

John Furber

THE GUARDIAN.

"HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

HALIFAX, N. S. WEDNESDAY, MARCH 4, 1840.

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POETRY.

NATIONAL EDUCATION.

O for the coming of that glorious time,
 When, prizing knowledge as her noblest wealth
 And best protection, this imperial realm,
 While she exacts allegiance, shall admit
 An obligation, on her part, to teach
 Those who are poor to serve her and obey;
 Binding herself by statute, to secure
 For all the children whom her soil maintains
 The rudiments of letters, and inform
 The mind with moral and religious truth,
 Both understood and practised—so that none,
 However destitute, be left to droop
 By timely culture unstained; or run
 Into a wild disorder; or be forced
 To drudge through a weary life without the help
 Of intellectual implements and tools;
 A savage horde among the civilised,
 A servile band among the lofty free!
 The sacred right, the lisping babe proclaims
 To be inherent in him by Heaven's will,
 For the protection of his innocence;
 And the rude boy, who, having overpast
 The sinless age, by conscience is enrolled,
 Yet mutinously knits his angry brow,
 And lifts his willful hand on mischief bent,
 Or turns the god-like faculty of speech
 To impious use—by process indirect
 Declares his due, while he makes known his need.
 This sacred right is fruitlessly announced,
 This universal plea in vain addressed,
 To eyes and ears of parents, who themselves
 Did, in the time of their necessity,
 Urge it in vain; and, therefore, like a prayer
 That from the humblest floor ascends to heaven,
 It mounts to reach the State's parental ear;
 Who, if indeed she own a mother's heart,
 And be not most unfeelingly devoid
 Of gratitude to Providence, will grant
 The unquestionable good—which England, safe
 From interference of external force,
 May grant at leisure; without risk incurred
 That what in wisdom for herself she doth,
 Others shall e'er be able to undo.

Wordsworth's Excursion.

Statistical Information.

STATISTICS OF THE SECESSION CHURCH.

The season is at hand when the statistical returns are to be called for, by the collectors in the different Presbyteries, and we publish the queries sent down to every minister and session, both to remind these parties of their duty, and to apprise the church generally of the nature of the enquiry. The importance of statistics is now on all hands admitted. Without them we have no proper gauge by which to measure our growth or decline,—to form an estimate of the comparative exertions of congregations, or the amount of pastoral labours,—or even to ascertain the numbers under our care, or the extent of our church accommodation. It is matter of astonishment that, while attention has for many years been given to this subject by the different denominations of dissenters in England, the Methodists, the Congregationalists, the Baptists, &c. some of them vastly more numerous than our own body, and all of them with an ecclesiastical organization, greatly inferior to ours for the prosecution of such enquiries, it is only within the last three years that it has engaged the consideration of the Synod. The queries in the present schedule are numerous, but they are all highly appropriate, and generally very important, and in our opinion all such as may be easily answered by every minister, and body of managers who are doing their duty.—The answers to those under the section of church accommodation, contributions, and expenditure, are not only such as every body of managers should be annually prepared to furnish, but such as we think it would be well for every congregation, to require annually to be laid before them, there being few cases more productive of pecuniary embarrassment and confusion in congregations, than keeping the people ignorant of such details as are here specified; an error which all faithful and diligent managers should carefully avoid. Again, a thorough knowledge of the numbers and circumstances of all the persons committed to his care, is so obviously requisite to a faithful pastor, that it may be presumed to be generally possessed by the ministers of the Secession, and

where wanting, should be deemed worthy of all the labour necessary to its attainment. No minister who possesses it, will find difficulty in answering all the questions under the second and six following sections. In fact, the materials from which an accurate answer to the fourth query of the second section may be supplied, will enable a person to answer all the other queries in that section. It is cause at once of regret and humiliation to the Secession Church, that the former experiment did not meet with better success. But instead of repining at the past, let every endeavour be made to render the approaching Return complete. The circumstances in which the church is at present placed impart great additional importance and urgency to this enquiry. Facts are often of more account with statesmen than arguments, and we should be prepared, in so far as the production of them may be of service, to do justice to our own cause. Accurate evidence of the numbers belonging to the Secession Church, and of the amount of church accommodation furnished by it, would be of invaluable consequence at present in pressing our claims upon the government and the legislature.

Schedule of the Statistical Information to be Furnished Annually to the United Associate Synod, by the Congregations under their Inspection.

1. Church Accommodation.

1. WHAT is the exact number of seats which your place of worship contains?
2. How many of these are let?
3. How many are appropriated to Minister's family the Session, &c.?
4. How many are granted gratuitously to poor members, and others?
5. How many are unoccupied?
6. What is the lowest yearly rate charged for any seat?
7. What is the highest yearly rate charged for any seat?
8. What is the average price of seats?
9. What is the ordinary attendance on the Lord's Day?

2. Population.

1. What is the number of Communicants on the roll?
2. What is the number of the children of Communicants, under 12 years of age?
3. What is the number of adherents, comprehending in this class, children above 12 years of age, as well as seat-holders, and other hearers, not in communion, who ordinarily attend the ministrations of the gospel in your Congregation?
4. What is the total number of population belonging to, or connected with the Congregation, at the date of this return, including Children of all ages?
5. What is the number of families connected with the Congregation?
6. What is the number of single individuals connected with it, and not included in the return of families?
7. What is the number of Elders in the Congregation?
8. In how many parishes does the population belonging to your Congregation reside?

3. Public Worship and Pastoral Visitation.

1. How many times does your Congregation meet for worship, and how many discourses are ordinarily preached to them on the Lord's Day?
2. What is the number of other stated times in the course of the year, on which the Congregation assemble for public worship and instruction,—as days of humiliation, monthly sermons, &c.?
3. How many occasional opportunities of public worship and instruction, in addition to the above, have been afforded by the minister, to members of the Congregation and others, in the course of the year, at village preaching, baptisms, &c.?
4. How many times has the Lord's Supper been dispensed, in the Congregation, in the course of the year?
5. What number of days in the year are devoted to pastoral visitation, including diets of examination, and the visitation of the sick? Specify along with the answer, how many hours are on an average reckoned a day.

4. Prayer Meetings.

1. What is the number of prayer meetings in the Congregation, distinguishing public and private?
2. How many of these are weekly?
3. How many persons are in the habit of attending these meetings?

5. Baptisms.

1. What is the total number of baptisms during the year?
2. How many of these are adults, who have received it on a personal profession of faith?

6. Accessions.

1. What is the total number of accessions to the communion roll in the course of the year?
2. How many of these were admitted on personal examination, and were not previously in communion with any church?
- How many were admitted on regular certificates from other Congregations of this church?
- How many were admitted on examination from other churches?

7. Disjunctions.

1. What number of communicants have, in the course of the year, been removed by death?
2. What number have removed to other Congregations, with regular certificates of membership?
3. What number have been removed by discipline?
4. What number have otherwise left the Congregation, or not accounted for?
5. What is the total number taken from the communion roll during the year?

8. Schools, Libraries and Missions.

1. What is the number of Sabbath schools in connexion with the Congregation?
2. What is the number of classes for religious instruction, distinct from the preceding?
3. What is the total number of young persons who attend these seminaries?
4. If there be any day schools, state the particulars regarding them.
5. Are there any libraries belonging to the Congregation, and what number of volumes do they contain?
6. Where Missionaries or Catechists are supported by the Congregation, and where there is a Christian Instruction Society in connexion with it, state the particulars respecting these objects.

9. Contributions.

1. What is the total amount derived during the year from seat rents?
2. What is the total amount derived from ordinary collections?
3. What is the total amount derived from extraordinary collections?
4. What is the total amount derived from all other sources not included in any of the preceding heads (as Congregational Societies, Subscriptions, and Donations), for Schools, and other objects connected with the Congregation, and for Missions, &c.?
5. What is the total sum raised during the year, by the Congregation, from all the preceding sources?

10. Expenditure.

1. What are the total emoluments paid to the Minister during the year, including stipend, travelling expenses to Synod and Presbytery, and allowance at the observance of the Lord's Supper?
2. Is there a manse, or allowance for a dwelling-house?
3. Is any allowance made for the Elder's travelling expenses to meetings of Presbytery and Synod?
4. What is the total amount paid for Precentor, Door-keepers, Communion Elements, interest of debt, repairs, and incidental expenses?
5. What is the present debt due by the Congregation?
6. What is the total amount distributed to the poor of the Congregation in the course of the year?
7. What is the total amount expended during the year for the support of Schools and Libraries?
8. What is the total amount expended during the year for Missions and other religious objects, beyond the sphere of the Congregation?—United Secession Magazine.

CHRIST THE ONLY HEAD OF THE CHURCH.

But in addition to the people's privileges now to be struggled for, there is also another principle involved in the present question, in opposition to which no power in Scotland has ever permanently triumphed—no firmness has been of any avail—the doctrine of the sole Headship of Christ in his Church, as opposed to every other supremacy.

This animated the breast of him "who never faded the face of man," and his noble band of reformers. It sustained his immediate when, while nobles crouched to the James, the ministers of the Church

claim this doctrine in his ears. His son, in opposition to it, arrogated to himself the power which the Church and people of Scotland held to belong only to her Divine Head, and thereby raised a storm which swept him from his throne. Untaught by his fate, the children of this infatuated King warred against the same sacred principle, until their race became exiles, and the sceptre of their fathers departed from their hands for ever. No party ever prospered permanently who assailed it, no party ultimately fell who maintained it. In its defence many suffered; but their love, strong as death, no sufferings could quench. Persecution spent its utmost force. A cruel war was waged unceasingly for years against all who maintained their allegiance to the Head and King of the Church—ministers were driven to the wilds, and their flocks scattered—the substance of the people wasted by fines, or the rapine of a savage soldiery let loose upon the land—sons murdered under form of law for succouring a dying parent—parents for harbouring a hunted son—multitudes imprisoned, driven into exile, or led to death—neither age nor sex regarded by a ruthless soldiery, or more ruthless judge—the bright light of youth quenched in blood—the dim eye of age blasted by the flash that dealt death upon a darling child—invention racked to devise tortures for the victims of oppression—the fingers of the tender maiden burnt with fire—the strong limb of the grown man crushed in the fearful boot—the trembling hands of palsied age racked in the merciless screw—and thousands martyred for their faith, of whose names no roll is kept “anywhere but under the altar, and about the throne of the Lamb, where their heads are crowned, and their white robes seen, and where an exact account of their numbers will at last be found.” During this long night of cruel woe, when the piteous cry arose, “How long, O Lord, holy and true, dost thou not judge and avenge our blood?”—the suffering remnant bore witness to the great doctrine of the Headship of the Lord Jesus, with a constancy not wonderful, for it rested on faith in God, but most noble.

