

John Ferris

THE GUARDIAN.

"HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

HALIFAX, N. S. WEDNESDAY, SEPTEMBER 25, 1859.

NUMBER 18.

POETRY.

ON A SPLENDID METEOR,
WITNESSED ON THE NIGHT OF THE 23D OF JULY.

The skies were curtained o'er with clouds, and not a star appeared,
That piercing through the sable veil the mournful darkness
cheered;

I felt the influence of the scene descend upon my breast,
The gloom that hung on all around, seemed on my soul to rest.

My eyes were turned to heaven, and sad and pensive was my
heart,

When forth amid the sky I saw a sudden glory start;
And on, and on, beyond the clouds, it winged its mystic flight,
The veil that hid the heavenly host could scarce obstruct its light.

Strange feelings through my spirit thrilled of wonder and of fear,
I felt as if an angel sent from realms of light were near;
And bursting forth amid the gloom that brooded all around,
Methought in wrath 'twas surely sent when heaven so darkly
frowned!

Even thus, perhaps, on that dread night, when God's avenging
hand

Sent down the last and direst plague on Egypt's guilty land,
Commissioned from His awful throne, the messenger of wrath,
With radiant wings and robes of light illumed his earthward path.

But sweeter thoughts came o'er my soul to chase the shades of
fear,

And sacred recollections rose that faith holds ever dear;
I thought of that benignant star by whose celestial ray
The sages from the Eastern clime conducted on their way,
Their pious offerings brought to where the infant Saviour lay!

LITERATURE.

PRESBYTERIANISM DEFENDED, and the Arguments of Modern Advocates of Prelacy Examined and Refuted, in Four Discourses. By MINISTERS OF THE SYNOD OF ULSTER. Glasgow: W. Collins.

Amid the general shaking both of Churches and of nations which is now taking place, it has become highly necessary for the adherents of Presbytery, and in particular for the members of the Church of Scotland, to be well acquainted with the grounds on which they maintain their separate position from Episcopacy on the one hand, as well as from Independency on the other. The ecclesiastical polity of the Church of Scotland was constructed by men, remarkable at once for their profound and varied learning, their enlightened zeal and practical wisdom, their thorough acquaintance with the Word of God, and uncompromising determination to act by the light unfolded there; so that it is a polity which will stand the closest examination, and the more it is scrutinised and compared with that of other Churches, the more, we are confident, will it be admired for its own inherent excellencies, and for its striking conformity to the standard of Scripture. The most learned and intelligent foreigners have been known to express their admiration of it as exceeding any thing with which they were acquainted; and even one of the most distinguished for candour and learning of the English bishops once complimented the late Dr. Inglis on his belonging to a Church, which had the most perfect model of church government of any Church of Christendom.

We need not tell our readers, however, that the ecclesiastical polity of the Church of Scotland is not always held in such esteem, and that the press has even been teeming with publications which deny to it the very name and essential elements of a Church of Christ. The grand charge urged against it is, that it does not recognise three distinct orders of clergy—bishop, presbyter, and deacon—but maintains the essential parity of all ordained ministers, and their power as presbyters to ordain to the sacred office of the ministry. For this more especially the church of Scotland, in common with all Churches non-Episcopal, have been unceremoniously declared to be rotten in the foundation, and her people abandoned to the uncovenanted mercies of God. When such sentiments are openly expressed, and with untiring zeal repeated, in almost every part of the country, it is surely time for the conscientious supporters and adherents of Presbytery to bestir themselves; and if any unpleasant feelings are kindled by the warfare, or consequences are produced which good men would deprecate, the blame manifestly lies at the door of

those who, by their semi-Popish bigotry and intolerance, have provoked the contest. We, therefore, record our gratitude to the ministers of the Synod of Ulster, for the defence of the Presbyterian model which they have here produced, and welcome it as a well-timed, as it unquestionably is an able, a well-reasoned, and learned treatise on the important subject which it handles. In a literary point of view it reflects great credit upon their scholarship and theological attainments; and while it comprises everything of essential moment belonging to the controversy, either in the discourses themselves, or in the valuable notes appended to them, it is written throughout in a style perfectly intelligible, and we should also think, interesting, to the general reader. We hope it may receive a wide circulation, and that the principles which it so well advocates and expounds, may become more extensively known and zealously embraced. We may just add, that it is not merely the soundness and Scriptural authority of the Presbyterian form of church government, as opposed to Episcopacy, which this volume discusses, but the entire character of this form, and its peculiar fitness for serving the ends for which the Church of Christ was instituted.

