

acquired the system of training teachers practised at the excellent seminary in Glasgow; and previously to his acceptance of a more lucrative appointment as superintendent of a normal school in Halifax, had instructed several youths in the improved system, who are employed throughout the island. But of twenty teachers now in active operation, most can be fit to impart no more than the simplest elements of knowledge, and Mr. Munro's instructions have excited a desire for higher acquirements. The Rev. Mr. Fraser writes—"The appetite for education, which seemed dead by starvation, has revived. Not long ago I almost despaired of rousing the people to a sense of their need; now I cannot supply the demand. A skilful teacher of Latin, navigation, &c. would meet with encouragement. Our people are busily employed in erecting capacious school-houses with dwellings attached. The eyes of the people are towards your Society for sending them an industrious, efficient, steady, and zealous person as their teacher—a man of piety and respectable attainments would be a most desirable acquisition to us; he would read to the people, and catechise every alternate Sabbath, when I must be in another part of the parish—a married man would be preferable. He would find himself very happy amongst a decent, kind, and obliging people, who would go beyond their means to make his situation comfortable." In very striking coincidence with this request is the offer of Mr. A. Munro to go to Cape Breton. After the usual preparatory education, he attended the classical and mathematical classes of King's College, Aberdeen, during three sessions, and has since taught a school at Montrose. In reply to an inquiry respecting him the Professor of Greek writes, that "he made very respectable proficiency in his studies, and was of the best general character and deportment." Desirous of acquiring the improved system of tuition, he entered the Glasgow Normal Seminary last winter, where he and a youth (L. McDonald), whom a like laudable ambition induced to come from Cape Breton, became great friends; and McDonald's account of the destitution of his countrymen has so deeply imbued Munro with a missionary interest in the long-neglected islanders, as to desire earnestly to go to aid in enlightening them. Having every reason to believe that he answered in all respects the description given by Mr. Fraser of the person who "would be a most desirable acquisition," and finding him ready to go for the same small salary they give to teachers who pretend to no more than an English and Gaelic education, the managers gladly engaged his services, and have since had the great satisfaction of learning, that he is to carry out as his wife a young person, likewise trained at the Normal School, and of whom Mr. Stow thought so well as to have recommended her to take charge of organising and superintending a school at Manchester. They, their Cape Breton friend, and a female teacher, trained in the same seminary, will (D. V.) sail in August. It is to meet the (principally) unexpected outlay, necessary in sending out this most promising boon to the islanders, that the proposed sale at Lurg is got up. Of all four, we confidently believe that they are induced to adopt that field of labour by the motive which McDonald attributes to Munro, when earnestly recommending that he should be sent, viz., "If it be the will of God to be an instrument in His hands of turning the benighted from darkness to light." Each might, in all probability earn their bread with much more of personal ease and enjoyment in their own country than in that of their adoption; but nowhere is instruction, moral and religious, more required—nowhere will such teachers be more gratefully received and warmly welcomed—and nowhere have a people, suffering so severely under physical privations, made so great an effort to acquire the blessings of religious ordinances and schools. For outfit, passage, school-books, and salaries, an immediate outlay of above £130 is required; while an increased future responsibility of £60 per annum is laid on the managers. The aid of all who feel for poor expatriated Highlanders is earnestly requested.

INTERESTING EXTRACTS.

DOMESTIC HAPPINESS:

In answer to an inquiry proposed to us, 'by what methods may domestic happiness be best promoted?' we offer a few suggestions. The family relation may in a certain sense, be regarded as the basis of public virtue and happiness. The characteristic features of a village, city, or nation, are all traceable to this source; if the majority of families in a neighbourhood are, under a wise government, trained in habits of virtue, they will necessarily give a complexion to the public character of the place; and the contrary is equally true. Each family, therefore, may justly regard themselves as responsible, to a certain extent, for the virtue and happiness of the community of which they compose a part; and hence the inquiry

proposed has much more extensive bearings than may generally be supposed, and involves more than the interests of a few individuals.

In affording a solution to the question, it will at first appear obvious, that if all the individuals who are brought by circumstances to live together, were of one heart and mind, they would live peacefully; but as this is seldom, if ever the case—as there will be conflicting prejudices and passions, whenever any number of individuals are brought into close contact the remedy is suggested in the use of such means as will most nearly produce this community of sentiment and interest. Many practical rules have been given for the purpose, and yet they may all be comprehended under a few heads. It is indispensable that there should first be a sense of religious obligation, binding the heart and conscience, and through them, regulating the outward conduct. Reverence for the divine law, as it makes us acquainted with the true wisdom, constitutes also the most powerful motive to virtuous living. On the contrary, take away the influence of religion, and no principle is left sufficiently potent to cope with those corrupt tendencies of our nature which are the source of all our unhappiness. The Bible contains the most perfect system of ethics; and beautifully unfolds the mutual duties resulting from the family relation. Husbands and wives, parents and children, masters and servants, are alike instructed in what is required of them; and it may be assumed, that nothing is required of them which does not tend to their mutual happiness. To the precepts of the inspired volume we may therefore confidently refer those who would enjoy the true satisfaction arising from the fulfilment of duty.

One word seems to comprehend the essence of all rules for family government—it is RESTRAINT. Put a restraint on your feelings, your tongue, and your behaviour, and the great difficulties in the case are at once surmounted. A prevailing desire for selfish gratification in one individual will often disturb the peace of a whole family, while a desire to promote the comfort of others will cause every thing to smile. The tongue, too, when not restrained, is in itself a world of evil, as every one knows. The happiness of a family is sometimes destroyed by some one prominent and striking occurrence, as for instance the intemperance of a father, or the profligacy of a son, but it is much more frequently the result of apparently trivial causes. A fretful temper in a wife or an irritating one in a husband are of themselves sufficient to produce the mighty evil.

