



"JUSTUM, ET TENACEM PROPOSITI VIRUM, NON CIVIUM ARDOR PRAVA JUVENTIUM, NON VULTUS INSTANTIS TYRANNI MENTE QUATIT SOLIDA."

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THE BEE

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FOR SALE,

AT A LOW PRICE,

A Valuable tract of LAND, belonging to the heirs of the late John Tulles, lying on the Northern side of the East Branch of River John, bounded by Lands granted to Robert Patterson and others, and containing

FIVE HUNDRED ACRES.

Apply to Abram Patterson, Esquire, Pictou, or to Messrs Young, Halifax.
October 5, 1836.

IMPORTED,

In the Brig Squirrel, from New York, and for Sale by the Subscriber :

ROWLAND'S PHILADELPHIA BEST MILL-SAW PLATES, 6 & 6½ ft
Do. Do. Circular Saws, of a new and superior construction.

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Blacksmiths' **BELLOWS, ANVILS & VICES**
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IRON, well assorted.

Stove Salt in bags; Pots and Ovens, useful sizes; Large Pots, 20 to 35 gallons each.

GEO. SMITH.

December 20, 1836. c-m

FOR SALE.



ALL that Tenement and building in Pictou, bounding on High Street and James Street, formerly owned by Hugh McKay deceased, and now occupied by Mr Marcus Gunn and others, with all the appurtenances and outhouses thereunto belonging. The house and premises may be viewed, and the boundaries pointed out, upon application to Mr Geo. McKay, Pictou, by whom, or the Subscriber, the terms of sale, which are liberal, may be made known.

JAMES BAIN

Halifax, August 5th, 1836.

LAND FOR SALE.

A LOT of LAND, in the 2d Division of the 82d Grant, at Merigonish.

CONTAINING ABOUT 100 ACRES.
Part of the above is improved, and part is occupied by Hugh Cameron.

Terms of payment will be made very easy. Apply to R. Copeland at Merigonish, or to the Subscriber.

J. PRIMROSE.

February 8, 1837

ONE SET MACHINE CARDS—for sale by **JAMES DAWSON.**

SABBATH SCHOOLS.

Extracts from Dr. Ferris' Address to the Association of Sabbath School Teachers, of the City of N. York.

ON THE RESPONSIBILITY OF TEACHERS.

A proper and affecting sense of our responsibility, lies at the foundation of our work—it is the great stimulus to fidelity—it is the grand means of security against remissness and listlessness on the one hand, and self-confidence and self-satisfaction on the other. This will prompt to efforts after higher attainments and more complete qualifications, and this will sustain when we see not the success after which we aim.

It is the more important also to begin here, as in the want of a proper sense of responsibility is probably to be found the cause of the want of energy in Sabbath school pursuits, and the present low state of Sabbath school instruction.

How many are now enlisted in this important department of benevolent action, merely because there is a degree of respectability, even in the eyes of the world, connected with the teacher's place?—how many influenced by the persuasions of friends?—how many merely as a matter of course, reasoning that having been scholars long, it is a necessary consequence that they be promoted to the charge of classes? how many influenced by a regard for the company, male and female, they may find in a school?

What can we expect when any or all of these views operate, and there is no distinct, deep, thorough, heart-moving conviction of the immense moment of a work, which rates next to that of a gospel minister, and is intimately connected with it?

The responsibility of a Sabbath school teacher is to be estimated by the interests committed to him, and the ends for which he is called to labor. These are many, and may be variously stated: on the present occasion, we will confine our attention to three aspects in which the teacher's employment is to be viewed—*first*, as connected with religious education in our country—*secondly*, as connected with the great work of benevolence in which the Christian church is engaged—and *thirdly*, as connected with the salvation of souls.

Doubtless you have often thought on these things; still it is good to be put in remembrance. Nothing new or original can be expected at this advanced stage of our institution—it is enough, if old thoughts can be suggested in any way to revive in some degree their original impressions.

In carrying out the plan proposed, we observe first,—The responsibility of a teacher is seen to be fearfully great, when it is remembered that to our Sunday school teachers, mainly, is committed the Christian culture of the youth of our Country.

Of the importance of a religious education—of a culture which shall instil sound Christian principles into the minds of the rising generation, which shall properly direct the hands that are to wield the destinies of our country, there can, it is conceived, be but one opinion among the intelligent and judicious.

It is not enough that the people be enlightened; while human nature is what we see it, the additional influence of Christian principle is requisite.

The grand security is to be found in a system that brings its power to bear directly on the sources of in-

dividual and national evils—the passions of the human heart; or in other words, it is to be found in the cultivation of a good conscience—a sense of moral accountability—the dominant influence of those principles which not only check bad passions and licentious practices, but lead to the cultivation of whatsoever things are lovely and pure, and of good report.

And how shall all this be accomplished? Not by any influence or efforts adapted and confined only to those of mature years, and whose characters are set. While we may realise something from this quarter, it is almost as hopeless as the effort to bend the oak of thirty or forty years, and induce it to grow as the vine. Experience clearly shows that the great hope of duly affecting and directing those of mature years, rests principally on the fact of previously existing favorable influence. We are led then, necessarily, to regard the young with especial interest.

It is almost entirely as we may or may not succeed in training them, that we calculate on the perpetuity or speedy end of our excellent institutions.

The youth of each generation are the hope of our country, or the germ of its ruin, and while the Christian integrity and righteousness of each generation are required to transmit in unimpaired lustre our national heir-loom to the succeeding, a single generation of such men as controlled France towards the close of the last century, would bring us to the verge of the gulf, if not plunge us hopelessly into it.

The careful Christian culture of our youth is an indispensable, a present, and a constant work. Who shall perform it, is a question of vital moment.

We say that Providence points to the body of Sabbath school teachers as the persons who are principally to do it. Let us look at this position a moment.

We cannot expect legislative provision for it. However in former days a congress of our country might appropriate money for the purchase of copies of the word of God, and by their enactments honor the Christian religion, such is the present state of public opinion, that any movement such as we speak of, would rouse the stale cry of "union of church and state," and shake our country from one extreme to another. The majority of our population enter upon life, with only a common school education, and upon that system, if any, some provision would probably be engrafted, and yet the attempt to do it, as has been done in Prussia, would endanger the whole. Notwithstanding we are nominally a Christian people, and a very great majority are on the side of Christianity, our legislatures touch no point with more caution, than what may be connected with religion. It is not too strong probably to say, that it would be impossible to induce them to make provision for education in the great principles in which evangelical Christians are perfectly agreed, leaving the enjoyment of the privilege altogether voluntary. How this occurs, and whether right or wrong, is not our present enquiry; but it shows that nothing can be expected from legislative provision.

Nor have we much hope from our ordinary school teachers. There are establishments where a prominent place is given to religion, and their influence is most happy; yet in the mass little or nothing is heard of it. Here, too, the notion of liberality is carried so far as to sacrifice Christian principle to the prejudices