

Correspondence.

For the Guardian.

TATAMAGOUCHE.

MESSRS. EDITORS,

You have expressed a desire to hear occasionally of the local concerns of this district of the country. Under these circumstances, I trust you will give a place in your pages, to the following remarks, which I send for your own information, and that of any of your readers, who may know or care any thing about us, in this portion of her Majesty's dominions.

Probably to many of your readers, it is not known that such a place as Tatamagouche is in this province; but we are here nevertheless, and we are doing something too. Although this is but a country settlement, it is the scene of a brisk trade, which is every year increasing. Farming is also beginning to take a lively start. For many years it has in this, as in all similar places, been retarded by the business of lumbering; but as the lumberer recedes to the back-woods, the farmer takes his place, on the ground which he has left; and in this settlement some specimens of good farming are now to be seen. The farm of *John Bonyman*, Esq. who is one of our Magistrates, and the "Agricola" of Tatamagouche, is worked to perfection; and although small, yields him a handsome income. This farm is situated on the banks of the French River, in a romantic spot, and the river scenery, as you approach it, is picturesque and beautiful. Any person who loves to behold the rich scenes of nature, will find a visit to Mr. Bonyman's farm, by what is called the French River road, a delightful pastime. As you approach it, within about a quarter of a mile distant, a fine farm and set of mills, belonging to the Hon. *Alexander Campbell*, are seen on the opposite side of the river, which, together with the river itself—its high banks and extensive intervale lands below, constitute a landscape of surpassing beauty and interest. Although this is evidently destined to become a great farming country, yet that business has heretofore been, with few exceptions, but a secondary one. Ships, timber, and deals, are the principal exports of the place, and are the mainsprings of its trade. The principal business is carried on by the Hon. *Alexander Campbell*, and his brother *William Campbell*, Esq. A new establishment has also been opened lately, by Mr. *Robert Purves*. In the past summer, seven new vessels, making about 2,500 tons, have been built, and loaded with timber and deals, for England, by the Messrs. Campbell. Two brigs, making about 520 tons, have also been built and launched by Mr. *Robt. Purves*, making in all about 3,020 tons of shipping, built during the current year in Tatamagouche. The ship builders are again turning out, and some ten or eleven ships and brigs are being laid down, to keep hands moving, and pots boiling, for the year 1840.—It is needless to remark, that such a trade as this must be highly beneficial to the country around Tatamagouche. An excellent market is thus opened for every thing the settlers have to part with, from a fat ox or pig, to crooked sticks of timber cut from the forest on their farms. Many a poor man settled in the woods, has it thus in his power to procure for himself and family, the necessaries and comforts of life, from the forests that surround his dwelling, who would, otherwise, have to spend many years of hard labour and privation, before he could in any way maintain them from the soil.

With regard to the settlement of Tatamagouche itself, it is improving fast in several respects. It is improving in appearance, in population, in its several institutions, and we hope also in intelligence and morals. There is a neat, well finished church here, in which the Rev. *Hugh Ross* officiates regularly, to a respectable congregation. There is also an excellent Grammar School, taught by Mr. *John Curry*, who is a very successful teacher, and much respected. £40 have been raised by the inhabitants of this place last summer, to purchase philosophical apparatus for the use of this school, and also for the benefit of the Literary Society, an institution which has been in successful operation for the last three years, and is doing much good. Its 4th session was opened on the 13th Nov. with the most favourable prospects. A Library of suitable books has been commenced in connexion with it. By such means, the benefits of early education, and information in after life, are easily accessible to the inhabitants. These are great blessings, and should elicit our warmest gratitude, and excite us to exertion, in maintaining and improving such institutions among us.