If they would have renounced it, and acknowledged that civil supremacy which is now once more asserted, though in other hands, all their sufferings would have ceased. Simply by acknowledging this, the victim might have stepped from the place of torture or the very scaffold unscathed—the inhabitants of the dungeon might have breathed the free air of heaven—the prisoners on the rock of the sea, or in the dismal cavern on the stormy shore, who, year after year, had heard no sound, save that of the howling wind and the dashing waves, might have rested on the sunny brae-sides of their sheltered glens, listening with grateful hearts to the bleating of their flocks. Many a scattered family might again have met together—the dark walls of many a cottage, long desolate and silent, might have been brightened by the blaze from an encircled hearth, and have resounded at morning and evening with the glad psalm of praise—the minister hunted upon the mountains, might have been restored to a peaceful home; and his flock, no more assembling with arms for their defence to worship their God, by the wild linn or on the barren moor, might have been called by the tinkling of their own Sabbath bell, to the much-loved church in the midst of their fathers' graves. Faithful, however, even unto death, they bore all sufferings, and withstood the strong yearnings of nature, willing rather to endure the afflictions of the people of God, than to prove traitors to their heavenly King, by acknowledging an encroachment on his sacred power. Crowned at last with success at the glorious Revolution, their beloved Church was established, free from all usurped authority, and her independent spiritual power, as derived from her Divine head, secured, as they fancied, by the strongest bulwarks.

And shall we, hitherto protected by the ramparts which our fathers reared at so great sacrifice, and cemented even with their blood, basely abandon them at the first assault—at the first threat of personal inconvenience—or even at the infliction of the very utmost injury which the better spirit of the times would admit of?—Shall the members of the Church of Scotland, after professing that the supremacy of their heavenly Master they would “assert, and at all hazards defend, by the help and blessing of that great God, who, in the days of old, enabled their fathers, amid manifold persecutions, to maintain a testimony, even to the death, for Christ's Kingdom and Crown,” prove these professions to have been a mockery, and for any worldly respect abandon what they have so solemnly pledged themselves to maintain? It cannot be that the Church of Scotland will so utterly degrade herself—will so treacherously deny her Lord and Master, by giving up now, this great and holy doctrine, to which she has ever so closely clung. It has been the pole-star of her course. By its guidance she steered her way from the dark abyss of Popery. When sent forth upon the troubled waters, though surrounded by clouds, ever and anon her watchers glimpsed of its glad light. In the storms in

which she was so long tempest-tossed, her mariners, clinging to some fragment, looked up to it in the dark night, and had hope. And although the heavy eyes of those who guided her after-course fell from their steadfast gaze, so that she too often followed a wavering and devious way; yet, now that once more they have their look fixed upon its brightness, if they wilfully turn away from this heavenly guide, to some deceiving beacon upon earth, they may be well assured that she will be led upon the rocks on which she will suffer wreck. On the other hand, if directed by its sacred lustre, through whatever dangers she may pass, she will at last reach the desired haven, in which she may rest in joy, till that great day when her King and Lord shall himself appear, and all contests of authority shall cease, for He shall take to himself his great power, and reign.—*Dunlop's Pamphlet.*

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, MARCH 4, 1840.

EVILS ARISING FROM PROTRACTED VACANCIES.

Every person who is intimately acquainted with the condition of the Presbyterian Church in these Colonies, and sincerely desirous to aid her extension and prosperity, cannot fail to perceive and to lament the great and lasting injuries, which she must necessarily sustain, when any one or more of her congregations are left for a series of years, without the stated dispensation of the ordinances of Religion. At the first settlement of the Provinces, when the Ministers of Religion were few in number, and when an accession to their ranks could only be obtained, after earnest and repeated applications from a distant country, it was no uncommon occurrence for a congregation, at the death or the removal of their pastor, to remain vacant for a number of years. And even now in this advanced state of Colonial Society, it is painful to be informed that there are always a greater or a less number of congregations in a bereaved condition.

In taking a general survey of the present state of our own Church, we are grieved to think that no appointments have yet been made, either for Lawrence Town or St. George's Channel, although it is more than twelve months since Mr. MORRISON, removed from Lawrence-Town to Bermuda, and nearly eighteen months since Mr. STEWART left St. George's Channel for New-Glasgow. In continuing our researches, we find that more than two years have elapsed, since Mr. MCKENZIE resigned the pastoral charge of St. Andrew's Church, Pictou, and the congregation at Barney's River, Merrigomish, has been still longer unprovided for. When we turn our attention to Prince Edward Island, and New-Brunswick, we meet with still more lamentable cases of destitution, for the congregation of St. James' Church, Charlotte-Town, has been vacant for nearly five years, and it is almost five years, since the congregation of St. James's, New-Brunswick, were called to lament the death of their excellent Pastor, Mr. MCINTYRE.—Surely these are instances of spiritual destitution, requiring the immediate and anxious attention of the Office-Bearers of the Colonial Church, and the sympathy and liberality of the General Assembly.

All who know and appreciate the value of Religious ordinances, and have weekly opportunities of attending them, must be convinced that these congregations are at present in a forlorn condition, without the watchful care of diligent and faithful Pastors, and deprived in a great measure, of those religious ordinances, which are intended and fitted to enlighten, convert, and sanctify immortal souls. The young and inexperienced do not enjoy those means of grace, which are found to be so useful, in tripping them up in the nurture and admonition of the Lord, and the aged and the afflicted are deprived of those religious instructors, to whom they have been accustomed to look, for encouragement and consolation in their declining years.

Many a long and silent Sabbath is spent, by the members of these congregations in their private dwellings, and the labours of the week are not cheered and enlivened, either by the recollection of the

services of the past, or the anticipation of the enjoyments of the coming Lord's day. Little indeed do many of our highly favoured fellow worshippers think, of the privations which many of their Brethren in different parts of these Colonies are doomed to experience, when they are sitting comfortably under their own vine and fig tree, perhaps neglecting and undervaluing those very ordinances, which multitudes of their less fortunate fellow colonists are anxiously seeking to obtain and to enjoy. What renders the destitution of these vacant congregations so much the more gloomy and insupportable, is the conviction that their circumstances are becoming daily worse and worse, and the prospect of supporting a regular Ministry among them is every year growing darker and darker.

A few aged persons, whose principles have been long fixed, and whose zeal for Religion is strong and ardent, may retain amidst long deferred hopes, an attachment to the Church of their fathers, and a grateful sense of the blessings which they have formerly enjoyed in her communion. But the young and the uninformed, who constitute always a very large and hopeful portion of every community, and every congregation, cannot be expected to feel any such attachment, or experience any such gratitude. Influenced by present circumstances, persuaded by intimate associates and acquaintances, yielding to the claims of convenience or relationship, they are carried about from place to place, and either become indifferent to religion altogether, or connect themselves with congregations, to which their fathers were entire strangers. By such a gradual wasting process as this, a congregation once flourishing will in the course of a few years be entirely broken up, and it is sometimes more difficult to revive and to reunite the scattered members of such a broken body, than it would be to plant a new and flourishing congregation in the wilderness.

To be Concluded.

Extract of a Letter from Windsor, Nova Scotia, 21st February, 1840.

“Union gives strength,” and in those days it would be mutually advantageous if the slight wall of partition which divides our Presbyterian population, could be removed, and that every Presbyterian in Nova Scotia, could put forth his energies, for the advancement of the temporal and spiritual interests of the “Church of his fathers.” As it is however, it appears to me doubly imperative on the friends of the Church of Scotland in the Colonies, to exert themselves with increased vigor, to promote the religious interests of her numerous children, in the various settlements of this and the adjacent Provinces. If a Theological Professorship could by any means be established, I have little doubt that pious and active young men, natives of the Provinces, would soon come forward, eager to qualify themselves for becoming laborers in the vineyard. At present there are quite too few, and the prospects of an adequate supply from the Parent Church, are any thing but encouraging. My attention has been drawn to the consideration of this subject, by observing the editorial in the Guardian of the 5th inst. and the notice therein taken, of the proceedings of the Halifax Presbytery. I do not perceive that any very active measures were decided on, to meet the wishes of the numerous petitioners. I know that it must be quite out of the power of the brethren, to afford time from their arduous duties, to enable them to give even a scanty supply of the ordinances of our religion, to the many scattered bodies of Presbyterians in Nova Scotia, who are without any thing like a resident missionary. And I should much doubt, if any measure can be adopted, short of the establishment of a Theological Professorship in Nova Scotia, which will enable the different Presbyteries in this and the neighbouring Provinces, to supply the many calls made on them, for resident ministers of our church. But the question naturally arises, whence are the requisite funds to come, wherewith to establish a Professorship? I may be mistaken in the estimates I

have formed, of the zeal and liberality of the Presbyterian population of Nova Scotia and New Brunswick, but my present opinion is that a *very large sum* might be raised for the purpose by *subscriptions and congregational collections*. Let each of the ministers in the Provinces, (after due notice) take up a collection in his congregation, and in addition to this, let the Synod appoint some *Reverend* members of their body, to solicit individual subscriptions from *all* our friends in every town and hamlet, in Nova Scotia, New Brunswick, and P. E. Island. I have little doubt but in this way, a sufficient sum might be realized, wherewith to lay an excellent foundation. A commencement thus once made, it is quite possible that the sums collected and subscribed, would soon be augmented by donations and legacies from the pious and liberal, and ere long a sum would be obtained, sufficient to provide the institution required, to qualify a race of native missionaries, to carry the Glad Tidings of Salvation, to the remotest settlements, in this and the adjacent Provinces. You may probably remember how large a sum was collected, by the active and indefatigable agents of the Baptist Educational Society, in Nova Scotia, the United States, and elsewhere, by *personal* application to individuals. And surely the Presbyterians are as liberal minded, and as willing to contribute of their substance, for the advancement of the interests of their Presbyterian brethren, as any sect in Nova Scotia. I mention this scheme with diffidence. If, however, it has not already been suggested and considered, perhaps you may find it worth at least a thought."

IMPORTANCE OF STATISTICAL INFORMATION.

The utility of Statistical Information is readily and generally admitted. It is impossible to form a correct estimate of the external condition of any political Society or Religious denomination, without a full and accurate account of its peculiar tenets, its numbers, its influence, its resources, its officers and Institutions, and its laws and observances. It is, we apprehend, of very great consequence for those Religious denominations, which are of recent formation, and which are still in an infant and a progressive state, and more especially for those Religious Societies which are still in a dependent condition, and wish to remain in indissoluble connection with the Church from which they have sprung, to collect and to publish all the Statistical Information they can procure, from the different stations within their bounds.

