

sires to give every British subject the means of observing the Sabbath leaving all persons to choose their own mode of keeping it, providing only against Sabbath trading and labour as far as possible, and against the open violation of the public peace and morality. Our readers will find reports of meetings held at Honiton, Ottery, and in this city, during the week from which they will be enabled fully to understand the character and effects of these Societies, which, we doubt not, will soon obtain more extensive support. The due observance of the Sabbath is a national question of deep import, and every way worthy of the serious consideration of a Christian people. We may farther remark, that the Lord's-day Societies are only seeking to carry into practical effect, not only the spirit, but the letter, of the Queen's proclamation against vice and immorality, which is always read in open court, before the commencement of the criminal business of our Assizes and Sessions.—*Plymouth Paper.*

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, DECEMBER 13, 1839.

MADNESS OF THE HEART.

[Concluded.]

We now turn from those classes, the folly of whose pursuits will readily be acknowledged by all, perhaps, but themselves, and proceed to consider, for a moment, others who are chasing bubbles of at least a brighter hue, and first let us attend to those who are attempting to climb

"The steep where Fame's proud temple shines afar."

Of these how few attain the object of their exertions, through nights of study and days of toil! And when attained what is it?

"A fancied life in other's breath,
A thing beyond us, even before our death."

Beyond us! It has already lost its power to charm! Destruction has withered the chaplet on our brow, or a successful rival has plucked it thence. But should it continue, fresh, green, and redolent of fragrance to the last; should it even outlive us; could we, with the most unhesitating confidence, adopt the boast of the Roman Poet, "I have erected to myself a monument more enduring than brass," will this posthumous fame impart one throb of exultation to our heart, one thrill of satisfaction to our frame, one flush of pleasure to our countenance, when "we are numbered with the clouds of the valley?" Will it repel the insulting worm that will then feed sweetly on us; or delay, for an instant, the progress of corruption? Mistake us not however. We would not have you indifferent to the opinion of your fellow-men. We recognize, in its fullest extent, the apostolic injunction, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." We would twine the wreath, and swell the pean for every benefactor to his country or his species; but we reprobate that morbid thirst of fame, which pursues it for itself alone—as the chief good, as the end of our existence, amidst collision, obloquy and envy; while "the honour that cometh from God only," is forgotten, unheeded, or despised.

There are others who make ambition the God of their idolatry; for it they live, they watch and toil, they hope and fear, they joy and suffer. Oh, the heart-burnings, the jealousies, the intrigues, the contentions of ambition! and for what?

"A little rule, a little sway,
A sun-beam in a winter's day;"

To be set as a mark upon which envy, malice and hatred may empty their quivers! We are well reminded by a moral poet, that

"The bolts which spare the mountain's side,
Its cloud-capt eminence divide,
And spread the ruin round;"

And a much higher authority exhorts us "not to seek high things for ourselves;" and reminds us that "the fashion of this world passeth away."

Others have started, or are straining, "like greyhounds in the slip," to start, "in glory's bright career." But the glory of the modern vocabulary is, we fear, but the spectre of murder, brandishing an ensanguined

sword, and robed with "garments rolled in blood," while the notes that swell her song of triumph are the cries of the wounded, the groans of the dying, the shriek of the widow and the wail of the orphan.

Wisdom itself—"The wisdom of this world, is foolishness with God;" and he who pursues knowledge, only for the gratification of curiosity or taste, or for the diffusion of his fame, is "wearying himself for very vanity;" while he who "wickedly is wise—is but the more a fool;" and he who, with perverted industry, ransacks the literature of ages, and the arcana of nature, that he may furnish arguments for the sceptic, or sharpen the weapons of infidelity, is a "madman scattering firebrands, arrows, and death."

It were easy to swell the catalogue of worldly pursuits; but surely if these things are so, they are sufficient to verify the inspired declaration, that "madness is in the heart of the sons of men while they live," that "vanity of vanities" is written in characters as legible as they are indelible, on all earthly enjoyments, and that, for happiness,

"He builds too low, who builds beneath the stars"

What then, it may be asked, is true wisdom, and what are its effects? It

"Is but to know how little can be known;
To see all others' faults, and feel our own;"

and humbled in the dust by the discovery, to look through nature and revelation up to nature and revelation's God; for "the fear of the Lord is the beginning of wisdom, and to depart from evil that is understanding."