CHINA; its State and Prospects, with especial reference to the spread of the Gospel: containing allusions to the antiquity, extent, population, civilization, literature, and religion of the Chinese. By W. H. MEDHURST, of the London Missionary Society. 8vo, pp. 592. London: John Snow. Glasgow: J. Maclehoose and R. Nelson. 1838.

This interesting and important contribution to our religious and historical literature, forms an appropriate companion volume to William's on the South Seas, brought out by the same publisher, and formerly noticed in our columns. Both authors are men of kindred spirit, and distinguished agents of the same Missionary Society, although labouring in far distant and dissimilar sections of the great missionary field of the world; and both have done much to extend and stimulate the interest of the Christian public in the cause of missions; and, what is worth remarking as indicative of the improving character of missionary agents generally in regard to literary and philosophical acquirements and habits of observation, both have added largely to our knowledge of the past history and present condition of the respective countries of their adoption. We can imagine nothing more attractive than the garb in which these excellent and accomplished men have presented the claims of missions to the public attention; and great good may be expected to result to the ultimate object from the universal perusal of works which hold out so many inducements to all classes of readers.

The aspect of China, as regards the extent of its territory, the amount of its population, the exclusiveness and peculiarity of its institutions, and the social condition of its people presents some of the most puzzling, anomalous, and extraordinary features that are to be found in the history of the globe. China is a world *sui generis*, and as essentially distinct in many of its characteristics from the other nations of the earth, and possessing as little in common with them as if it formed part of some other planet. The territory of China Proper consists of eighteen provinces each of them equalling in extent and population some European kingdoms, and covering an area of 1,298,000 square miles; and the annexation of Chinese Tartary, besides the dominion claimed by the emperor over Thibet, Corea, Loo Choo, Cochin China, Camboja, Curbah, and Siam, form a territory extending over 85 degrees of latitude and 70 of longitude, and cover an area of 3,000,000 square miles. The population of China Proper, according to the statistics given by the author of this volume, is rated at 371,221,900—about one-third of the whole human race! This enormous population exists under one despotic rule, possesses one universal language and literature, and no small degree of civilisation, and the whole is harmonised by one uniform, unvarying national mind; so that, as our author observes, when a man has studied the great outlines of the Chinese character in one individual, he has studied them in all. This uniformity of national sentiment is a characteristic highly favourable to the missionary cause; for hence, observes our author, "the missionary finds the Chinese always using the same arguments and starting the same objections;—in this view of the matter, the multiplicity of their population dwindle

into insignificance, and affords an advantage to the missionary not to be met with elsewhere." The difficulties, however, arising to the introduction of Christianity into the empire, from the extremely stringent nature of the laws prohibiting the ingress of foreigners, are very formidable; and in present circumstances, instead of resting contented with the random efforts of a strictly-guarded residence at Canton or Macao, the missionary must look, under the Divine blessing, for his chief success, among the Chinese emigrants whom poverty and starvation are driving in myriads into the islands of the Maylayan Archipelago and the surrounding countries. It is a striking fact, illustrative of the economical condition of the empire, and showing how wide a field is opening up for missionary exertion among this people, that notwithstanding the laws against emigration are professedly as severe against the natives, as those against intercourse with or the ingress of foreigners, such have been the rapidity and extent of the increase in the population, that all the waste lands within the empire have been reclaimed and occupied; and the surplus population, unable to gain a subsistence at home, are compelled to emigrate by thousands annually to neighbouring countries—while the Government is every year feeling itself less and less competent to prevent it. Many of the emigrants return to their native land when their circumstances improve, and may thus be the means of conveying the knowledge of the religion of Jesus into a country abandoned to the fantastic notions of Confucius and Buddha, when all direct attempts at invading the heathenism of the empire from the outposts of Canton and Macao may prove comparatively abortive. It was with this view that the London Missionary Society founded the Ultra-Gangetic Mission, which divides its attention among the Chinese, the Portuguese, the Malays, and the Malabars. It is the opinion of Mr. Medhurst, however, that the two outposts we have mentioned are too much undervalued by the Churches at home; and his own experience and success certainly add great weight to the remark.

