

systems which illustrate it. (Cheering.) It may be said, however, you greatly overrate the effect of these studies; let us then come to facts and examples.—How does it happen that if you will name to me any man who has distinguished himself in any branch of knowledge, in any department of science, in taste, in poetry, in history, in politics, in law, in mercantile and professional life he is a classical scholar.

Come, then, to men of taste. I ask how Addison formed his exquisite English style?—how Johnson composed his more formal diction?—not so exquisite indeed, but still more powerful. Why, by classical pursuits—they obtained their distinction by long and laborious application to classical study in the English Universities. Come next to philosophy; and how did Bacon attain his exalted eminence in science.—Bacon, the son of a shopkeeper, who raised himself to the loftiest position of his own or any age, and became the first of philosophers?—(cheers)—why, by long-protracted study in the University. How did Newton, to whom I alluded before, scale the heights of science?—by study in Cambridge University. How did Galileo obtain his distinguished rank in astronomical science?—by spending his youth in the College of Pisa. And come next to those who have been remarkable in professional life. How did Coke and Blackstone acquire their eminence, in the pursuits of constitutional law?—by the long continued study for which they were distinguished in the University.—And to glance for one moment at more modern examples, who are the men who have been most successful at the bar, and most eminent on the bench? They have been distinguished in College life, and spent a long course of years in science and letters, forming their minds for the active duties of their present sphere. And, gentlemen, if for one moment we may turn to the highest pursuits of all, let me ask you how it was that Wicliffe formed his incomparable mind, by which he awoke the long slumbers of superstition—by which he sounded that first note of truth in England, which was never after to be stifled—how he brought into the field of controversy a mind fully equipped in power and in every quality calculated to subdue opposition? (Cheers.) Wicliffe, too, had spent long years of youth in those College pursuits that equipped him for the arduous task to which he was called. And in Germany, too, there was raised up a man of splendid powers—of indomitable popular eloquence—of great command over the passions—of irresistible force of reasoning—of boundless courage—of dauntless perseverance—who shook senates—made monarchs tremble, rolled back the powers and thunders of long established superstition.—Yet that master mind—the mind of Luther—(loud cheers)—had been nurtured, and trained, and formed in that very course of study which you are now told is useless. And if I may appeal to your own country, I would turn your recollections to one of the greatest men, who ever stood up for the truth in Scotland—who broke the long slumbers of this country; and against the court, against the government, stood alone in the championship of truth—alone in that field of difficult warfare—the man who won his forward way against all the dangers that gathered around him, pure in his own moral strength and intellectual vigour, which nothing could abate, and no power could quench;—yet was it in the retirement of College haunts, where his early years was spent, and in the pursuit of classical and scientific study—now, and henceforth, they tell us, to be abandoned—it was in these pursuits which we are now to abjure, that your great champion John Knox formed his vigorous and intrepid mind. (Enthusiastic plaudits.)

If we come down to later days, look at the last fifty years. Tell me where Grattan formed his peculiar eloquence, and Burke matured his mind, and learned his rich philosophy, and acquired his splendid diction? It was by close and patient attention to their College cultivation. Where did Pitt and Fox, those great political rivals, who for years divided the admiration and the suffrages of Britain—men who, whatever were their politics, were without compare the most splendid masters of eloquence, which modern times have produced—the one more lofty in style, more full in diction—the other closer in reasoning, terser in argument, clearer in analogies, ready to expose fallacies—equally ready skillfully to employ them. Yet how was it that these master minds were nurtured and matured, in classical, in literary, and in scientific pursuits? The one at Cambridge, the other at Oxford. There their minds were formed, nor did the duties of their future career engross their undivided attention; for again and again, in the midst of political studies, in the midst of business of the most chequered and harassing kind, did these men turn from the vexing and careful pursuits of their public stations, to those very treasures of classical literature by which their minds were first formed.

Let me assure you that you will not look back with regret on the course of your present study; but in whatever pursuit you are engaged, whether of science or art, whether you aim at the useful practice of me-

dicine, or the elevated pursuit of theology, or the industrious occupations of mercantile life, in all and each, if your mind is only diligently and vigorously trained now—all its faculties developed by the course of study, which here you are pursuing—all its powers rendered robust, and called into exercise—rest assured your reward will be ample. (Applause.) And if, in the remarks I have been able to make, anything should have fallen from me which has a tendency to make you cherish more and more, those classical and scientific pursuits which are here practised, and here received and recommended, for any such remarks I shall have been richly rewarded, and I shall be better enabled to discharge the duties of this exalted office, which in your kindness you have conferred upon me, and to fulfil the obligations which I have taken upon me, to increase the influence and confirm the power of this ancient and useful University (The hon. gentlemen concluded his address amidst cordial applause.)—*Scottish Guardian.*

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### ON THE TEMPTATIONS INCIDENT TO WEALTH AND POVERTY.