It is with a view to recommend and enforce the observance of this useful practice, that we have this day inserted an article "on the Statistics of the Secession Church," in Scotland, containing a long and most minute list of queries, regarding the existing condition of that Church, to which the Ministers and the other office-bearers are expected to return annually distinct and satisfactory answers. In requiring such information, the Secession Church is only imitating the example of other religious denominations in England, and in America, and desiring to know the actual condition of the different congregations belonging to her own body.

Now although it might not be necessary for us to obtain answers to all the questions, contained in this or in any other list which has been hitherto produced, although we readily concede the right of every Society to regulate its own internal affairs, and admit that the circumstances of every particular denomination vary in some respects from those of others, still we do think that the Synod of Nova-Scotia, as a regularly constituted Church Court in the Colony, as well as the other denominations, if they wish to do justice to themselves, and obtain respect from others, if they wish to obtain the support and encouragement to which they conceive themselves entitled, and are desirous to ascertain their actual condition and progressive increase, ought not only to know the number of separate charges, and officiating Clergymen, within their bounds, but ought also to possess an ac-

curate account, revised and corrected annually, of the number of their office-bearers, whether Elders, Trustees, or Deacons, of the number of their communicants, as distinct from the congregations at large, of the number of Sabbath Schools, Prayer Meetings, Baptisms, and Marriages in each congregation, and also an account of the resources which they possess, and the means provided for the maintenance and support of public worship.

It would be no very difficult matter to obtain all this information, if the different members of the Church Courts were provided, with correct and uniform lists of the questions which they were required to answer, and a Committee were appointed to collect and arrange the answers received, and insert them in their proper place in the Statistical Tables.

This is a subject deserving of much more attention and consideration, than it has yet received in this Province, and we are very much mistaken indeed, if the period is not nigh at hand, when the different denominations in the colonies will become more and more convinced, of the necessity of possessing full and accurate Statistical Information, on all matters relating to their peculiar ecclesiastical concerns.

OBSERVANCE OF THE SABBATH.

We are happy to find our contemporaries in the neighbouring Colonies, advocating the Sanctification of the Lord's day. The *Fredericton Gazette* contains an intimation, that the Rev. Mr. Birkmyre would preach a sermon, on that highly important subject, in St. Paul's Church, last Lord's day, and a correspondent of the *Charlotte-Town Gazette*, directs the attention of the public to the Colonial Statute, which prohibits "the practice of any sport, fowling, fishing, game, play, or pastime on the Lord's day, or any part thereof, within the Island."

We intended to have given to-day, the speeches, so far as they have reached us, of the different gentlemen who addressed the meeting in *St. Gabriel Street Church*, in favour of the proposed University in KINGSTON. But we find we must defer them to another number. To show, however, to our friends at a distance, the progress of the subscription here in aid of the College, we give the names now on the list promising, at the same time, that not half the Presbyterian population, and scarcely any of other communions, have yet been applied to in behalf of the proposed Institution:—

Peter McGill, £100 in money, and a lot of land in Church Street, Toronto, guaranteed to be of the value of £400.
John Fisher, £25; Robert Armour, £50; William Miller, £50; J. G. McKenzie £50; F. Farish, £50; Wm. Edmonstone, £50; John Fraser, £50; James R. Orr, £25; William Orr, £25; James Playfair, £25; James Court, £12 10s; William Laurie, £12 10s; John Smith, £50; W. S. Phillips, £25; Andrew H. Armour, £25; James Miller, £25; Dugald Stewart, £25; Hew Ramsay, 25; Alex. Ferguson, £20; Rev. Alex. Mathieson, £25; Elizabeth Fleming, £20; Jas. Scott, £75; Robertson Macintosh, £20; John Frothingham, one share City Bank Stock, £25; J. S. Leslie, £50; Walter M. Peddie, £25; Philip Ross, £25; A. H. Vass, £25; D. P. Ross, £25; Duncan Fisher, £25; William Kerr, £10; Robert Morris, £10; John Young, £10; James M. Blackwood, £10; Geo. D. Watson, £10; J. T. Barrett, £10; D. K. Mack, £10; Josh. Ross, £10; Charles Geddes, £5; Thomas Peck, £5; M. Struthers, £2 10s.; J. White, £2 10s.; A. M. Gowan, £2 10s.; Robert Esdaile, £5; Jno. Black, £5; James Carsuell, £5; Non-Commissioned Officers and Privates Royal Regiment, £8 8s.; William Greig, £2 10s.; R. H. Perkins, £2 10s.; W. Fraser, M. D. £5; John Ross, £2; J. Jaffray, £5; Archd. M. Adam, £5; Thos. H. Murray, £5; A. & A. M'Farlane, £5; John Keiffer, £2 10s.; Hugh Brodie, £5; James Turner £2 10s.; John Mack, £2 10s.; John D. Benton, £5; Lawce. Kidd, £10; Jas. Dick, £10.—*Montreal Gazette*, Feb. 13.

Bible Printing.—We understand that Mr. Alex Gardiner, printer, of this town, has been this week duly authorised by the Lord Advocate, to print the Scriptures, the Confession of Faith, and the Larger and Shorter Catechisms. So far as we have heard, this is the first appointment, under the new regulation, for printing the Bible.—*Paisley Advertiser*.

BLAIRGOWRIE.—At a meeting of the subscribers to the funds of Brown Street Chapel, held there last week—Robert Geikie, Esq. of Rosemount, in the

chair—the Rev. Mr. Greig (late of Bermuda) was *unanimously* elected Minister of the Chapel. This choice has given satisfaction. Mr. Greig seems to be a very able and talented preacher of the Gospel, and we have no doubt that under his ministry, the attendance at the Chapel will rapidly increase.—*Perthshire Advertiser*.

Seanachaidh Gaelach.—It will be seen from our advertising columns that Messrs. J. & P. Campbell, booksellers, Arcade, propose starting a monthly Gaelic Magazine. Such a work, if properly conducted, cannot fail to confer a boon on the many thousands of our countrymen, to whom instruction can only be conveyed through the medium of the Gaelic language. We wish the publishers success in their benevolent undertaking.—*Scottish Guardian*.

SIMULTANEOUS TEMPERANCE MEETING.

The Halifax Temperance Society held a meeting in the Mason Hall. Although the weather was very unpleasant, the room was crowded with a respectable and attentive audience. The order of the Meeting was as follows;—

Beamish Murdoch, Esq. President, in the Chair.

FIRST HYMN.

Reading of the Pledge—and some remarks by the Chairman on the successful progress of the cause in other places.

Resolution 1st, by Winthrop Sargeant, Esq.—"That the only object of the Halifax Temperance Society is, to prevent Intemperance and to reclaim the Intemperate."

Resolution 2d, by W. M. Brown, the Secretary—"That the success of the Temperance Reformation is sufficiently encouraging, to excite sanguine anticipations of future good, and unfolds motives for redoubled efforts and vigilance in its promotion."

SECOND HYMN.

Resolution 3d—"That the Temperance enterprise originating in the self-denying, and benevolent principles of action inculcated in the Bible, can be sustained and consummated only, by the practical exemplification of those principles among its individual members."

Resolution 4th, by the Rev. James Hennigar, Wesleyan Missionary—"That we humbly and ardently pray for the blessing of Almighty God, to attend the efforts made in the behalf of this glorious cause, remembering that all success must come from Him, and that all honour is due to his name."

THIRD HYMN.

Resolution 5th—"That the influence of Woman is essential, to the triumph of every great and good cause—and should that influence which the Creator has graciously given her, be universally exerted in favour of the Temperance Reformation, its Triumphs would be certain and complete, and its blessings while richly enjoyed by herself and those whom she loves, would be extended to all people and perpetuated to all ages. Collection taken—amount, £5 0 3.

ANTHEM—Triumph of Temperance.

Resolution 6th, by W. H. Roach, Esq.—"That we offer our hearty acknowledgments to the Choir, for the appropriate and interesting Music with which they have favored us this evening."

Praise God from whom all blessings flow.

28 Signatures were obtained, 10 of which are on the total principle.—*Recorder*.

FIREWARDENS, &c.

At a meeting of the Firewards held at the Engine House, the 29th day of February, 1840, the following arrangement was made, which was ordered to be published:—

South Suburbs—Alexander Keith, Wm. Story, junr. *St. Peter's Ward*—C. W. Hill, Andrew Richardson, *St. Matthew's Ward*—Joshua Lee, Stephen Binney, *St. Paul's Ward*—Henry Pryor, John J. Sawyer, *County Court House*—J. Howe, (chairman) T. Adams, *St. John's Ward*—Robert Romans, W. M. Allan, *North Barrack*—Geo. P. Lawson, A. G. Fraser, *North Suburbs*—G. Roast, S. Marshall, Hugh Bell, *Committee to manage at Fires and to superintend the Axe Men*—Wm. Story, junr. Wm. M. Allan, Andrew Richardson.

Committee of Pumps and Wells—John Howe (chairman), Alexander Keith, A. Richardson, R. Romansman, No. 1—George P. Lawson. 2—Joshua Lee. 3—John J. Sawyer. 4—Samuel Marshall. 5—Charles Twining.

CHARLES TWINING,

Secretary and Treasurer.

SIR JOHN HARVEY has submitted to the assembly of New Brunswick, accompanied by a strong recommendation, a plan of a Building proposed to be erected by Mr. John Walker, in St. John, for a Custom House, Treasury, and Bonded Warehouse, in that city.—*Jour.*

For the Remainder of Halifax Head See page 295.

POETRY.

From the Presbyterian.

THE FATHER'S WELCOME TO HIS WIDOWED DAUGHTER.

Come to thy Home, thy childhood's home,
My Pilgrim lone and broken hearted!
Here let thy footsteps cease to roam,
Grief hath been on thee since we parted.

Bring in, bring in, thy light haired boys,
Bring in thy youngest blue eyed blossom;
Hark! 'tis thy mother's gentle voice
Calling the tremblers to her bosom.

Now rest thee love, check now the tears
Down thy pale cheek each other chasing;
For well I know that brighter days
Thy busy thoughts are fast retracing.

Gems sparkled once on thy fair brow,
Thy sunny locks with care were braided,
Thou wert a happy bride, but now!
Thy matron brow is thinly shaded.

Thou thinkest on that manly form
That stood that morn in love beside thee,
The voice that vowed thro' every storm
Of future life, to shield and guide thee.

That voice is hushed, that form is cold,
'Tis this prolongs that bitter weeping,
To think that one of beauteous mould,
In the dark grave is silent sleeping.

Yet cheer thee love, look on thy boys,
Blight not their bloom with early sorrow,
Oh let them hear their mother's voice
Greet them with words of hope to-morrow!