The appearance of Tatamagouche is yearly improving. New houses are gradually being added to the settlement; 4 or 5, besides a tanning establishment of considerable extent, have been built in it this past summer; and a new bridge has just been completed over the French River, on the main post road to the westward. It is a handsome and substantial looking structure, 450 feet long, with a double rail, breast high, along its whole length. £240 we hear, of the

public money, was granted to build it; but, from the appearance of the work, I should think that less than £600 could not pay for it. Last, but not least among the improvements of our place, may be reckoned its Post communications. Twelve years ago we had no such thing as a regular post arriving here from any direction, now we have three mails from different quarters weekly; one from Pictou, on Wednesday evening, one from Halifax, on Thursday evening, and one from New Brunswick on Saturday morning.—From these general statements, the growing prosperity and importance of this place may be clearly seen. Should Tatamagouche improve in the same rate for ten years to come, as it has done during the ten years that are past, I doubt not that our country settlement will then be transformed into a neat and thriving village, with an improved line of communication to the capital, and its steam boat running weekly to Prince Edward Island. Such an arrangement would shorten the route from Charlotte Town to Halifax, between 40 and 50 miles, and facilitate the intercourse between this and other districts of the province.

I remain,

yours, &c.

A SUBSCRIBER.

Tatamagouche, 20th Nov. 1839.

INTERESTING EXTRACTS.

DISTINCTIVE PREFERENCE.

Union with any particular denomination of Christians always supposes a preference founded on the distinctive peculiarities of its doctrine and government. To be connected with a particular Church, and yet to feel no special attachment for it, as distinguished from other churches, is indicative as much of religious indifference, as of Christian liberality. To make a choice without a sufficient and reasonable motive, particularly in a matter which involves our religious edification, argues either a deficient judgment or an unaffected heart. In former times the *esprit du corps* or the interested feelings of Presbyterians for their own Church, was characteristic of the denomination. The first serious interruption to it was the act, by which an anomalous connexion with the Congregationalists of New England, was effected. From that period, until recently, Presbyterians rapidly lost the feeling which had hitherto operated as a bond of union; and seemed to pride themselves in the unnatural sentiment, that peculiar Church attachments were unchristian, and but another name for hateful bigotry. These views were carefully encouraged by those, who justly concluded that they might easily effect the changes which they contemplated in the Presbyterian standards, if they could first produce and extensively diffuse, this feeling of indifference. The danger to which the Church was thereby exposed, and her happy escape, alike indicate the propriety and necessity of a revival of the *esprit du corps*. There is no danger to be apprehended from its revival. If it should ever degenerate into bigotry, this is a mere accident, and not by any means a natural or necessary consequence. It is well settled that denominational preferences are perfectly consistent with Christian charity. We may love our own denomination more, without loving Christians of other denominations less. To work efficiently in the Lord's vineyard, we must work in our allotted place. We express our own firm conviction, when we say, that there is no system of doctrine or form of ecclesiastical polity, under heaven, so worthy of an intelligent preference, as those incorporated and set forth in the standards of the Presbyterian Church.

To those who think with us we feel peculiar cordiality, while we fully recognize the right of those, who have chosen another form of doctrine and government. Of those, however, who by their own voluntary act are in the Presbyterian Church, we have a right to expect, a decided preference. It should not be a matter of indifference to them, whether the Presbyterian or some other church is extending its influence; it should not be a matter of indifference whether their children unite with the Church in which they are born, or some other Church of Christ. The question is not whether a man may not be a Christian and yet not a Presbyterian; but whether he may not be a Christian on better, safer, and more satisfactory grounds in the reception of the Presbyterian faith. This latter we certainly believe, and we think there are sufficient reasons why every Presbyterian should believe it. Without a strong and decided feeling in its favour, the Presbyterian Church can never extend its limits and influence; and must therefore be secondary in its efforts to promote the extension of Christ's kingdom, to those denominations which act wisely in working within their appropriate sphere, and which aim to spread the Gospel as they understand it.