Votary of pleasure! lay aside every lust; for "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, what God hath prepared for those that love him." Lover of dress and equipage! wedding garments, bright with the lustre of immortality, are prepared for the followers of the Lamb. Aspirant for fame! assembled worlds shall hear the plaudit, "Well done good and faithful servant." Shall it be addressed to thee? Slave of earthly ambition! burst thy chains, and listen to the Saviour's voice, "Be thou faithful unto death, and I will give thee a crown of life. Candidate for glory! there are laurels that never wither, wreaths unfading as eternity, an imperishable crown of celestial glory, in the Paradise of God. "Fight" therefore, "the good fight of faith; endure hardness as a good soldier of Jesus Christ;" for "to him that overcometh, saith the Amen, the faithful and true witness, will I give to sit with me upon my throne." Student of Wisdom! learn of thy Redeemer, who, though he was the wisdom of God, was meek and lowly in heart." Consecrate to his glory, all the powers of thy mind, and the accumulating treasures of thy acquired knowledge; for "they that are," in this manner, "wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

GOVERNMENT GRANTS FOR RELIGION IN THE COLONIES.

It cannot fail we should think to awaken some emotions of surprize and astonishment, in the minds of almost all our Readers, to be informed upon the authority of a Parliamentary document, which has lately been printed by order of the House of Commons, that the Church of England in this Province, receives annually from the British Government, the munificent sum of £6,074 5s. 7d. whilst the Church of Scotland a sister Establishment, and a component branch of the British Constitution, with at least an equal if not a much larger number of adherents, receives only the small pittance of £75 a year, for one of her Clergymen.

We mention these striking and undeniable facts not from any feeling of hostility to the Church of England, or from any wish or desire to diminish or destroy her resources, but with a view to attract the attention of the public to the unfavourable and long neglected condition of our own Church.

As consistent and decided Presbyterians, it is true we do not and cannot believe in the Apostolical succession of the Episcopal Clergy, or approve of many

of the rites and ceremonies practised in the public services of that Church, and we can scarcely be expected to assent to the illiberal and uncharitable opinions which have been lately advanced by the Church of England Gazette, and copied with so much eagerness and satisfaction into the pages of the "Colonial Churchman," in this Province, "that the Episcopal Church—the ancient and real Church of Scotland—ought to be restored to its former position, and to all those rights and privileges of which she has been long and most unjustly deprived;" "that the Church of Scotland has rung out her knell," and "that the Holy Catholic and Apostolic Church of England existed ages before Presbyterianism was heard of, and shall exist when Presbyterianism and every other form of dissent, whether established by human laws or not, shall be no more."

It is fortunate for us that we live in a land, and in an age, when the rights of conscience are respected and Religious liberty secured, and that we are not doomed like our covenanting ancestors in Scotland of old, to expire in the field, or on the scaffold, by fire or by the sword, to gratify the feelings and tender mercies of the Church of England Gazette and the Colonial Churchman. This would be a much more summary and effectual plan to destroy Presbyterianism, than their malicious and impotent attacks, if it could conveniently be adopted. We are happy however, to know that the bigotted and intolerant spirit here displayed, is possessed by only a very small party, and that neither the most enlightened, nor the most pious in the Church of England. There are multitudes of her Clergy as well as of her members, who detest and abominate the pitiful ravings of such arrogant and aspiring ecclesiastics, just as sincerely and as cordially as we do ourselves, and bitterly lament that those who ought to be the Heralds of peace, are so industriously engaged in sowing the seeds of strife and contention among Brethren.

We have always professed, because we have really and truly felt an attachment to the Episcopal Church, a Church which has produced so many distinguished Theologians, and eminent Christians. We would consider it a very great calamity indeed, should the resources of that Church be diminished, or her Establishment destroyed, merely to gratify the wishes of an enraged populace, and punish a few intolerant and bigotted ecclesiastics. Such a measure would be not less cruel than injurious. For we have the means of knowing that the Grants from Britain to the Church of England in Nova Scotia, form one of the chief sources of her support, that they are not less liberal and munificent, than they are reasonable and necessary, and that one half of her present Missions in this Colony must be either partially supplied, or instantly and entirely abandoned, if such a necessary and acceptable provision should be suddenly and unexpectedly withdrawn. It does not require the spirit of prophecy to foresee whether the Church of England or the Church of Scotland would exist longest or flourish most in Nova-Scotia, if left entirely to its own provincial resources.

Did we participate in the spirit of those whose sentiments and conduct we now condemn, we could read a lesson to them which they would not soon forget, and exhibit to the world such a picture of their imprudence and folly, as would make their haughty countenances to blush for shame. But we forbear, and shall proceed to enquire in our next number, how it has happened that amidst all the favours which have been conferred upon the Church of England, the interests of the Church of Scotland, a similar Establishment, and also an integral branch of the British Constitution, should have been so long and so shamefully neglected, in a colony bearing in its very name a reference to Scotland, and inhabited by thousands and tens of thousands of her hardy and industrious sons, and why it is that such a scanty provision has been allowed from the public funds, (if provision it can be called, the small sum given to only one of more than twenty Clergymen,) for the support of