Tell them that he who kindly hears
The ravens from their rocky dwelling,
Will guide and guard their orphan years,
And soothe thy heart with anguish swelling.

Then cheer thee in, thy childhood's home,
My pilgrim lone and broken hearted!
Here let thy footsteps cease to roam,
Grief hath been on thee since we parted.

INTERESTING EXTRACTS.

THE DISOBEDIENT SON.

"Two young men, the children of pious and wealthy parents, felt themselves exceedingly displeased, at being constantly refused the family carriage on the Lord's day. It was in vain they urged their confinement during the week, as a sufficient reason why they should be thus indulged on the Sunday. It was the father's settled rule, that the authority which commanded him to rest, included also his servants and cattle; he therefore turned a deaf ear to their entreaties and remonstrances. In their madness or in their folly, they determined to resent his refusal, by leaving their situations and going to sea. Intelligence of this step was transmitted to the Rev. John Griffin, of Portsea, and he was requested to make diligent inquiry, and on finding them, to use every means to induce them to return home. After some search he found them in a rendezvous house, and introducing himself, he stated his business, and urged their return. He, however, urged in vain; for bent upon the fulfillment of their design, they thanked him for his advice, but determined to reject it. Among other reasons for their return, he urged the feelings of their parents, and especially those of their mother. "Think, said the good man, "What must your mother's situation be, after years of anxious watching and fervent prayer; after looking forward to this time, when in your society and in your welfare, she hoped to meet a rich reward for all that she had suffered on your account; yet in one moment, and by one imprudent step, she finds you plunged into misery, the depths of which you cannot conceive of, and herself the subject of a wretchedness she has never deserved at your hands. In the heart of the youngest, there was a sense of gratitude, which answered to this appeal; and, bursting into tears, he expressed his sorrow for his conduct, and his willingness to return. Still the eldest remained obdurate. Neither arguments persuaded him, nor warnings alarmed him. The carriage had been repeatedly refused; he had made up his mind to go to sea, and to sea he would go. "Then" said Mr. Griffin, "come with me to my house; I will get you a ship, and you shall go out as a man and a gentleman." This he declined, assigning as a reason, that it would make his parents feel, to have it said that their son was going as a common sailor, therefore he would go. "Is that your disposition?" was the reply. "Then, young man, go," said Mr. Griffin, "and while I say, God go with you, be sure

your sin will find you out, and for it God will bring you into judgement." With reluctance, they left him; the younger son was restored to his parents, while all traces of the elder one were lost, and he was mourned for, as one dead.

After the lapse of a considerable time, a loud knocking was heard at Mr. Griffin's door. This was early in the morning. On the servant's going down to open the door, she found a waterman, who wished immediately to see her master. Mr. Griffin soon appeared, and was informed that a young man under sentence of death, and about to be executed on board of one of the ships in the harbour, had expressed an earnest desire to see him, urging, among other reasons, he could not die happy unless he did. A short time found the minister of religion on board the ship, when the prisoner, manacled and guarded, was introduced to him, to whom he said, "My poor friend I feel for your condition, but as I am a stranger to you, may I ask why you have sent for me? it may be that you have heard me preach at Portsea?"—"Never, sir. Do you not know me?" "I do not." "Do you not remember the two young men whom you, some years since, urged to return to their parents, and to their duty?" "I do! I do remember it; and remember that you were one of them." "I have sent, then, for you, to take my last farewell of you in this world, and to bless you for your efforts to restore me to a sense of my duty. Would God that I had taken your advice; but it is now too late. My sin has found me out, and for it God has brought me into judgement. One, and but one consolation remains. I refused the offer of going to your house until I could be provided for, assigning as a reason, that it would make my parents feel to have it said their son was a common sailor. A little reflection showed me the cruelty of this determination; I assumed another name, under which I entered myself; and my chief consolation is, that I shall die unpitied and unknown."

What the feelings of Mr. Griffin were at this sad discovery, may be more easily conceived than described. He spent some time with him in prayer and offered him that advice, which was best suited to his unhappy case. The prisoner was again placed in confinement, and Mr. Griffin remained with the officer who was then on duty. "Can nothing be done for this poor young man?" was one of the first inquiries made after the prisoner was withdrawn. "I fear not," replied the officer; "the lords of the admiralty have determined to make an example of the first offender in this particular crime. He unfortunately is that offender; and we hourly expect the warrant for his execution." Mr. Griffin determined to go immediately to London, and in humble dependence upon the Lord, to make every effort to save the criminal's life, or to obtain a commutation of the sentence. It was his lot, on the day of his arrival in the metropolis, to obtain an interview with one of the lords of the admiralty, to whom he stated the respectability of the young man's connexions, his bitter and unfeigned regret, for the crime which had forfeited his life; and, with that earnestness which the value of life is calculated to excite, ventured to ask if it was impossible to spare him. To his regret, he was informed that the warrant for his execution, had been that morning signed, and was on its way to the officer, whose melancholy duty it was to see it executed. With compassion the nobleman said, "Go back, sir, and prepare him for the worst. I cannot tell what is to be done; but we are shortly to meet His Majesty in council, and all that you have urged shall be then stated; may it prove successful." Mr. Griffin returned, but discovered that the morning of his reaching home was the time appointed for the young man's execution. Joy, and fear, and anxiety by turns, possessed his mind, as within a few minutes after his arrival, came a pardon, accompanied with the most earnest request, to go immediately on board, lest the sentence of the law should be executed before he could reach the ship.

Upon the issues of a moment now rested the life of a fellow-creature, and perhaps the salvation of an immortal soul. The minister reached the harbour, and saw the yellow flag, the signal of death, flying, the rigging manned, and, for aught he knew to the contrary, the object of his solicitude at the last moment of his mortal existence. He reached the ship's side, and saw an aged man leaving, whose sighs, and groans, and tears, proclaimed a heart bursting with grief, and a soul deeper in misery than the depth of the waters he was upon. *It was the prisoner's father!* Under the assumed name, he had discovered his wretched son, and had been to take his last farewell of him. Yes, it was the father who had brought him up in the fear of the Lord; who in his earliest days had led him to the house of God; and who, when lost, had often inquired in prayer, "Lord, where is my child?" Fearfully was he answered; he had found him, but it was to part, never in this world to meet again. Such, at least, must have been his conclusions in that moment, when, having torn himself from the embrace of his son, he was in the act of leav-

ing the ship. The rest is told in a few words; with Mr. Griffin he re-entered the vessel at the moment when the prisoner, pinioned for execution, was advancing towards the fatal spot, when he was summoned into the presence of God. A moment found him in the embrace, not of death, but of his father; his immediate liberation followed the knowledge of his pardon; and a few days restored the wanderer to the bosom of his family."

THE DRUNKARD A SINNER ALMOST BEYOND HOPE.

The Apostle says, 1st Tim. v. 24, "Some men's sins are open beforehand, going before to judgment." This is most awfully the case with the drunkard.—His sin is open—it is daring—it is blinding to the soul. Surely there can be little hope of the man whose every deed, and thought, and word, leads to shun the view of God's perfections, to shun consideration of his own character, and whose practices lead to profanity, and lewdness and every evil work, and also either to turn his back on God's ordinances, or to profane them in the most daring manner. However lightly many among us think of this odious vice, yet so it is that no advice of man can change such a man, and very seldom it is that the grace of God comes down on a soul, so far gone in rebellion and in contempt of all the means of grace. Thus we see every day that every consideration is powerless to stop him in his mad career. Tell him of the woes in this life that he will bring on himself, and on his family and kindred—tell him even of the degradation and the ruin of character he will bring on his own children; still he rushes on in his mad way, and his thirst for strong drink will overpower every other emotion. Tell him then of the woes of disobedience in the world to come, of the loss of the soul, that there is a judgment day, at which the drunkard and the profane—at which the bad husband and the bad wife the bad son and the bad daughter, must stand—and after that day that there will be a hell, in which drunkards must perish forever—still he heeds not; but to gratify his thirst for an hour, he will lose his soul for eternity. On the other hand, tell him of all the wonders of the glorious Gospel of the grace of God—and, O how many wonders are there in that wondrous plan!—tell him that God gave his Son to die for sinners—tell him of the agonies and the woes of the Son of God for sin—tell him of his bloody sweat, of his prayers, of his tears, of the derision of his enemies—tell him of the nails in his hands and in his feet, and of the darkness of his soul—tell him all this was for sin—for the sin of the rebellious. Surely such wonders should melt the hardened soul to love God, whose love to poor sinners passeth knowledge. But the Drunkard will not melt—he will not feel—he will not believe; but tramples under foot the blood of the Son of God, that he may worship his own belly as his god, and join with the wicked of the earth in every thing that is base and horrid. Tell him again of the invitations of the Gospel, how urgent, how free—tell him that God, even God against whom he has sinned, cries, "Turn ye, turn ye, why will ye die?"—tell him that the Gospel is to be preached to every creature, even to the drunkard—the bad man who has defied God, and who has been cruel, and heartless, and selfish, towards his own flesh and blood; but still he hears not. Tell him of the Spirit of God who will come into the soul if we ask, and will take away our corruption, and soften our hard hearts. The drunkard may bend the knee—may sit as God's people sit, and partake of His ordinances; but it is to profane them, for he will not bend the soul but does despite to the Spirit of grace, that he may gratify his base desires, and ruin both soul and body forever.

"But this is not all. Even the providential dealings of the God of mercy will not move him. It is awfully true of the drunkard what Solomon says, Prov. xxii. 22—"Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Even when God sends on him sore sickness and pain, and brings him to the gates of death, yet no sooner does he recover strength than he flies to his curse again. Even when the evils of his condition, brought on by himself, stare him in the face, still the slave of strong drink must run on in the way of ruin. Poverty and rags will not stop him—weeping wife and weeping children will not stop him—nay, even bereavement and death of kindred will not stop him. The miserable man is to be seen at times staggering in his sin, even when a wife, or a brother, or a child, are lying lifeless in his own dwelling. Nay, the most solemn scenes which men can witness will not stop him. See him after he has committed dust to dust, and ashes to ashes—after he has looked into the tomb, the place where the worm feeds on our mortal flesh, and after he has heard the rattle of the clay, and the filling up the pit, which hides all that is dear to man on earth for ever from our sight, and still on that very day he

will go to his drink, and to his companions, and to his wickedness. O my brethren, there is not a more hopeless vice than that of drunkenness—there is not a more hopeless man than a drunkard? His iniquity renders all the words of this blessed book of mercy powerless, and all the warnings of providence to be of no use to him. When we see a drunkard, we have reason to fear that we see a man given up of God. O young man, flee this vice! Shudder with horror, at the very thought of it being possible that thou couldst fall into it. O strong man flee this vice, for many strong men have been slain by it! O old man, flee this vice, for many grey hairs has it brought to the dust of death without hope! Be warned. This vice so ruins a man in a religious point of view, that few, very few drunkards are reclaimed!—As long as this state of mind lasts, even the preaching of the everlasting Gospel, and all the solemn warnings of God's providence, will be powerless to soften the soul. "Be not deceived—no drunkard shall inherit the kingdom of God."—*Rev. Matthew Barclay.*

WHO IS THE WISEST.

