

the usual hour on Tuesday evening, when he complained only of suffering from headache, which it was hoped sleep would remove—that sleep, alas! from which he was not destined to awake. When his servant entered the apartment in the morning, he was horror-struck to find that this generous-minded young man had ceased to breathe. It is supposed that the immediate cause of Mr. Grant's death was some obstruction about the heart, or a fit of an apopleptic nature. It would be difficult to describe the deep feeling of awe, as well as sympathy excited among all ranks in this town, when the news of the melancholy event arrived, by express, on the forenoon of Wednesday. The shock was so sudden and so utterly unlooked for, that the first sentiment was one of incredulity. It seemed so unlikely that the promising youth—the first hope of a noble family—should have been struck down at the very time when the corpse of his amiable mother, cut off also in the prime of life, was on the way to the tomb. But, alas! the sad intelligence was too true; and mother and son are now about to be consigned together to “the house appointed for all living.” A stroke like this, had it occurred in the family of the meanest peasant, would have called forth the generous sympathy of the neighbourhood; how much more, when it has befallen a house, connected by ties of respect and affectionate regard with so large a portion of the north of Scotland—a house to which so extensive a circle of kindred and allies have been accustomed to look up as their head—the chieftain of an ancient and gallant clan, whose name is interwoven with the most interesting transactions of our country's history, and hallowed in its early tales and traditions. Never we may safely affirm, did a young man of his rank leave behind a more spotless reputation. The singular mildness and gentleness of his manners, his unobtrusive deportment, and genuine and unaffected benevolence of heart, had gained for him the esteem and affection, not only of his friends and dependents, but of all ranks in the country; and the grief caused by his early death exceeds in degree and in extent any instance that has occurred among us for many years. If his universal sympathy could minister any alleviation to the deep affliction of his family and relatives, they have it to the fullest extent and in the utmost sincerity; but their consolation under so heavy a dispensation must and can only come from the sovereign hand by which the blow has been inflicted.

Mr. Grant was in the twenty-sixth year of his age; and by his death a vacancy occurs in the county of Inverness, which he had represented in Parliament for about two years and a half, with great approbation on the part of his constituents.

## THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, MAY 6, 1840.

### ON PRAYER.

It has been justly observed, that among the different means of promoting and encouraging, and extending the conversion and evangelization of a sinful and fallen world, one of the most important and efficacious is fervent united prayer. It is most unquestionable that it is here we have been most defective, and that it is the restraining of prayer which more than any one cause has militated against the progress and triumphs of the Gospel, whether at home or in distant and heathen lands. Are we not furnished with numerous and satisfactory proofs in the history of God's providence towards his Church, of his graciously visiting her with seasons of refreshment from his presence, and of his shedding upon her copious influences of the Holy Spirit, in answer to sincere, importunate and united prayer? When was it that our much beloved Zion, was blessed with a more glorious communication of the power and influence of the Spirit of God, than during any former or subsequent period of her existence? It was when the Church of Christ united together on the day of Pentecost, to plead for the fulfilment of the Redeemer's promise, previous to his ascension to Heaven. And how was it that God was pleased to give public and unequivocal tokens of his being a God hearing and a God answering prayer? It was chiefly on account of the fervency and the united energy of the primitive Christians, when engaging in this spiritual and heavenly exercise.

Hence we have good reason to conclude, that if congregations should dedicate stated occasions for imploring the assistance and blessing of God in ear-

nest, united supplications, we might confidently expect much more of the power and presence of this Divine Agent, than we now enjoy. Then we should know that God was with us of a truth: that the written word was indeed the sword of the spirit: and that this sword wielded by an Almighty arm, was triumphing over all opposition, and proceeding from victory to victory. What glorious and happy changes, what blessed Reformations might be perceived among our congregations which at present have but the semblance of godliness. New hopes would spring up: and with hope, prayer, and confidence, would revive, and all would be found waiting upon God, looking up on high for those reviving showers of grace, that were about to descend upon the thirsty and parched lands. The Ministers of the Gospel, however eminent in gifts, and abundant in labours, would appear endued with new power from above, more amply furnished for every good word and work, having an effectual door opened to them, ever kept open, and more widely opened by the increased spirit of waiting upon God, and by the abundance of petitions and thanksgivings, that were daily presented to Jehovah on their behalf.

By the fervency of prayer, new ministers of genuine piety, ardent zeal, and high and diversified attainments, would be thrust forth to the work of the Gospel: new Calvins and Luthers, nay, even another Paul and Apollos, would be vouchsafed to the Church: for the promise stands fast, that, in the latter days, the weakest Christian shall be as David, and David as the Angel of the Lord. Had we the prayer without ceasing of the Apostles and their converts, these would bring back to us the graces of the apostolical times: nay more, they would open out to us the glory of the latter days.

