town of STANLEY, where they have erected a SAW MILL of great power, with Circular Saws, capable of producing every description of Boards and Scantling necessary for Building, at the most reasonable rate and shortest notice—a GRIST MILL has likewise been built, with the most approved re-acting power, and the best and finest Granite and French Burr Stones introduced; so that the Settler may have the opportunity (without difficulty) of getting the produce of his Farm rendered serviceable at the least possible expence.

The Town of Stanley, delightfully situated on the banks of the beautiful River Nashwaak, offers every advantage and inducement, both from situation and luxuriance of its soil, for immediate increase of population. Gentlemen of Wealth from England having already fixed their location there, their Buildings showing at once a cultivated taste and certain satisfaction of future success; a Tavern, a Blacksmith's Shop, and many Houses have been erected by the Company, most of which are now occupied or in course of completion; one hundred and fifty to two hundred Acres have already been cleared, and the principal part in a state of cultivation—proving to demonstration the capability and happy results produced by only ordinary labour, strict attention to the nature of the soil, and a proper mode of Agriculture.

The whole line of Road from its commencement to the South West, Miramichi, offers every inducement for Settlement, on both sides of which a number of small Farms have been laid off, some with Clearings and Log Houses built thereon, a few of which are inhabited, so that the Traveller will find accommodation at the most reasonable rate. The steady and persevering Emigrant will find that every attention will be paid, and every necessary facility given him to render his new undertaking as light and pleasing as the Company's interests may justly and fairly warrant.

The price of the Land will as a matter of course, vary according to situation, but none will be higher than Twelve Shillings currency, or Ten Shillings sterling per Acre for the present Season, (Town Lots and Ten Acre Farms surrounding the Town excepted) every information about which will be readily and cheerfully communicated by the Company's Agent at Frederickton.

As many applications have been made for Town Lots without positive situations being named—it will be necessary for the Applicants to repeat their requests and fix upon the number in the Town Plot they would wish to occupy.

TERMS.—The terms of Payment will be made easy, as follows:—One fifth to be paid at the time of purchase, upon which a Location Ticket of Possession will be given, the other four-fifths by annual Instalments; but should the Purchaser pay the whole amount at once, a discount of 15 per cent will be allowed upon the purchase money, upon completion of which a Deed, in fee simple, will be immediately prepared by the Company's Solicitor, to be paid for by the Purchaser, putting him in absolute and sole possession.

The Company's Road has been cut out, but not yet finished to Campbell. (another projected Town on the South West, Miramichi River.) At this Establishment a valuable Property has been purchased by the Company, consisting of Saw Mill, Grist Mill, Blacksmith Shop, &c. &c. &c. for some years in active operation, Houses built by the Company, and a beautiful Farm under good cultivation; the Line of Road from Stanley to Campbell proving yet more fully the value and richness of the Soil of this long neglected, little understood and most valuable portion of His Majesty's North American Colonies.

As enquiry will bear out every statement made in the above advertisement, and as every attention and assistance will be given to the most humble but industrious Settler, it is particularly requested that when real information is required, application may be made to—

E. N. KENDALL, Chief Commissioner, or JOHN STEPHENS, Frederickton; the Hon. J. CUNARD & Co. Miramichi; J. V. THURGAR, Resident Agent at Saint John, and ANDREW DUNCAN, Campbell; or the Hon. S. CUNARD & Co. Halifax, Nova Scotia.

Company's Office, Saint Mary's, near Frederickton, N. B.

November 25, 1835.

SCHOLARSHIPS AT KING'S COLLEGE, FREDERICTON, NEW-BRUNSWICK.

TWO Scholarships in the above University, the one of Twenty-five Pounds, and the other of Twenty Pounds per annum, will be vacant and open for competition, to all Candidates for Matriculation, on the third Saturday in February next. They will be granted to the Candidates who shall pass the best Examination in Classical and Mathematical Subjects.

The Examination for the first, will be in the first twelve Books of Homer's Iliad, Xenophon's Cyropædia, the Odes of Horace, the first four Books of Euclid, and the first part of Algebra.

The Examination for the other will be in the first three Books of Homer's Iliad, instead of the first twelve, but in all other respects, the Examination will be the same for the second as for the first.

The successful Candidate in each case, will be entitled to hold the Scholarship for three years, if he remains so long at College.

There must be three or more Candidates, or the Scholarships will not be offered for Competition.

GEO. F. STREET,

Registrar.

Frederickton, 15th December, 1835.

LEGISLATIVE REPORTER.

UNDER the above title, should sufficient patronage offer, the subscriber purposes publishing in Frederickton, daily, as far as is practicable—a Report of the Debates in the House of Assembly of this Province, during the ensuing and succeeding Sessions.

As this is an undertaking of public utility, and one much desired by all classes of the public; and the members themselves, he trusts a sufficient number of subscribers will be procured, to enable him to carry his design into execution.

The work will be printed in such a manner as to admit of its being bound up and despatched by the mails, and such earlier opportunities as may occur, to the different parts of the Province.

TERMS—12s. 6d. to be paid on receipt of the first number.

JAMES A. PIERCE.

Chatham, December 1, 1835.