

ons, but still held them, nevertheless. He is now, however, convinced of his error. Indeed there are many such cases. I remarked only the other day that there was an individual I had heard nothing of during all this time—one whom I knew to be a neglecter of ordinances; but since that I have seen him in the church listening with the greatest attention.—Mr. Smith was preaching when I saw him there; and after he was done, I proposed to address a few words to the audience, when the man I refer to was the first to call on the people to remain. I might also refer to another individual, similarly circumstanced, although not thoroughly imbued with the principles of infidelity. In laying this statement before you, Sir, I most willingly do justice to all parties. The Wesleyan Methodists have been very active and useful, and have been the means of bringing many individuals to a sense of real religion. The people of the Relief congregation have been equally interested with our own in the whole matter. They have attended all the meetings as much as our own people, and they now hold a meeting every other night in their own church. We are glad to see that the spirit of party is for the time away, and that people who would not before receive us freely, now receive us with kindness. All baneful controversies have subsided. You cannot enter the village, which has a population of two thousand six hundred, or two thousand seven hundred, without finding that the face of society is altered in it. The Reverend Gentleman, after stating that a great change had taken place in the observance of the Sabbath, observed, that in the evenings the prayer-meetings were crowded, and that both there and in the churches, strangers were struck with the life and animation with which the praises of God were sung; additional prayer-meetings have been formed, these now amounting to upwards of sixty. Many persons give very scriptural and intelligible accounts of their conversions; and my friends, and myself, as well as the elders, have remarked, that while the accounts given by individuals of the impressions made on their minds are very various, all of them agree in this, that the grounds on which they have rested their peace are pure and scriptural. There are individuals of that description and character who speak just as they hear, but, even in these cases, still they come to the Scripture warrant as the ground of the hopes they entertain. I view this awakening as altogether of a very scriptural character. I have endeavoured to explain the difference between a real and false revival; and for this purpose have read passages from President Edwards's account of the revival of 1775, and find that much good has been derived from it. The tracts, giving narratives of the revivals in this country, have also been productive of good results. In the picture I have drawn, I am not sensible of overcharge, but rather the reverse, yet we have many things to make us uneasy. Satan, as you know, is always busy in his efforts to overturn such a work as this, and he has not been idle here. Other denominations have come in among us. A Socinian preacher, and another holding the doctrine of universal atonement, have been among us, but have not succeeded to any extent. We could have wished to have had the assistance of more of our own body, and of the Relief, who hold the same scriptural doctrines, with ourselves, though many brethren did come forward to aid us in the work. A number of individuals of both sexes have, in my opinion, gone too much among the subjects of this great work, particularly among persons who followed irreligious lives before; and though this has been done from good motives, and from a wish to show them attention, it has a tendency to do harm: some individuals, for example, invited the parties to tea, with a view to give them Bibles; but though the object was good, I remonstrated with them upon it as tending to draw too much the eyes of people towards them. In conclusion, the Reverend Gentleman said, they had still much cause for vigilance and prayer, and requested the prayers and advice of all his brethren in his present circumstances. He agreed with Mr. Fairbairn, and thought the course he proposed might be attended with the best practical benefits, and the revival of the work of God among us. After stating that there were upwards of sixty prayer-meetings now established, and referring to other symptoms manifested in the case, he said all this shows that there is no delusion; and, he continued, I give glory to God that I have been a party to such a work; but I trust I will ever remember that it is not the work of man. We are only feeble instruments, and it is pleasing to know that there is among the people no desire to hear any thing eccentric, or striking and extravagant, but a humble desire to hear only the Word of God plainly and simply set forth.

We trust that the Almighty will graciously bless and prosper his own work. The enemy may be expected to sow tares, but the great Husbandman will no doubt cast into hearts thus prepared much good seed, which will in due time spring up, and bear much

fruit to his own praise, and honour, and glory.—*Scotish Christian Herald.*

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, NOVEMBER 27, 1839.

CHANGE.

All nature bears its impress. It is written on every object with which we are conversant, in characters variable as its own nature, yet legible to every eye—on the world, its productions and its inhabitants—on man, and on the mightiest as well as the most insignificant of his works. The faint dawn of early light, is succeeded by the blush of morning, and the splendour of meridian day, which again declines till it fades into "twilight gray"—till the shadows of the evening are stretched out, and darkness spreads her sable mantle over earth, and sea and sky. During the night the moon walking in brightness amidst the host of heaven, holds on her ever changeful path above a sleeping world, till "the breezy call of incense breathing morn," arouses its inhabitants to life and energy.

The vegetable tribes start into existence at the voice of spring, and, decked with its foliage, successively put forth the flowers of summer, and the fruits of autumn; then, chilled by the icy breath of approaching winter, they fade, die, and disappear. The lofty oaks, the ornaments of the mountains, which have for ages braved the fury of the elements, at length decay—are uprooted by the storm, or prostrated by the hand of man; who, in his all changing career, converts the forest into a fruitful field, and, again, the fruitful field into a forest. Man himself passes through the helplessness of infancy, the thoughtlessness of childhood, the confidence of youth, the struggles, the trials, the vicissitudes of manhood, the helplessness and imbecility of old age, and sinks at last into the cold embrace of death.—Kingdoms and empires, like the individuals by whom they are peopled, have their periods of infancy, vigour, decay and dissolution. Time, in short, has left the traces of his wasting and all changing hand, not only on the most enduring works of man, but on the most stable objects in the material world—on the Pyramids of Egypt, and on the storm-scathed summits of the everlasting hills,—nay, the hour we are assured is coming, and to this catastrophe the appearances of nature as well as the declarations of inspiration point, when the earth itself, and the works that are therein shall be burnt up.