We are unable, in our brief limits, to refer, however shortly, to the varied details of our author respecting the history, statistics, government, laws, literature, and religion of China. These, and numerous other topics, pregnant with interest to a European reader, are treated in a pleasing and instructive style, although subordinated to the great and important object of the author and his work. We conclude by recommending the volume, which is well printed and beautifully illustrated, to the attention of our readers, assuring them that it will abundantly recompense them for both the money and the time they may expend upon it.

PRINTING THE BIBLE IN SCOTLAND.

We are enabled to present our readers to-day with the official documents which are to regulate, for the next twenty-one years, the printing of the Bible in Scotland. The Royal Warrant, appointing the new master printers for the Queen, and the Instructions under which they are to act, will be found in another column. With the composition of the Board we have no fault to find. It consists of seven individuals, three of whom hold their places at the Board *ex officio*; the other four by special appointment. The three former are the Lord Advocate and the Solicitor-General, the chief law officers of the Crown, and the Moderator of the General Assembly. The remaining four are the Rev. Dr. Gordon of the High Church, Edinburgh; the Rev. Dr. Dewar, Principal of Marischal College, Aberdeen; Graham Speirs, Esq. Advocate; and George Ross, Esq. Advocate. Of the two lay members of the Church thus placed by special appointment upon the Board, the one is a Whig, the other a Conservative, and both of them men of high personal character. So far, therefore, as the mere composition of the Board can give a security for the safe keeping of the great interests committed to them the Christian public have no cause to fear. The important question remains however, Are the powers and instructions given to the Board of an equally satisfactory kind? We have no delight in being fault-finders, but we regret to be obliged to say, after a deliberate consideration of the question now proposed, that we have very serious doubts upon the subject. There are two things in particular in the instructions which appear to us to be decidedly objectionable.—The first is, that the power of licensing private parties to print the Scriptures is vested, not in the Board but in a single member of it, the Lord Advocate.—This is one means of impairing the security which

otherwise might have existed against the printing of the Bible falling into improper hands. It is true that each party so licensed is to grant a bond not exceeding £500, to be forfeited in case of his failing to implement the conditions on which the license is obtained. It is true, moreover, that he is to lodge with the Secretary of the Board the copy of the particular edition of the authorised version which he is to publish, and to send the proof-sheets to the same functionary as the work is passing through the press. And we presume, though it is not stated in the instructions, that this is to be done in order that the Secretary may inform the Board how far the stipulations of the license have been observed. But independent of the fact, that this is leaving practically the whole powers of the Board in the hands of the Secretary—the second and more weighty objection we have to this part of the scheme is, that even when the Board finds the supervision of the Secretary has not sufficed to protect the integrity of the text of any given edition of the Scriptures, they have no power to prevent its publication except by the circuitous and troublesome process of an action by suspension and interdict in the Court of Session! And as there does not appear to be any provision in the warrant or instructions to protect the Board from actions of damages in case of their losing the action, or to meet the expenses the action may subject them to, we fear that practically such a power will be of very little avail. And who is to be the Secretary on whom so heavy a responsibility is to lie? He is the only person not yet named; and we confess that it does not make us the more satisfied on this point, that he is not to be nominated by the board, whose Secretary he is to be, but by the Home Secretary. In effect, the Lord Advocate and the Secretary will be the Queens printers. In the matter of licensing, the Advocate is totally independent of the Board; and in the matter of interdicting bad editions—the only thing in which the Board has any power at all—they must rely wholly on their secretary for the information that is to guide them. At the same time, if the gentlemen who have been nominated accept the office—an office which, with powers so very narrow and inadequate, charges them with so heavy a responsibility—we have no doubt they will use their utmost endeavours to secure the public against the incalculable evils of an adulterated Bible. There is one way in which they may do a great deal towards the supplying of correct and cheap editions and that is by appointing in concurrence with the General Assembly, a printer of their own—a single individual, or company—who, by virtue of their imprimatur, and that of the Church, would be able to secure three-fourths of the whole market of Scotland for the editions which may issue from his press.—We repeat it, that by so doing, while the Board can take the most effectual means to secure that this largest shall be also the most accurate edition—they can also secure that it shall be the cheapest.—*Scottish Guardian.*

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, SEPTEMBER 25, 1839.

THE LORD'S DAY.

There are a number of days set apart for the commemoration of great events and remarkable personages, and we have not heard it stated that men are slow to observe them, or unwilling to partake in the amusements and festivities with which they are celebrated. One of the apostles makes it a cause of complaint against his hearers, that they were too much addicted to the observance of times and seasons, thereby proving that men are not in every instance averse to such institutions. Looking upon men as we find them in our own days, we see them in many cases shewing a marked and decided taste for such observances.