Two merchants receive the same information, that at a far distant port a most profitable market is opened, and that by venturing a cargo, immense gains will be realized. Both rely upon the intelligence, and embark all that they are worth in the enterprise.—From the same source they are likewise informed, of all the minute preparations which should be made to insure a successful voyage; the style of equipments, the qualifications of the pilots most to be relied on, and the chart by which they should steer. These last particulars, while they are particularly noted and followed by one, is wholly disregarded by the other. Who is the wisest? he who not only looks to the end, but to the means of its attainment, or he, who, while he desires the fulfilment of the golden prospect, embarks his whole property in a vessel, which he knows not but may be unseaworthy, and which he hopes may reach its destined port, although he has neglected to provide it with compass, chart, pilot, or skilful seamen? It is true that such a case is not likely to occur in real life; the children of this world are too wise to adventure their property, without careful calculation and due precaution. This difference of conduct is exemplified however, in a case, in which more than worldly property is at stake. The important intelligence is conveyed to men, that they are destined to an eternal world, and that everlasting happiness is attainable; this intelligence is readily credited; but all the particular steps by which the object is to be secured, are revealed on the same authority, and yet this most necessary information is by the multitude utterly disregarded. Who is the wisest? the Christian who follows God's directions in all things, or the man of the world who proposes to himself the same great end, namely, the salvation of the soul, without taking even the first step, in that only way which leads to eternal life? If Christianity be a fable, then the Christian is at least as secure as the infidel, universalist, or mere man of the world; but if it be true, the latter, who have wilfully disregarded the means appointed of God, are hopelessly ruined, and the precious venture which they have so thoughtlessly made, will be engulfed or cast upon the rocks, before the port is reached. He then is surely the wisest, who not only believes that he has a soul to save, but who gives all diligence to make his calling and election sure.—*Presbyterian.*

ANECDOTE.—ACCOUNT OF REGINA.

A little girl of Wurtemberg, who was carried away from her mother, by the Savages in North America, and after nine years absence, restored to her. Taken from a narrative, written in Danish, by Pastor Ronne, of Elsinore.

Many years ago several German families left their country and settled in North America. Amongst these was a man from Wurtemberg, who, with his wife and a large family, established himself in Pennsylvania. There were no churches or schools then in that neighbourhood, and he was obliged to be satisfied with keeping the Sabbath at home with his family, and instructing them himself to read the bible and pray to God. He used very often to read the Bible to them, and always used first to say, "Now my children, be still and listen to what I am going to read, for it is God who speaks to us in this book." In the year 1754, a dreadful war broke out in Canada, between the French, and the English. The Indians took the side of the French, and made excursions as far as Pennsylvania, where they murdered and burned the houses they came to, and murdered the people. In 1755, they reached the dwelling of the poor family from Wurtemberg, while the wife and one of the sons were gone to a mill, a few miles distant to get some corn ground. The husband, the eldest son and two little girls, named Barbara and Regina, were at home. The father and his son were instantly killed by the savages, but they carried the two little girls

away into captivity, with a great many other children, who were taken in the same manner. They were led many miles through woods and thorny bushes, that nobody might follow them. In this condition, they were brought to the habitations of the Indians, who divided amongst themselves all the children whom they had taken captives. Barbara was at this time ten years old, and Regina nine.

It was never known what became of Barbara; but Regina, with a little girl of two years old, whom she had never seen before, were given to an old widow, who was a very cruel woman. Her only son lived with her and maintained her, but he was sometimes from home for weeks together, and then these poor little children were forced to go into the forests to gather roots, and other provisions for the old woman, and when they did not bring her enough to eat, she would beat them in so cruel a manner, that they were near being killed. The little girl always kept close to Regina, and when she knelt down under a tree, and repeated those prayers to the Lord Jesus, and those hymns which her father had taught her, then the little girl prayed with her, and learned the hymns and prayers by heart. In this melancholy state of slavery, these children remained nine long years, till Regina reached the age of nineteen, and her little companion was eleven years old. They were both fine looking girls, particularly Regina. While captives, their hearts seemed to have always been drawn towards what was good. Regina continually repeated the verses from the Bible, and the hymns which she had learned when at home, and she had taught them to the little girl. They often used to cheer each other with one hymn from the hymn book used at Halle, in Germany; "Alone, yet not alone am I, though in this solitude so drear." They constantly hoped that the Lord Jesus would sometime, bring them back to their Christian friends.

In 1674, their hope was realized. The merciful providence of God brought the English Colonel Bouquet to the place where they were in captivity. He conquered the Indians, and forced them to ask for peace. The first condition he made was, that they should restore all the prisoners they had taken. Thus the two poor girls were released. More than 400 captives were brought to Colonel Bouquet. It was a awful sight to see so many young people wretched and distressed. The colonel and his soldiers gave them food and clothes, and Colonel Bouquet brought them all to a town called Carlisle, and published in the Pennsylvania newspapers, that all parents, who had lost their children, might come to this place, and in their case of finding them, they should be restored to them. Poor Regina's sorrowing mother came, among many other bereaved parents, to Carlisle; but alas! her other daughter was a stranger to her: Regina had accompanied her mother, and manner, as well as the language of the natives. The poor mother went up and down, amongst the young persons assembled, but by no efforts could she discover her daughters. She wept in bitter grief and disappointment. Colonel Bouquet said, "Do you recollect nothing by which your children might be discovered?" She answered that she recollected nothing but a hymn, which she used often to sing with them, and which was as follows:

"Alone, yet not alone am I,
Though in this solitude so drear;
I feel my Saviour always nigh,
He comes the weary hours to cheer.
I am with him, and he with me,
E'en here alone I cannot be."

The colonel desired her to sing this hymn. Scarcely had the mother sung two lines of it, when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the colonel restored the daughter to her mother. But there were no parents or friends in search of the other little girl; it is supposed that they were all murdered; and now the child clung to Regina, and would not let her go; and Regina's mother, though very poor, took her home with her.—Regina repeatedly asked "after the book in which God spake to us." But her mother did not possess a Bible; she had lost every thing when the natives burnt her house. She resolved to go to Philadelphia and buy one there, but the pastor Muhlenburg, of that place, gave her one. It was most extraordinary that Regina still retained her early instructions, and was able to read it immediately.

In how remarkable a manner did the Lord realize his words, "Every one that seeketh receiveth; and he that seeketh findeth; and to him that knocketh shall be opened.

And what reward did the mother, who had diligently taught her children, while yet in infancy, the word of God, receive in finding her lost daughter, by the means of those instructions? Why do so many parents forget to communicate this best of gifts to their children? To dress and adorn them, to leave to them earthly treasures, to advance them in their life of dignities—these they trouble themselves much about:

but to teach them to know their Saviour, to pray to him, to believe in him, to love and obey him; how many forget these things! But what folly! For, "what is man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Ecclesiastical Intelligence.

CONGREGATIONAL MEETING IN ST. JAMES' CHURCH.

Charlotte Town, P. E. Island, }
30th December 1839. }

At a meeting of the Congregation of St. James' Church, held this day in the said Church, ALEXANDER BROWN, Esq. having been called to the chair, briefly stated the object for which the meeting had been called, and the following resolutions were then moved, and unanimously passed.

1st, Moved by CHARLES YOUNG, Esq. seconded by JAMES PURDIE, Esq. and Resolved, That this meeting do most deeply and sincerely deplore the lamentable and neglected state, in which the congregation of St. James' Church has been allowed to remain for the last five years, and at present continues, arising from the serious inconvenience of not having a Clergyman, to preach the Holy Gospel in the said Church, and to reside among, and occasionally visit his flock. That in order to remedy this great evil, a Committee of three persons shall be now appointed, to draw up a Memorial to the General Assembly at home, to be transmitted through the Presbytery of Prince Edward Island, to the agent of the Synod of Nova Scotia, authorizing the said agent, during his intended mission to Scotland, to present the same, and to apply to the General Assembly, or elsewhere in Scotland, for the appointment of a Clergyman of the Established Church of Scotland, to take charge of the church of St. James' in Charlotte Town.

2d, Moved by Major RANKIN, seconded by the Rev. R. MACAULAY, and Resolved, That JAS. PURDIE, H. D. MORPETH, and CHARLES YOUNG, Esqrs. do compose a Committee to prepare and to transmit the said Memorial, for procuring a Pastor for this congregation.

3d, Moved by JAMES PURDIE, Esq. seconded by JAMES STEWART, Esq. and Resolved, That this Committee shall set forth, in the said Memorial, the tenor and purport of the first resolution, shall state that the sum of One Hundred and Fifty pounds, Currency, shall be secured to any Clergyman of the Established Church of Scotland, who may be appointed by the said General Assembly, or who may be disposed to come here, and take charge of the said Church; which sum of One Hundred and Fifty Pounds, Currency, shall be secured to the said Clergyman, by thirty persons belonging to the Congregation, signing and delivering a Bond to the said Clergyman, and becoming bound to pay the sum of Five Pounds Currency per annum, whether in advance, quarterly, half yearly or annually, as the same may be required; and shall also state that the said Clergyman shall preach, each Sabbath, first in the English, and then in the Gaelic tongue.

4th, Moved by H. D. MORPETH, Esq. seconded by the Rev. R. MACAULAY, and Resolved, That the said Memorial, with the said Bond, and a copy of these Resolutions, be forwarded to the agent of the Synod of Nova Scotia, with our most earnest wishes and entreaties, for him to exert himself in behalf of a people long and painfully suffering, from want of a Gospel Ministry, assuring him that he carries with him, the most ardent hopes of this destitute congregation, that he may be eminently successful in obtaining the object of his mission, and also in procuring a clergyman to labour in this neglected portion of the church.

On motion, Mr. Brown left the Chair, which was taken by Major Rankin, when the thanks of the meeting were passed to Mr. Brown, for his able conduct the Chair.

(signed) ALEXANDER BROWN,
Chairman.

MEMORIAL TO THE GENERAL ASSEMBLY.