Meditating upon these tokens of endless mutability, do you exclaim, "Is there nothing stable but the throne of Jehovah? Nothing unchangeable but the Eternal? Yes, Reader! Before you and us, there is an unchangeable state—a state of felicity as inconceivable as it is everlasting, or of misery as unutterable as it is unending. But ere you can attain the former of these, or escape the latter, a change must pass upon you; a change which nature amid all its vicissitudes, cannot accomplish—which nothing but divine grace can effect. Joys which the tongue of Seraphs alone can express, if even by them they can be adequately declared; and agonies which can be described by none, but the inhabitants of the regions of despair, equally urge you to implore this change—to take with you words, and turn to the Lord, through Jesus, "the way, the truth and the life," pleading his own gracious promise, "I will sprinkle clean water upon you and ye shall be cleansed; from all your filthiness and from all your idols will I cleanse you." "A new heart will I give you, and a right spirit will I put within you, and cause you to walk in my statutes, and to keep my judgments, and do them."

REV. DONALD M'CONNOCHIE.

This very diligent and laborious Clergyman of the Presbyterian Church, who has officiated for three years, as Minister of the Gaelic congregations of Lochaber and St. Mary's, in the Eastern parts of this Province, has lately been appointed by his Brethren to travel as a visiting Missionary, for a short time within

the bounds of the Presbytery of Pictou, and has entered on his new field of usefulness with very flattering prospects of success. We are happy to find from the arrangements which have been made by the Presbytery, that his attention and ministrations will not be entirely withdrawn from his late congregation, as Lochaber and St. Mary's are included within the range of his Mission. His services, however, will be only partial and occasional, as this new appointment which has lately been made, will separate him from his beloved flock for a large portion of the year.

Desirous to promote their spiritual improvement, when absent, as well as when present, and anxious to keep this new and scattered congregation in a united and thriving condition, Mr. M'Connochie judged it advisable before his removal to appoint meetings for Prayer, for reading the Scriptures, and other Religious exercises, to be held every Lord's day in each of the districts of his congregation, under the superintendance of the Elders and other pious persons. After completing these useful arrangements, he took an affectionate leave of his people, who appear to have been deeply affected at his departure, and soon after repaired to Roger's Hill, in the immediate vicinity of the town of Pictou, where he found a very extensive field for Missionary labours open before him. If we may judge from the exertions which the people are now making in these districts to provide suitable places of Worship, the spiritual necessities of these settlers, and their thirst for divine ordinances must be urgent indeed. Although none of our Ministers have hitherto been regularly stationed in this part of the country, and although Mr. M'Connochie has only spent a very short time in the settlements, there are no less than four new and spacious Churches now building, to accommodate the persons attending his Ministry, one at Roger's Hill, another at the West Branch of River John, a third at Cape John, and a fourth at Earleton.

His visits to this district, and his public ministrations among the inhabitants, appear to have powerfully aroused the zeal, and quickened the exertions of the members of his flock in the good work of Church Extension, which is now going forward with astonishing spirit and alacrity. The anxiety and liberality of the settlers at Roger's Hill, River John, and Earleton, are so much the more commendable, when it is considered that they have been for a long period very destitute of the means of Grace, and most of them are but in moderate circumstances in regard to wealth, and unable to make large contributions for such a noble and patriotic object. Although they are engaged in providing the regular dispensation of the ordinances of Religion, more immediately for themselves and their families, it cannot fail to afford them much satisfaction and encouragement to know, that their public spirited exertions are highly approved of by their friends and Brethren in different and distant quarters of the Province, and the best wishes and fervent prayers of many sincere, though unknown fellow Christians, are offered up for the success of the Gospel in these and all other neglected districts of this loyal and happy Colony.

REVIVAL OF RELIGION IN KILSYTH.

We beg to call the attention of our readers to a very remarkable document, which they will find in another column. It is a report of an official account made by a clergyman of the Church of Scotland, the Rev. Mr. Burns, of Kilsyth, to the Presbytery of Glasgow, in relation to a striking revival of religion in the parish of which he is the pastor.

The statement of Mr. Burns unfolds a course of procedure in the parish of Kilsyth, which is likely to appear strange in the eyes of many of our readers,—so little in unison is it with the appointed course and order in most English parishes. But the differences are circumstantial, not fundamental,—they are in the accompaniments, not in the substance and essence of things. The prayers of our Church, for the descent of the Holy Spirit on ministers and people, are urgent and unceasing. The effects anticipated from the answer, when vouchsafed, is a revival of the power and practical efficacy of the ministration of the word and sacraments, as exhibited in the hearts and lives