It has been remarked that wealth and poverty are both dangerous; the former tending to excite pride, the latter discontent. This is a general proposition, the truth of which we presume will not be questioned; but, admitting the correctness of this statement, it may still not be altogether unprofitable to enquire how these effects are produced. Taking the causes therefore in the order in which they stand, we proceed to remark that he whose abundance of this world's wealth, enables him to command all that can minister to his earthly comfort, feeling less than others his dependence on him "who giveth to all his creatures life, and breath, and all things," is consequently more likely to forget to recognise and acknowledge it in his conduct. Finding too that riches, while they procure for him the adulation of his fellow men, can also command their services, and put him in possession, of whatever art can invent or nature can supply, he may even be tempted to say, "who is the Almighty that I should serve him, or what profit is it that I pray unto him?"

The sedulous attention also, with which the rich are waited on, and the luxuries and superfluities with which they are surrounded, placed in a situation where every want, almost every wish is anticipated, every necessity ministered to, before its pressure can be felt, and their entire unacquaintance with the reality of privation, suffering and destitution, are circumstances but too well calculated, not only to check their aspirations after the higher and purer felicities of the life to come, but also to induce them to say of this world, "This is our rest, here will we stay;" whilst they often tend to shut up their bowels of compassion towards their poor brethren; for how can they be expected to sympathise deeply with distresses, of which they have had no personal experience, or seek to relieve misery, which they have never known, except by its name.

It is, however, no more than justice to remark, that many have dispersed abroad, have given to the poor, in the true spirit of christian liberality, who were born to the possession of wealth, and to all the enjoyments it can procure, and who, have themselves, had little or no familiar acquaintance with the miseries of disappointment and penury and wretchedness.

On the other hand, there are some who, by rising early and late taking rest, have accumulated wealth rather by drudgery than industry, and by frugality, which has in their case degenerated into penuriousness. By the gradual addition of pittance to pittance, of house to house, and field to field, they have so indurated their hearts, and destroyed all benevolent affections, that they can scarcely feel even for themselves, and excuse themselves from the performance of acts of beneficence and charity to others, by imputing the indigence or the misfortunes of the necessitous, to indolence, or mismanagement, or extravagance. Considering the means however, by which such persons have risen to affluence, it might be sup-

posed that humility at least, would be a predominant feature in their character, unfortunately the reverse is too frequently the case, so much so that their pride and arrogance have become proverbial. Elated with success, they are apt to consider themselves the architects of their own fortunes, and if they have formerly recognized a superior agent, they are now prompted to think with "Sir Balaam," that

"What once they called a blessing now is wily,  
And God's good providence a lucky hit."

These are some of the modes by which wealth tends to excite pride, and its too frequent concomitants worldly-mindedness and selfishness. Not in vain therefore, did our Saviour exclaim, "How hardly shall they that have riches, enter into the kingdom of heaven," and the apostle Paul enjoin his beloved son Timothy to "charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

Deferring till a future opportunity the consideration of the manner in which poverty excites to discontent, we would, in conclusion remark, that the most effectual method of guarding against being elated by the possession of wealth, as well as against a selfish spirit in the appropriation of it, seems to be, under the divine blessing, first, to lay sincerely to heart the inspired declaration that "when man dieth he shall carry nothing away; his glory shall not descend after him;" and secondly, to ponder with equal solemnity the question of the apostle, "what hast thou that thou didst not receive?" to remember that our wealth is not our own, but a talent committed to our charge, with the solemn injunction, "Occupy till I come."—Were we asked in what manner this ought to be done, we would reply, in the words of scripture, "Honour the Lord with thy substance, and with the first fruits of all thine increase." "Deal thy bread to the hungry, and bring the poor to thy house. When thou seest the naked, cover him; and hide not thy face from thine own flesh." "Inasmuch," shall the Redeemer say in the great and terrible day of account, "inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

We are happy to find that the Presbyterian inhabitants in the vacant districts throughout the country, are now beginning to bestir themselves, and that they are at length determined to make united and persevering efforts to procure the regular dispensation of the ordinances of Religion by Ministers of their own Church in the settlements where they reside.—At the last Meeting of the Presbytery of Halifax, held in this Town on the 27th January, very strong and energetic applications, numerously signed, and accompanied with assurances of pecuniary support, were submitted by different Members to the Court, from the congregation of Lawrence-Town and Lake Porter, from the settlements of Middle Musquodoboit, Meagher's Grant and Musquodoboit Harbour, and from the Presbyterians at Digby and Annapolis, soliciting in the meantime a more frequent supply of sermons, and the assistance and co-operation of the Presbytery in establishing in each of these stations, a resident Ministry.

On hearing these documents read, and after taking a careful and deliberate survey of the extensive field now open for cultivation, the Members of the Presbytery were constrained to regret, their inability from the urgency and multiplicity of their present Ministerial engagements, and the long continued want of Travelling Missionaries, to comply immediately and to their full extent with the earnest requests now made to them, by persons who were both desirous and justly entitled to enjoy a share of their pastoral superintendance and care, but they agreed unanimously, in an expression of their sympathy and approbation of the claims of the petitioners, and resolved to spend as much of their time on Missionary visits among them, as their present avocations would permit, and they directed their Moderator and Clerk to draw up and transmit with as little delay as possible,