If it is important that the heathen should have Christ preached to them, that those who have never known Christ, should learn to put their trust in him, it is highly important also that believers should have a larger portion of the Divine Spirit: and being more strengthened in the Divine life themselves, should be better able to instruct and strengthen others. If the spirit is not more largely poured out upon us at home, we shall be unable to do much for the heathen abroad.

We complain of the want of Missionaries; few are willing to go and preach the Gospel to distant nations, and fewer still are qualified to do so with zeal and success. The grand, the only remedy is Prayer. Do we read the cheering intelligence of a large and effectual door now opening among numerous multitudes of Israel's sons in Eastern climes, for unfolding the personal glory of the Messiah unto them, should we not then pray that the Great Head of the Church would be pleased to send forth labourers into this portion of his vineyard? that that Divine power which was put forth when the veil of the temple was rent in twain from top to bottom, should now be exerted for rending that veil of ignorance, impenitence and unbelief, which has covered their spiritual vision for nearly a period of 2000 years.

When we direct our attention to the continent of Asia, which, with few exceptions, lies beneath the dominion of the false prophet, or the cruelty of idolatry, what a loud call has every child of Zion, to plead with God on her behalf? Where the temple of Jehovah once rose in majestic splendour, now glitters the crescent of Mahomet. The seven churches are desolate and forsaken. Africa presents a picture equally appalling. Over her has long hovered a cloud fearful for its density. Her pastoral tribes have been hunted, persecuted, ravaged: her sons and daughters are led into cruel and inhuman slavery, by monsters in the shape of men—men, taking to themselves the name of christians; whilst she has neither seen nor felt, the influence of that cross, which communicates to the soul, liberty, joy, and eternal glory.

America, in her southern divisions, lies beneath the influence of the most baneful superstition, or the rudeness, barbarity and irreligion of savage life. And

in the northern divisions of this continent, much remains to be accomplished, before Christ shall reign in all her borders. For even in those sections, which have been favoured with the light of christianity, and the numerous civil and religious liberties, which follow in her train, what striking proofs have we, that true piety is awfully deficient, and iniquity greatly abounds. Fearful state! How affecting to the hearts of all those who love the Saviour! who connect the joys and glories of eternity, with the possession of true piety, in the present state of existence. To them we now appeal. The more awfully appalling their spiritual condition appears, the more urgent and importunate should be our supplications at the footstool of mercy's throne in their behalf.

From these circumstances, we humbly think it must be apparent to every right hearted and unprejudiced christian, that it is the imperative duty of christian congregations throughout the land, to establish meetings for prayer on stated occasions, to plead with God and beseech him to cause the influence of pure religion and undefiled, to revive amongst us. Let us then, arise and pray; let us pray, feeling our sinfulness, relying upon Christ, and entreating the Spirit, in his converting, sanctifying, edifying and consoling power. Let us go to his throne, not doubting he will give us more grace; let us expect, that we may receive, let us seek, and we shall find, let us knock and it shall be opened to us, let us pray, that we may be rendered blessings to the church, to our country and to the world at large.

D. M.

Middle River of Pictou,  
15th April, 1840.

### SOCIETY FOR THE EXTINCTION OF THE SLAVE TRADE AND THE CIVILIZATION OF AFRICA.

This is the title of a Society lately formed in London under the auspices of a number of benevolent and patriotic Noblemen, and Gentlemen of all political opinions, and of different Religious denominations, having for its leading objects the civilization and intellectual and moral improvement of the African race. The efforts made by Great Britain with the other Great Powers of Europe, since she prohibited her own subjects in the year 1807 from engaging in the Slave Trade, and the large sums which she has annually expended in bounties alone, and in the maintenance of the Courts established for the adjudication of captured Slaves, besides the expenditure yearly incurred in supporting cruisers in various parts of the Globe, to intercept and destroy this traffic, and the immense loss of life which has been necessarily incurred in pursuing this object, having failed to extinguish, or even to diminish this horrid and cruel traffic, the people of Great Britain led on by the same principles of Christianity which have hitherto animated their breasts, and the same devotion to truth, justice and humanity, have resolved to continue their efforts in behalf of long injured Africa, and to attempt if possible, not merely the suppression, but the entire extinction of the Slave Trade.

It is the unanimous opinion of this Society, that the only complete cure of all these evils, is the introduction of Christianity into Africa. They do not believe that any less powerful remedy will entirely extinguish the present inducements to trade in human beings, or will afford to the inhabitants of these extensive regions a sure foundation for repose and happiness. As only a few of the languages of Western and Central Africa have written signs, if effectual measures for reducing the principal languages of that continent into writing, were once adopted, a great obstacle to the diffusion of general information would be removed, and facility afforded for the introduction of the Truths of Christianity.

There are other objects of no light importance which this Institution seeks to accomplish. In Africa, although disease often rages with fearful malignity, Medical science can scarcely be said to exist. To encourage therefore the introduction of more enlightened views on this subject, to prevent or mitigate the