We express our wish openly when we say, it is our desire to see the Church more zealous for its own system of faith and its own institutions. If our faith

be purer than that of Arminian and Semi-Pelagian churches why not inculcate it upon our children, and endeavour to diffuse it? If our Church be, as it certainly is, more accordant with the Scriptural model, than that of other denominations, why should we, by word or deed, represent it as a slight matter, to which we submit ourselves? And why, when we have our own Boards, covering the whole circle of benevolent operations, should we contribute our substance to strengthen and build up the institutions of other churches, or those which are amenable to no Church? In a word, if our ministerial brethren wish their churches to be strong, if they wish the rising generation to remain in the Church of their fathers, if they wish to promote their own comfort in the pastoral work, if they wish the Presbyterian Church to stand in the front rank in the diffusion of truth, and in the extension of a pure christianity, they must labour to awaken a Presbyterian feeling in their hearers, and by perseveringly instilling into the minds of the old and young, the great doctrines of our Church obviate the evils which have hitherto resulted, and must ever result, from an absence of denominational preference.—*Presbyterian*.

HONESTY THE BEST POLICY.

MORE THAN A MATCH FOR A ROBBER.—In a Persian apologue, the lesson and benefit of sincerity are beautifully taught. A mother, in giving her son forty pieces of money as his portion, made him swear never to tell a lie, and said, "Go my son I consign thee to God, and we shall not meet again till the day of judgment." The youth went away, and the party he travelled with was assaulted by robbers. One fellow asked what he had got, and he said, "Forty dinars are sewed in my garment." He laughed, thinking he jested. Another asked the same question, and got the same answer. At last the chief called, and asked him, and he said, "I have told two of your people already that I have forty dinars sewed up in my clothes." He ordered the clothes to be ripped open, and found the money. "And how came you to tell this?" "Because," the child replied, "I would not be false to my mother, to whom I have promised never to tell a lie." "Child," said the robber, "art thou so mindful of thy duty to thy mother at thy years, and am I insensible, at my age, of the duty I owe to my God? Give me thy hand that I may swear repentance on it." He did so—his followers were all struck with the scene. "You have been our leader in guilt," said they to the Chief, "be the same to the path of virtue," and they instantly made restitution of spoils, and avowed the repentance of the hand.—*Dr. Belgrave*.

AUTUMN.

The season of the year upon which we have entered,—the falling of the leaves, and the sombre aspect of nature,—powerfully lead the mind to serious contemplation; and whatever be the subject to which our reflections are drawn, the melancholy hue and the chilling repose of the landscape around us, naturally impart their own peculiar tinge of soberness and seriousness to the meditations in which we indulge. And enough perhaps there is in the prospects, religious and political, before us, to deepen those shades of melancholy upon the mind, which the purest scenes of autumnal quiet and decay are so calculated to induce.

During the last two years, this has been the season chosen—not for that serious contemplation by which the heart is made better, and our kindly relationships with fellow-creatures deepened and strengthened—but selected as the period most fitting for effecting the disorganization of society and the overthrow of the government; for putting in execution the plans of the brigand and the machinations of the traitor. There may, during the present autumn be a cessation from these atrocious schemes,—at least we are not startled now, as we were a year ago, by rumours of widespread conspiracies against our properties and lives; but be this as it may, whether these fell purposes of discord and foreign aggression are persevered in or not we have unhappily no grounds for believing that the root of their malignity has been withdrawn, or that the source of evil passion, the heart, has undergone any religious change. These are feelings, it is to be feared, only smothered,—those are conspiracies only checked, until a favourable moment shall arrive, either from the countenance of imperial apathy, or from our own declining or exhausted vigilance, for reviving them in all their strength and malignity.

We have reasons too strong for believing that the temporary repose of peace with which we are at present favoured, is not the offspring of good-will but the result of necessity. The enemies of our monarchical institutions,—the republican opponents of connexion with the British Empire, feel themselves to be powerless; and therefore they desist from attempts which, if renewed, will only bring ruin on themselves. Our military force is powerful and well distributed; the loyal population are resolute and prepared; and