To the Reverend the Moderator and Members of the General Assembly of the Church of Scotland. The Memorial of James Purdie, Henry Douglas Morpeth, and Charles Young, all of Charlotte Town, in the Island of Prince Edward, Esqrs. the Committee appointed by the Congregation of St. James' Church, in Charlotte Town, for the purposes hereinafter expressed,

HUMBLY SHEWETH,—

That the Congregation of the said Church, have been without a Clergyman of the Established Church of Scotland, residing among them for the last five years, and that the people have been, during that long time, except occasionally, at distant intervals, wholly deprived of the benefits of a Gospel ministry.

That a meeting was held in the said Church, on Monday, the thirtieth day of December last, for the purpose of passing such resolutions, and adopting such measures, as might be deemed requisite, in order to obtain and secure a Clergyman of the Established Church of Scotland to come to this place, and take charge of this destitute congregation, and your Memorialists were appointed at that meeting, a Committee to prepare and to transmit this Memorial to your Assembly.

That your Memorialists, in discharging the duty assigned unto them, do most deeply and sincerely deplore the lamentable and neglected state, in which this congregation has been allowed to remain, for so long a period, arising from the serious inconvenience of not having a Clergyman, to preach the doctrines of the Holy Gospel in the said church, and to reside among, and occasionally visit his flock.

That in consequence of a minister not being established in the said church, the congregation thereof has become weakened and scattered, throughout the various sects and persuasions existing in this colony, and has, for the time being, almost entirely deserted that church wherein they were reared, in which they enjoyed, for a number of years, the acceptable services of one of your ministers, and to which they would still gladly return, could they once more hear, from the lips of an ordained minister of the Established Church of Scotland, the words of eternal life, and once more receive into their hearts, the blessed doctrines of their most holy faith.

That in order to obtain this most desirable object, the object of their most earnest and frequently expressed wishes, they have resolved, through your Memorialists, to make an appeal to your Assembly, after all the unsuccessful efforts which they have already made, and to ask if you will permit them to continue thus destitute, when you have the means to relieve them, and have become acquainted with their forlorn condition. They know that you will have compassion on them, that you will be interested in them, now when you are aware of their destitute state, and that you will exert your interest, in obtaining for them the fulfilment of their most ardent desires, by sending a Clergyman to take charge of their church, and of their disconsolate souls.

That in order to secure a permanent salary to any Clergyman whom your Assembly may appoint, they herewith send a Bond, signed by thirty persons belonging to the Congregation, each becoming bound to pay to him annually, the sum of Five Pounds, making the sum of One Hundred and Fifty Pounds, Currency, per annum.

That, besides this sum, the parish of New London, in this Island, will give him Fifty or Sixty Pounds per annum, in consideration of his preaching to them once a month, an arrangement to which this congregation will gladly consent, which two sums, besides the fees of Marriages and of Baptisms, which it is the custom here to pay, will, together, make a comfortable income for any clergyman.

That so soon as a Clergyman comes here, to take charge of the said church, it is the intention of the congregation to memorialize the Home Government, beseeching it to grant the same remuneration to our Clergyman, as it now does to the Episcopal and Catholic Clergymen of this town, for preaching to Her Majesty's troops stationed in this garrison, and which is a sum of Sixty or Seventy Pounds sterling.

That as there are many persons belonging to this congregation, who cannot speak or understand the English tongue, it will be necessary for the Clergyman you may see fit to appoint to come here, to be able to preach one sermon on the Lord's day, in the Gaelic language, and thus extend the benefits of a Gospel Ministry, to those who comprehend only that language.

Your Memorialists would further shew unto your Assembly, that the said church has been but recently built, that it possesses a handsome exterior, is in a central situation of the town, and is almost completely finished in the interior. That it contains sixty pews below, and fifty pews in the galleries above, and that all, or the most of them are now let, and yield an income of two hundred to two hundred & thirty pounds per annum. That your Memorialists are sorry to say, there is still a debt due by the church, of some three or four hundred pounds, but which debt would very soon be discharged and paid off, were a Clergyman of pleasing address, popular talents, and diligent in his pastoral visitations, to come here, take charge of the said church, and thus unite and renovate one of the largest congregations in this colony, which unfortunately is now enfeebled and scattered, like sheep without a shepherd.

Your Memorialists would then respectfully, but earnestly urge upon you the necessity, if they are to remain any longer in a collective capacity, of their having a minister of the Established Church of Scotland to reside among them, and take the pastoral charge of their souls, and they would earnestly entreat you, who extend your fostering and parental

care to all parts of the Empire, to interest yourselves, in providing them with that which they most earnestly desire, the regular and profitable dispensation of the ordinances of religion, in connection with their own church.

Your Memorialists therefore anxiously hope, that your Assembly will see fit to listen to the petition of this long neglected congregation, now so earnestly put forth, and will adopt such measures as you may deem fit, in order to crown with success, our humble endeavours, to maintain a Gospel Ministry among us. And your Memorialists, as in duty bound, will ever pray, &c.

{SIGNED}

JAMES PURDIE.
CHARLES YOUNG.
H. D. MORPETH.

Charlotte Town, P. E. Island,
10th February, 1840.

SUMMARY OF NEWS.

ST. JOHN, N. B. FEB. 20.

LATEST FROM ENGLAND.

The *Tarolinta*, a transient ship arrived at New York, on the 20th inst. from Liverpool, and brought papers from thence to the 4th January, and from London to the 3rd. The *Albion* says they do not possess any political intelligence of interest. It is satisfactory, however, to learn, that the British money market had much improved, and that business in the manufacturing districts was reviving. The export of bullion had much declined, and confidence was beginning to resume its beneficent influence.

The intelligence from Spain, Algiers, and Turkey, does not present any new phase as far as we learn.

It is a pleasing feature in the intelligence that the state of trade in England was improving. The political news is not of any moment. There were rumoured changes about to take place in the British Ministry, but no such change as to excite any particular interest.

The apprehension of riots in the Chartist districts continued.—Troops were proceeding from Ireland to England.

Rumoured Ministerial Changes.—Marquis of Normanby to go to Paris as British ambassador, vice Lord Granville. Lord Granville to go to India as Governor General, vice Lord Auckland. Lord Ebrington to take Lord Normanby's place in the Home office, and the Duke of Devonshire to be Lord Lieutenant of Ireland.

Post Office Changes.—The recent alterations in the Post Office continue to work well. There has been every day a successive increase, the letters on one day exceeding those on the preceding day, in the morning and prepaid letters.

Last month Lord Hill gave sixteen commissions in the army without purchase.

An expedition, under the orders of Captain Trotter, R. N. in which three iron steamers are to be engaged, is, we understand about to be fitted out, to proceed up the Niger. The precise object of this expedition we have not learnt, but we presume it is to explore further. Capt. Trotter had an interview with the Colonial Secretary on Thursday.

The Devonport (Eng.) Telegraph contains advices from the East Indies to the 19th of October, giving an account of a great battle between the British forces under General Wilson, and a body of insurgent natives, near Kurnool, which was captured. About 1000 of the natives were killed or taken prisoners; the remainder of the army, with the Rajah, were dispersed, the British lost several officers, among them Col. Wright and Lieut. Yates of the 34th native Regt. and Lieut. White of the 39th regular Regt.; the loss in non-commissioned officers and privates is not stated. An immense quantity of jewels and about £150,000 in specie was found in the camp, affording lots of prize money to the lucky conquerors.

BERMUDA, Feb. 1.

It will be seen that Her Majesty's Government is ready to furnish the funds for erecting a Light House, with the most powerful burners, on Gibb's Hill, at the south western entrance of the Island, if the means requisite to keep up the Light are supplied by the Colony. Our Legislature at their next meeting, will, we have no doubt, enter on the consideration of this subject with every disposition to make the necessary provision, for the fulfilment of so beneficial and long desired an object.

MONTREAL, FEB. 15.

Upon the whole, we must congratulate our sister Province upon the happy issue of the late Session of its Legislature, the proceedings of which cannot fail to be attended with the best results. As to the part which has been taken by the Governor General in those proceedings, it is only necessary to observe, that His Excellency appears to us, to have acted

with consummate political skill, discretion, and prudence; and in such a manner, withal, as to reflect lustre on his counsels.

February 20.

ARRIVAL OF THE GOVERNOR. On Tuesday evening, at six o'clock, His Excellency the Governor General, accompanied by Capt. Le Marchant, A. D. C. arrived in town from Toronto, in the short space of thirty-five hours and forty minutes. At twelve o'clock yesterday, a salute of nineteen guns was fired from St. Helen's battery, in compliment to, and announcing the arrival of His Excellency at the seat of government. We are informed that His Excellency is in good health, and that he enjoyed his rapid journey in the true spirit of a Canadian winter traveller.

Mr. Murdoch, Chief Secretary, Captain Campbell and Mr. Baring, A. D. C. have also arrived in town, the two first named last night. *Gazette.*

FEBRUARY 22.

A Relapse is reported to have taken place on the frontier, and fresh symptoms of sympathy to be unequivocally developed. Persons, suspicious both by character and numbers, have assembled at Swanton, and were reported by Lt. Col. Reid, of the 32d, as threatening to come over the line. This report reached Chambly on Thursday afternoon, when Colonel Cathcart immediately mounted his horse, and rode to the frontier to reconnoitre.—*Montreal Transcript.*

Toronto.—His Excellency the Governor General has been pleased to make the following appointments until Her Majesty's pleasure shall be known:—

Christopher A. Hagerman, Esq. to be judge in the court of Queen's Bench.
Hon. William H. Draper, to be Attorney General.
Robert Baldwin, Esq. to be Solicitor General.

DISTRESS IN THE INTERIOR OF THE UNITED STATES. Advice from the interior state that great distress is felt amongst the farmers and the people generally, in consequence of the scarcity of money, and the low price of produce. Farmers, rich in stocks and in lands, and with barns swelling with grain, are yet poor. They cannot obtain money enough to pay their taxes.

It is estimated that upwards of seventy factories have ceased operations in New England, and at least one fourth of the population of the United States are out of employment.

WHOLESALE PRICES CURRENT.

DUTIES PAID—CORRECTED WEEKLY.

