

ed. Your Committee are sensible, that to place hordes of people in the wilderness without any means of religious worship or education provided for them, and to trust to their voluntary efforts for supplying themselves with these blessings, would be tantamount to dooming them to the worst of evils—fanaticism or infidelity. It is impossible to believe, that any permanent blessing can attend a society, the foundations of which shall have been thus laid. Your Committee are most anxious to impress upon the consideration of the Council, that the evils of deficient religious instruction, however aggravated, are not yet beyond remedy; but that a few years of inattention and neglect, must lead to so confirmed a prevalence of irreligion, that no subsequent efforts could arrest the growth and continuance of the evil. All persons who are anxious for the welfare of this country, looking to the future advance of immigration as the great resource for promoting it, appear to agree in anticipating from the introduction of a new and virtuous population, a great moral reformation in this community. But is it reasonable to expect the attainment of such an end, if there be a neglect of the proper means to secure it? The emigrants, be they, on their first arrival here, as moral and religious a class of persons as are to be found upon the earth, cannot be expected to retain that desirable character without some support or provision made for the continuance of the public exercise of religion. They must gradually sink down to that very low standard of morals, which it was among the chief purposes of bringing them to this country that they might help to elevate. Your Committee, therefore, in expressing, their persuasion, that under the contemplated increase of its population, the means of religious instruction in this colony are totally insufficient, declare their apprehension that the fruits of this deficiency, if it be permitted to continue, will manifest themselves in the growth of ignorance, and a lamentable decline in the public morals.

“W. G. AUSTRALIA, Chairman.”

### THE GUARDIAN.

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#### CONSOLATION AMIDST EARTHLY VICISSITUDES.

Musing on the endless vicissitudes of human life, to which we directed attention in our last number; brooding, perhaps, over some of those calamities, “which flesh is heir to,” “the hand of God,” it may be, through the instrumentality of some of them, “having touched” him, so that the “iron has entered into his soul,” the Christian may be tempted to exclaim, “Oh, that he would hide me in the grave! that I might bury my pains, my sorrows, and my forebodings there,” where “the wicked cease from troubling and the weary are at rest.” To those who are thus “afflicted, tossed with tempest, and not comforted,” the word of inspiration says “Sorrow not as those who have no hope.” “There is balm in Gilead and a physician there,” who has a remedy for every disease, a solace for every disappointment, a cure for every wound.

In the inscrutable dispensations of divine providence, you may have been reduced to poverty and distress, after having been accustomed to the comforts of affluence. Despond not, repine not; but cheerfully meet the difficulties and privations which you are called to encounter; remembering that “godliness hath promise of the life that now is, as well as of that which is to come”—that the Almighty hath assured his people, that their “bread shall be given them and their water shall be sure.” “I have been young,” says the psalmist, “and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.”

The companions of your youth may, one by one, have fallen around you; lover and friend may have been removed far from you, and your acquaintance into darkness; the desire of your eyes, the children of your old age, or the wife of your youth, may have been taken away with a stroke; and you, yourself, left solitary and alone amidst a bustling world; so that “broken with breach upon breach,” your desponding spirit cries out, “All his waves and billows have gone over me.” But if your friends were friends of the Redeemer, if your children were sons and daughters of the Lord Almighty, and your spouse betrothed to the heavenly bridegroom, they have but gone before

you to your Father's house of many mansions—have been removed perhaps, as so many ties that bound you to the earth, to elevate “your affections to things above,” to quicken your aspirations after celestial enjoyments, and accelerate your heavenward flight; for, “though no tribulation for the present be joyous but grievous; afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.”

But it may not be over the graves, but over the alienated affections of the loved, the trusted, and the cherished that you mourn. In your hour of need your kinsfolk may have failed, and your familiar friends have forgotten you—one may have become unjust, another cruel or ungrateful. Still there is one sympathising friend, “a friend that sticketh closer than a brother;” upon whose bosom you can pillow your aching head, and to whom you can confide your perplexities and your sorrows. “When father and mother forsake you, he will take you up.” “He will never fail you nor forsake you;” for “Jesus Christ is the same yesterday, and to day, and forever.”

Difficulties may environ you, doubts may perplex you; without may be fightings, within may be fears: but the scripture invites you to “cast all your care upon him, for he careth for you.” It assures you that his grace is sufficient for you, for his strength is made perfect in your weakness; that “he will deliver you in six troubles, yea in seven there shall no evil touch you;” that “in the time of trouble he shall hide you in his pavilion, in the secret of his tabernacle shall he hide you, and set you upon a rock; that because you have made the Lord your refuge, even the Most High your habitation, there shall no evil befall you, nor plague come nigh your dwelling.”