We doubt not that many households would be brightened with joy, if one simple direction was observed; namely *never to speak but in kindness*. It should also be remembered that no strife can be prolonged, but by the consent of at least two parties, and accordingly by the fault of two parties. Where either husband or wife are determined to be invariably kind, forbearing, accommodating, there must soon be peace.

We have seen the elements of domestic bliss happily combined, and as the example may serve further to illustrate our subject, we will endeavour to portray it. A and B, with sentiments of mutual affection, were united in marriage, and in the course of time they were surrounded by a family, which, to every observer, appeared as truly happy. Satisfaction, content, cheerfulness, and affection reigned supreme, and shone in every countenance. It is not pretended that the members of the household were exempted from the common infirmities of human nature, or were perfectly identified in all their views and feelings. Such perfection is not to be expected in a fallen and apostate world; but they had learned the secret of becoming virtually one in all their interests. Some of the circumstances which contributed to this happy state may be enumerated.

The heads of the family were alike imbued with a deep sense of religion, and of their responsibility to God for the manner in which they fulfilled their duties to one another, and to those dependent upon them. The worship of God was steadily maintained at the household altar, and care was observed to prevent it from degenerating into a lifeless form. As a consequence, the savour of these devotions was felt in the management of family concerns throughout the day. If differences of opinion arose, they were amicably and privately discussed, and always with the happiest consequences. Towards each other they were uniformly respectful, forbearing, affectionate. Before their children and servants, they always appeared of one heart and mind; they never disputed, but enforced each other's commands; they addressed their children as companions and friends whose welfare they sought, and whose confidence they desired; they taught them to love one another, and to promote each other's happiness by the sacrifice of selfish feelings; their reproofs to servants and children were always given kindly, and in few and direct terms; and if punishment was deserved, it was inflicted firmly and coolly, and without either angry words or looks; improper indulgence was always refused, but a thousand schemes were devised to make all around them

happy; in a word, every thing was done in the spirit of kindness, from principles well established, and with a uniformity which convinced all dependent on them that there was an essential, and not a merely capricious distinction between right and wrong. Thus trained, all acted from principle, from a sense of duty to God, and with a tender regard to each other's feelings. When in the course of events, the younger members of the family were dispersed, they remembered with affection the paternal home, cherished a deep concern for each other's welfare, maintained the principles they had early imbibed, and diffused around them in their respective spheres, the advantages of a good training.

There can be no doubt, that a great portion of the infelicity of life is attributable to the singular infatuation of those who suffer it. They torment themselves; they systematically destroy their own peace. If all should learn to serve God faithfully, and govern themselves by the wise instructions of his word, the world would soon become again the garden of the Lord.—*Presbyterian*.

EXCUSES FOR NOT GOING TO CHURCH.

There is no excuse so trivial, that will not pass upon some men's consciences to excuse their attendance at the public worship of God. Some are so unfortunate as to be always indisposed on the Lord's day, and think nothing so unwholesome as the air of a church. Others have their affairs so oddly contrived, as to be always unluckily prevented by business. With some it is a great mark of wit, and deep understanding, to stay at home on Sundays. Others again discover strange fits of laziness, that seize them particularly on that day, and confine them to their beds. Others are absent out of mere contempt of religion. And, lastly, there are not a few who look upon it as a day of rest, and therefore claim the privilege of their castle, to keep the Sabbath by eating, drinking, and sleeping, after the toil and labour of the week. Now in all this the worst circumstance is, that these persons are such whose companies are most required, and who stand most in need of a physician.—*Dean Swift*.

SUMMARY OF NEWS.

LONDON, August 6.

THE WEATHER.—Nothing can be more favourable than the weather at present, with reference to the advanced period of the season and state of the crops. The harvest will be an early one in the North, instead of being as was anticipated a month or six weeks since, both late and light. Within the last ten days the wheat has made prodigious progress; and there are few finer sights than the Barnyards, where a hundred acres of the richest wheat are presented in one unbroken view, in full luxuriance. In the neighbourhood of Forres the wheat is also excellent and far advanced. Some fields were injured by the stormy Wednesday about 4 weeks since, the bloom being blown off, and the grain on thin fields broken down. Even these, however, have recovered very much by the late general rains and sunshine. The hay crop in the neighbourhood is chiefly cut; the quality is excellent, but the quantity much below an average. The pastures are greatly improved by the late rains. The potatoes every where are healthy and promising. In the West Highlands, the crops have seldom looked so well. Indeed the season altogether bids fair to be remarkable, and if no frost or other untoward vicissitude occur, the harvest will be one of the best we have been blest with for many years.—*Inverness Courier*.

TRADE WITH CHINA.

It was announced in our second edition on Friday that intelligence had been received from China of the suspension of the trade with this country, and the arrest of Capt. Elliot, her Majesty's superintendent at Canton, and of all the resident British merchants there. Other accounts state that these individuals had been set at liberty, but that twenty thousand chests of opium had been seized and detained. This is the amount of our present information on this subject, the statements in the commercial communications being evidently brief and hurried. Lord Ellenborough in the House of Lords, and Sir R. Peel in the House of Commons, applied to the Premier and Lord Palmerston respectively for additional information; but so it is that whether a political riot occurs at Birmingham or a commercial crisis at Canton, Ministers are always the last to hear and the least disposed to learn, and therefore neither the Premier nor the Foreign Secretary could give any account of the matter.

One thing is certain, that the quarrel between China and Great Britain has arisen from a cause which must, sooner or later, involve our commercial relations with that country in very serious if not inextricable difficulties. We allude to the obstinate perseverance of British merchants in the opium trade, contrary to the repeated edicts issued by the Emperor