Alewives, No. 1.	27s 6d.	Corn Meal, bbl.	25s.
Codfish, Mer.	14s a 17s 6d.	Oatmeal, cwt.	18s a 20s.
Mackarel, No. 1.	55s.	Oats, bushel,	2s 9d a 3s.
" "	2, 50.	Barley, "	4s.
" "	1, 13s 6d a 20s.	" "	Pot. cwt. 22s.
" "	2, 16s a 17s 6d.	" "	" Pearl, " 25s a 30s
Beef, N. S. bbl.	45s a 50s.	Rice, cwt.	27s
Pork, "	90s.	Hay, ton,	30s
Sugar, cwt.	33s a 42s 6d.	Straw, "	50s
Molasses, gall.	1s. 10d a 2s.	Potatoes, bush.	23d.
Butter, tub, lb.	1s	Boards, Pine, M. 60s.	
" firkin, "	10d a 11d.	" Spruce, " 55s	
Lard, lb.	8d a 10d.	Cord Wood, "	20s a 22s 6d.
Flour, Am. sup.	45s.	Coal, Sydney, "	29s a 30s.
" Quebec, fine,	42s 6d. a 45s	" Bridgeport, "	29s.
" Rye, "	none.	Fresh Beef, 100 lb.	37s 6d a 40s
Corn, Indian, bus.	2s 6d.	" Pork, lb.	4d a 5d.

NOTICE.

THE SUBSCRIBERS give Notice that they have this day admitted into Partnership Mr. John Henry McNab, the son of their Mr. McNab, and that the business heretofore conducted by them, under the firm of FAIRBANKS & McNAB, will still be continued by the New Concern.

JOHN E. FAIRBANKS.
JAMES McNAB.

Halifax, March 4, 1840.

THE BUSINESS heretofore carried on by John E. Fairbanks and James McNab, under the firm of FAIRBANKS & McNAB, will be continued by the Subscribers, under the old firm.

JOHN E. FAIRBANKS,
JAMES McNAB,
JOHN HENRY McNAB.

Halifax, March 4, 1840.

R. D. CLARKE.

I AM THANKFUL for the very liberal support he has received, since he has resumed the AUCTION and COMMISSION BUSINESS, respectfully begs to intimate that his Rooms are open for receiving and sale of all descriptions of Merchandise Household Furniture &c. on which liberal advances will be made if required.

March 4.

BOOK & FANCY JOB Printing,
Executed at this office.

Halifax Head Continued from page 291.

LEGISLATIVE SUMMARY.

HOUSE OF ASSEMBLY.

The following is the resolution introduced by Mr. Howe, and agreed to by the House of Assembly, on Wednesday, the 19th ult. for appropriating £26,000 to the improvement of the Main Post Roads, the particulars of which, we were precluded, by want of space, from giving in our last number.

RESOLVED.—That the sum of £26,000 be granted for the improvement of the Great Roads of the Province, to be expended by Tender, Contract, and Survey, in the year 1840 and 1841, to be appropriated and applied as follows:—

From Keys' to Brookfield	£4050.
Cumberland Mountain	900
Parrsboro' to Amherst	450
West Chester to Amherst	360
Do. to Wallace	90
Truro to Salmon River	1620
Reids, Mount Tom, to Pictou	630
Main Roads in Sydney Co.	700
Do. in Guysboro'	300
Upper Stewiacke to Pictou	200
Main Roads in Cape Breton, Inverness and Richmond,	4500
Great Eastern Road	1800
Eastern Shore Road	450
Pictou to Pugwash	400
Halifax to Windsor, including Hill	£400
to complete alterations at Hawes'	1200
Falmouth to Gaspereaux	100
Mount Denison Road	800
Main Roads through King's	450
Do. do Annapolis	450
Sissiboo Falls to Yarmouth line	450
Main Roads in Yarmouth	450
Bridge at South Joggia	450
Halifax to Chester	2500
Chester to Liverpool	800
Nictan to Brookfield	175
Liverpool to Shelburne	800
Shelburne to Yarmouth line	500
Windsor to Chester	200
Newport to Shubenacadie	225
	£26,000

Monday, Feb. 24.—Sir Rupert D. George delivered a Message, from His Excellency the Lieutenant Governor, recommending the employment of Surveyors of the highways, or of a smaller number of Commissioners, to expend the road appropriations. The Council intimated their having agreed to the Bill, for the annexation of the Township of Parrsborough, to the Counties of Colchester and Cumberland.

Tuesday, Feb. 25.—A Bill was passed to incorporate the Royal Acadian School Society. After much discussion, the following division of the sum of £18,000 voted for the road service, among the several counties, was agreed to: Inverness, £1000, Cape Breton, £1000, Richmond, £800, Guysborough, £800, Sydney, £800, Pictou, £1000, Colchester, £950, Halifax, £1400, Cumberland, £1300, Han's, £1450, King's, £1300, Lunenburg, £1200, Annapolis, £1000, Digby, £1000, Queen's, £1000, Shelburne, £1000, Yarmouth, £1000.

Wednesday, Feb. 26.—A motion to rescind the division of the road money, agreed to yesterday, was negatived by a majority of one. The Council sent down the Civil List Bill, disagreed to, for reasons explained in conference.

Thursday, 27th, & Friday, 28th.—The House in Committee on Agriculture. The discussion terminated in the adoption, 22 to 17, of a resolution moved by Mr. Uniacke, to appropriate £2000 for the importation of cattle, grain, and publications, to be sold at auction on their arrival, and the proceeds paid into the Treasury; and a Committee, consisting of a member from each county, was appointed to report as to the best mode, of carrying the resolution into effect.

Saturday, Feb. 29.—A resolution moved by Mr. Goudge, to remove the seat of the Legislature from Halifax, to a more retired situation in the country, was negatived, 22 to 14. The Dalhousie College Bill was passed, the name of William Young, Esq. being substituted in the direction, for that of the Hon. Joseph Allison, deceased.

Monday, March 2.—Mr. Holland's Bill for equalizing the representation of the County of Annapolis, was deferred for three months, 21 to 18. Hon. Mr. Dewolf presented Post Office Accounts, Report and Plan of Survey, of that part of the Great Eastern Road, between St. Marys and Guysborough, and an account of the damages done to the lands of individuals, for the public service; for which His Excellency recommended the House to make the necessary provision. The Post Office Accounts were referred to the proper Committee, and the other documents to a Committee consisting of Messrs. Dickey, Chipman, and Elder.

We intended to lay the proceedings of the Diocesan Church Society before our readers this week; but have been unable to obtain sufficient space, to furnish even a satisfactory abstract. We shall endeavour to attend to this subject in our next number, when we shall also publish the resolutions of the "Nova Scotia Philanthropic Society," with some information as to its means, objects, and operations.

Meetings have recently been held in Montreal for the formation of a Mechanics Institute in that city.

The report of the Select Committee, appointed to take into consideration that part of His Excellency's Speech, which related to the application of the North American Colonial Association in Ireland, for the promotion of emigration, recommends that 200,000 acres of land should be granted to the Company at 3s per acre.—*St. John's N. B. Observer.*

SPECIAL SESSIONS, PICTOU, Feb. 25.

In pursuance of a Writ of *Dedimus Potestatem*, directed to David Orichton, Esq. one of Her Majesty's Justices of the Peace, by His Excellency the Governor of the Province, the oath of allegiance and the oaths of office, were severally administered to the following gentlemen, who respectively signed the Roll of Magistrates for this county, viz: *John McKay, George McLeod, Duncan McDonald, Adam McKenzie, and William Fraser, Esqrs.*—*Daniel Hockin, Esq.* having been previously sworn also as a Justice of the Peace for this county under a separate Warrant.

JAS. SKINNER, C. Peace.

CHARLOTTE-TOWN, P. E. I. FEB. 15.

The Public Accounts have been handed in, by which it appears that the Revenue for the past year was upwards of £17,000, being an excess of nearly £5000 above that of the previous year. In the above sums are included £2000, realized under the Land Assessment Act, and £900 received from the Collector of the Customs for Imperial Duties. The latter is a new feature in our Revenue.—*Colonial Herald.*

MECHANIC'S INSTITUTE.—Mr. McDonald delivered an interesting lecture on History on last Wednesday evening. Mr. McKenzie will lecture on Gas-light his evening.

POOR'S ASYLUM.—Acting Commissioner for March *William M. Allan, Esq.*

MARRIED.

At Londonderry, Jan. 7, by the Rev. John Brown, Mr. JOHN V. SPENCER, to MARGARET, second daughter of Mr. Samuel McLennan.—On the same day, by the same Mr. HENRY FULTON, to SARAH ANN, daughter of Mr. John Davidson—Feb. 4, by the same, Mr. GEO. FULTON, to JANE, daughter of Mr. Craig.

At Miramichi, on Saturday, the 22d February, by the Rev. John McCurdy, Mr. RICHARD RICHARDSON, of Chatham, to Miss AGNES GLENDENNING, of Bathurst.

At the residence of John Secord, Esq. Saltfleet, U. C. on the 23th January, by the Rev. Mark Y. Stark, the Rev. ANDREW BELL, of Toronto Township, to ELIZABETH, daughter of the late Robert Notman, Esq. of Hurlet, near Glasgow.

At Martintown, U. C. on the 11th inst, by the Rev. John MacKenzie, of Williamstown, the Rev. DANIEL CLARK, Minister of the Presbyterian Congregation of Indian Lands in the Eastern District, in connection with the Church of Scotland, to ANN, daughter of Mr. Peter MacMartin, Martintown.

DIED.

On Thursday morning last, JAMES SNADDEN, youngest son of Mr. John Fenerty, aged 10 years and 4 months.

On Saturday evening last, Mr. THOS. WITTEMORE, a native of New York.

On Sunday, after a painful illness, Mrs. CHARLOTTE O'BYRNE aged 55, relict of the late Lawrence O'Byrne, and only daughter of the late James Kavanaugh, Esq.

On Sunday, 23d ult. JOSEPH, infant son of Mr. Joseph Cornhill, aged 3 years.

On his passage from Jamaica to Wilmington N. C. on the 30th Dec. Capt. JOSEPH J. POTTER, of the brig Isabella, of Brier Island.

At Lunenburg, on the 22d inst, Mr. MATTHEW ERNST, in the 80th year of his age, an old and respectable inhabitant of that place.

At Lunenburg, on the 22d inst. after a long and painful illness in the 35th year of his age, JOHN CHAS. RUDOLPH, Esq. one of the Judges of the Court of Common Pleas, and Lieut. Colonel of the 1st Batt. Lunenburg Militia—deeply lamented by a numerous circle of relatives and friends.

It is our painful duty to record the death of ANDREW STUART, Esquire. Her Majesty's Solicitor General for the province of Lower Canada. This melancholy event took place last night a little before midnight, from an illness arising from an inflammatory attack, which resisted the aid of medicine and terminated his existence in the 54th year of his age, in the short period of five days, during the latter part of which his sufferings were but slight.—*Quebec Mercury, Feb. 20.*

At sea, on the 29th December last, on-board the brig Halifax, Capt. O'Brien, on her passage from this port to Jamaica, whither she had went for the benefit of her health, Mrs. ANN H. FROST, aged 23 years; wife of Mr. Robert Frost of this town, and daughter of Captain John O'Brien, leaving a husband and child to lament her loss.