The colour may have faded from your cheek, lustre from your eye, and energy from your spirit; and, under the effects of wasting disease, “your soul may draw near to the grave, and your life to the destroyer;” but to Him “belong the issues from death.” He can, and, if conducive to his glory, the good of his church, or your own best interests, he will, bring you back from the gates of the tomb; but, if the purposes of a wise and gracious providence are finished with you here, even “when flesh and heart faint and fail, He will be the strength of your heart, and your portion for ever—the Eternal God will be your refuge and underneath the everlasting arms; when you walk through the valley of the shadow of death you shall fear no evil, for he will be with you; his rod and his staff shall comfort you.”

And;

“—in that last, that dreadful day  
When man to judgment wakes from clay;  
When, shrivelling like a parched scroll,  
The flaming heavens together roll;  
When, louder yet, and yet more dread,  
Sounds the high trump that wakes the dead;”

when “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man shall, unavailingly, implore the rocks and the mountains to fall on them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb”—even then, when “the mountains shall depart, and the hills be removed, His kindness shall not depart from you, neither shall the covenant of his peace be removed;” for then “the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Such are some of the consolations “neither few nor small,” which, amidst the changes and vicissitudes of life; in seasons of bereavement, trouble, and despondency; in sickness and in death, the “Interpreter one among a thousand,” dispenses to those who have fled for “strong consolation to the hope set before them in the Gospel.” But what are *your* consolations, you who have neither part nor lot in this matter?—When your earthly comforts are removed, like Micah, you exclaim, “My gods are taken away, and what have I more.” When earthly friends forsake you, the storms of adversity burst, without mitigation, on your

devoted and unsheltered head; and, in sickness and in death, there remains for you nothing but “a certain fearful looking for of judgment, and fiery indignation.” Yet even to you, if you will listen to their voice, the adverse dispensations of providence are sent, as messengers of mercy, to arouse you from the sleep of carnal security, to teach you the unsatisfying and perishable nature of all created enjoyments, and, by the terrors of an awakened conscience, to give you a foretaste, however feeble and imperfect, of the “worm that dieth not, and the fire that never shall be quenched.” “Now,” saith the Spirit of God, “is the accepted time, now is the day of salvation. Behold,” says Jehovah, “I bring near my righteousness unto you, and my salvation shall not tarry.” To-day, while it is yet to-day, therefore, harden not your hearts; but, while your Redeemer is thus earnestly and affectionately addressing you, “Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me;” let the terrors of the Lord concur with the love of the Redeemer, in constraining you to say, “Come in thou blessed of the Lord, why standest thou without?”

#### PASTORAL LETTER OF THE GENERAL ASSEMBLY.

We have frequently had the pleasure of observing and commending the attachment and liberality of the Parent Church of Scotland, to her numerous branches in the new world; and the Address which will be found in another page of this days paper, affords an additional and undeniable confirmation of our former remarks. We have there published the Pastoral letter addressed by the General Assembly, in compliance with an unanimous resolution of that venerable court, to the members of the Church of Scotland, their kinsmen, scattered abroad over the face of the vast territory of British North America, more especially in Upper and Lower Canada, assuring them of the entire satisfaction which their loyal and honourable course of conduct, during the late disturbances, has given in the Mother Country, participating in the disappointments and discouragements which they have often experienced, and promising to render them continued and efficient assistance.

The Church of Scotland in this Address is willing to admit, with becoming humility and piety, that she may have hitherto been deficient in zeal and activity, and tardy in administering encouragement and help to her Brethren beyond the Atlantic; she engages to redouble her diligence, to animate them by her example, and to advance by free-will offerings of her worldly store, the sacred objects which, according to their power, yea, and beyond their power, they are already labouring most strenuously to attain; she heartily approves of the scheme which has been brought under her notice, by an esteemed Colonial Minister, for supplying the most destitute parts of the Country with Gospel privileges; by the employment of duly qualified Missionaries; promises to contribute as far as in her lies, to the expense of professionally educating young men for the Christian Ministry in the Colonial Church, and professes her willingness on all occasions, to strengthen their hands in doing the work of the Lord.

Surely we can neither expect nor desire stronger evidences of her friendship and attachment, than those which the parent Church is so ready and willing to afford. And such tokens of affection cannot fail to be duly appreciated, by the vast multitude of Presbyterian settlers in these Colonies, now adhering to her communion, and ought to incline and encourage them, as here directed, not to forget the old paths in which their fathers have found quietness and assurance, to live together in unity and concord, to build up one another in their most holy faith, so as to be made meet for the possession of an eternal inheritance in a better country, which is a heavenly.

It must be not less gratifying to our numerous and intelligent Readers, than it is to ourselves, to learn that the circulation of the GUARDIAN in each of the