At Natchez, Mississippi, on the 3d of October, 1837, Mr. JOHN CARROLL, of yellow fever, in the 55th year of his age, a native of Halifax, N.S.

At St. Anne la Perade, on the 11th inst, Mr. SAMUEL BROGDAN, a native of Philadelphia, aged 106 years and 10 months.

Mr. B. was pressed at Philadelphia at the age of 19, and taken on board a man of war; after eight years' service he came to Canada and fought under General Wolfe, and was present at the General's death.

At the Republic of Texas, Mr. HUGH GRAY, blacksmith, in the 43d year of his age, a native of Kilmarnock, Scotland, late of Wallace, N.S. leaving a widow and family.

MARINE NEWS. PORT OF HALIFAX.

ARRIVED.

Friday—Schr. Hugh, Gorman, Fortune Bay, N.F. 6 days—herring to the master.

Sunday—Brigt. Eliza, Morrison, Trinidad de Cuba, 19 days—molasses to Fairbanks & Allison; schr. Speedy Packet, Le Breton, Ponce, 22 days, sugar and molasses, to D. & E. Starr & Co. (put into Sambro last night) spoke 21st ult. lat. 35. 40. lon. 71 1-2 brig Susan King, 3 days from Wilmington to Barbadoes, 26th, lat 42, lon. 65, 25, ship Calcutta, 2 days from St. John, N.B. for Liverpool, GB. left brig. Bellast; brig President, Crum, arrived about 1st ult. from St. Thomas, to sail in 2 days; schrs. Britannia and Armide, Barrington, ballast.

Wednesday—Schr. Rival Packet, Liverpool, N.S. 1 day. CLEARED.

Wednesday—brig Granville, Lyle, do—do by Creighton and Grassie.

Thursday—brig Loyalist, Skinner, Kingston, Jam.—dry and pickled fish, &c. by T. C. Kinneat.

Friday—schr. John Ryder, Kenderick, Cuba—fish &c. by Fairbanks & Allison.

Saturday—brigt. Effort, McDonald BW. Indies—assorted cargo by S. Binney and others.

Monday—schr. Eclipse, Marshall, B.W. Indies, fish, flour, &c. by J.H. Reynolds.

Tuesday—brigt. Margaret, Jones, Demerara, do to T. C. Kinneat; Harmony, Pearson, Havannah, fish, J. A. Moren.

BERMUDA.—The Numa, Transport, Lieut. Howe, with a Company of Royal Engineers, under the command of Major Wright, had arrived at Bermuda, in 50 days passage from England.

The brig St. Maura, from Newcastle, with coals for the Commissariat, having a pilot on board, in standing in to St. George's was run on shore, bilged, and soon after sunk.

PASSENGERS.

In the Tamer from Bermuda, Mr. McEwing, and Capt. King. In the Betsey for Boston, Mr. R. Frost.

Temperance Meeting.

A TEMPERANCE MEETING will be held in the OLD BAPTIST MEETING HOUSE, next MONDAY evening, at half past seven o'clock. Halifax, 4th March, 1840.

THE SUBSCRIBER

BEGS leave to return his sincere thanks, to his friends and the public in general, for their liberal support since he commenced business, but intending to discontinue for some time, with a view of bringing his business to a close, requests all persons having demands against him to present their accounts for adjustment; and all those indebted to him by Book Debts, Notes on Hand, or otherwise, to make immediate payment. Such work as now remains on hand will be completed by JOHN BOYER and ARTHUR MURPHY, under the inspection of the Subscriber. All work taken by these persons, after this date will be upon their own account, and he doubts not that they will give general satisfaction.

JOHN METZLER.

Halifax, Feb. 29, 1840.

Plastering, Masonry, & Stone Cutting, IN ALL ITS BRANCHES.

THE SUBSCRIBERS beg leave respectfully to acquaint their friends and the public; that they intend to commence the above business, in the shop occupied by Mr. John Metzler, in Granville Street, adjoining the Baptist Chapel, where all orders will be thankfully received and duly executed, and by diligence, and attention to their employers' interest, hope to merit a share of public patronage.

J. R. BOYER. ARTHUR MURPHY.

March 4.

TO LET,

And possession given the beginning of May next.



THE SOUTH HALF of the Granite HOUSE in Granville Street at present occupied by Mr. H. M. Watson, of the Ordnance Department

JOHN METZLER.

March 4.

To be Sold at Private Sale.



A CORNER LOT in DARTMOUTH, nearly opposite the English Church, 120 feet by 120 feet. This lot is eligibly situated for establishing a Country House, being in the most Public Street leading from the Country.

March 4.

JOHN METZLER.



From the Christian Observer.
HYMN.

TUNE—"Greenland's Icy Mountains,"

In heathen lands benighted
There's many a little child,
That's like a flow'ret blighted,
On which the sun ne'er smiled:
No Sunday-schools nor preachers,
Have told them things divine;
For want of Christian teachers,
In ignorance they pine.

Then, O how good and grateful
Should we forever be,
Who, taught to shun what's hateful,
The way to heaven may see:
We've friends, who, moved by kindness,
Would lead us in that way,
And to remove our blindness,
To God they ever pray.

O, Jesus! precious Saviour—
Our Christian teachers' Rock,
Grant them thy special favour,
And us, thy little flock:
And may the Gospel's lustre—
The star so bright and clear,
Induce us all to cluster
Within its sacred sphere.

O, may this star, which sadness
And sin dispels from earth,
Inspire our hearts with gladness,
To hail the Saviour's birth:
Like dew on blossoms tender,
Thy Spirit, Jesus, send,
And we'll our hearts surrender,
To Thee, the children's Friend.

Then we, with strength increasing,
As we increase in years,
Will strive, with zeal unceasing,
To dry the mourner's tears:
For 'tis the Christian's duty,
His privilege and aim—
Of holiness the beauty,
To spread the Saviour's fame.

FEBRUARY, 1840.

LIST OF
New & Valuable Books,
FOR SALE BY
A. & W. MACKINLAY,

1. THE PICTORIAL BIBLE, illustrated with many hundred woodcuts—representing the historical events, after the most celebrated pictures—Landscape scenes from original drawings or from authentic engravings, and the subjects of Natural History, of costume and antiquities, from the best sources, to which are added original notes explanatory of the engravings, and of such passages connected with the history, geography, natural history and antiquities of the Sacred Scriptures, as require observation. 3 vols.

2. THE PICTORIAL HISTORY OF ENGLAND—being a history of the people, as well as a history of the kingdom—illustrated with many wood-cuts of monumental records, coins, civil and military costume, &c. &c.

3. THE PICTORIAL EDITION OF THE BOOK OF COMMON PRAYER—illustrated with about 600 engravings, with annotations and introductory matter, by the Rev. H. Stebbing.

4. THE PENNY CYCLOPEDIA, of the Society for the diffusion of Useful Knowledge to be completed in about 20 volumes, 13 of which are already published.

5. THE PENNY MAGAZINE, from the commencement, in vols bound in cloth.

6. THE GALLERY OF PORTRAITS—this work contains portraits and memoirs of the most illustrious persons of all countries—complete in 7 vols. with 163 portraits.

7. THE MUSICAL LIBRARY OF VOCAL MUSIC—2 vols. half bound in morocco.

8. ENGLISH PLEASURE CARRIAGES—their origin, history, varieties, materials, construction, defects, improvements, and capabilities by William Bridge—with numerous wood-cuts.

9. THE LIFE OF THOMAS JEFFERSON, Third President of the United States—with parts of his correspondence never before published, and notices of his opinions on questions of civil government, national policy, and constitutional law—by George Tucker, professor of moral philosophy in the university of Virginia—in 2 vols. 8vo. with a portrait.

10. AN INQUIRY INTO THE NATURE AND CAUSES OF THE WEALTH OF NATIONS.—By Adam Smith, with a commentary, critical and explanatory, by the author of "ENGLAND AND AMERICA," in 4 vols.

11. THE PHILOSOPHY OF THE EYE—being a familiar exposition of its Mechanism, and of the phenomena of vision, with a view to the evidence of design—by John Walker, lecturer on the eye, in the Manchester Royal School of anatomy and medicine—with numerous illustrations.

12. THE PHILOSOPHY OF MANUFACTURES—or, an exposition of the Scientific, Moral, and Commercial Economy of the Factory System—By Andrew Ure, M. D. &c. &c. wood-cuts and steel plates.

13. THE COTTON MANUFACTURES OF GREAT BRITAIN—Systematically investigated and illustrated by 150 original figures, engraved in wood and steel, with an introductory view of its comparative state in foreign countries chiefly drawn from personal survey—by Andrew Ure, M. D. &c. &c.

14. CONTRIBUTIONS TO MODERN HISTORY—By Frederick Von Raumer, in 2 vols.—Vol. 1, Queen Elizabeth and Mary Queen of Scots; vol 2, Frederick II. and his times.

15. SKETCHES ON POPULAR TUMULTS—illustrative of the evils of Social Ignorance.

16. THE BOOK OF TABLE TALK—2 vols. with engravings.

17. SELF FORMATION or the HISTORY OF AN INDIVIDUAL MIND—By a fellow of a College, 2 vols. 8vo.

18. CORPUS POETARUM LATINORUM—Edited by William Sidney Walker, fellow of Trinity College, Cambridge. 1 vol. Royal 8vo.—this volume contains the complete works of the following Latin poets; Catullus, Lucretius, Virgil, Tibullus, Propertius, Ovid, Horace, Phaedrus, Lucan, Persius, Juvenal, Martial, Sulpicius, Statius, Silius Italicus, Valerius Flaccus, Calpurnius, Silius, Ausonius, and Claudian. It consists of upwards of 1200 pages of Letter-press, containing as much as would be given in 12 octavo vols.

19. THE SCHOOLMASTER—Essays on Practical Education—selected from the works of Ascham, Milton, Locke and Butler, &c. 2 vols. cloth.

20. EMINENT STATESMEN OF THE TIMES OF GEORGE III.—By Lord Brougham—first series 1 vol.

21. PALEY'S NATURAL THEOLOGY—with illustrative notes by Lord Brougham and Sir Charles Bell.

22. THE BOOK OF HUMAN CHARACTER—by Charles Bucke, Esq. in 2 vols.

23. ONE HUNDRED AND FIFTY WOOD-CUTS FROM THE PENNY MAGAZINE, printed upon fine crown folio, drawing paper, and handsomely bound with gilt edges—first series, 1 vol.

24. Second Series of 150 wood-cuts, uniform with the above.

25. DISTINGUISHED MEN OF MODERN TIMES, 4 vols.

26. THE MENAGERIES, 3 vol.

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