Christmas and New Year's days, are commemorated very faithfully, and with quite as much noise and revelry as the most profligate among us could desire. St. Andrew's and St. Patrick's days are not allowed to pass by without their own share of merriment and feasting. Hallow e'en, and Waterloo day are punctually attended to, and nuts are cracked, and bumpers emptied, and speeches made, on these occasions with readiness and good will. The French observe the three days of July, with an ardour that sets the country in a blaze. We were present at the Regatta the other day, and we can truly affirm that there was no lack of spectators, and no want of willingness among these spectators to testify their approbation and hilarity.

But these are human Institutions, so much the bet-

ter for our argument. These are occasions in which to give way to the indulgence of levity, feasting and prodigality,—so much the better still for the matter before us. We understand and we observe days when they are appointed by men like ourselves, how, then, shall we neglect an institution enjoined upon us by the maker of the heavens and the earth? We celebrate occasions that afford us an opportunity of gratifying what is worst in our nature, with what shew of reason shall we presume to slight one which is designed and calculated to cherish and awaken the grandest recollections, the purest emotions, and the holiest anticipations?

The Sabbath is appointed by Jehovah. Viewed simply as a *commandment*, and without any reference to its intention and its fruits, where are the words by which to express the hardness of which we shall be guilty, if we resist his will? Has he not the power fearfully to avenge himself on our rebellion? Do we presume to defy the omnipotent to arms? Is there not a multitude of motives derived from fear, love, and gratitude, that should co-operate with force irresistible in constraining us to obey the commandment? It is one of the ten appointments that were given forth amid the terrible thunderings of Sinai; was not the origin of the institution great and portentous? It was ordained with a view to commemorate the mighty work of the creation of an universe, and the rest which followed it: Is not the event which it is designed to bring up to mind remarkable, and well worthy to be remembered? It was appointed in order that man and beast might rest from their labours, and recruit their exhausted energies for the toils of another week.

Is there not wisdom and mercy observable in this provision, is it not good in the Lord to appoint a rest, is it not needful for man that he should acquiesce in the institution? It was named the Lord's day. Is not there a solemnity in the title, that should arouse feelings of reverence and godly fear? It is but one day in seven. He who assigns us six days for the exercise of our callings, has not he more than a right to demand that the seventh should be scrupulously set apart, and devoutly consecrated to the duties of the sanctuary? Besides affording a respite from labour, it is designed, and if piously observed, is admirably calculated for the preparation of the heart and mind for rallying together the scattered thoughts, for warming the feelings which six days of mundane employment have cooled down, for carrying forward the work of grace, and for laying up a store of spiritual nutriment for the ensuing week. Where is he who will tell us that such things are not good, and where is he who will dare to affirm, that he hath no need of such aids?

The Sabbath was faithfully observed by our Lord and Saviour, who while he set his face against the Pharaisaical perversion of its intention, did, both by precept and example, inculcate a regard to it as a day of holy rest and pious contemplation. Is not Christ Jesus our master, our fore-runner, and our example? Is it not our bounden duty as well as our highest privilege to follow his footsteps? And can we venture to take his name upon our lips, so long as we resist or slight this institution? The Lord Jesus chose this holy day as the occasion on which to leave the darkness of the tomb, and to announce to mankind his victory over the powers of death. Does not this signal event add a new lustre to the glories of the already glorious day? Ought not this transaction to make one of the great recollections which it should recal to our minds? Ought not we to feel, on each occasion that it comes round, that we are celebrating the resurrection of the Saviour, that we are commemorating the victory over death and the grave, that we are looking forward to life and immortality among the saints in light?

The Sabbath is designed to shadow forth the avocations of the heavenly condition. Its repose is the nearest approach that earth affords to the rest unspeakable, that is prepared above for the people of God. Its devout contemplations are the harbingers of that frame of mind which shall be ours when we shall

have entered into glory. Its prayers and praises are the types and fore-runners of those warmer and holier adorations, which we shall offer up before the throne, when we shall stand face to face, with God and with the Lamb. If there be any meaning in the remark, that heaven is our true home and final dwelling place; if there be any cogency in the reflection that this earth is the place of preparation for eternity; and if there be any sweetness in realizing here below, the employments and the feelings that shall be ours throughout that eternity: then how carefully, how reverently, how earnestly ought we to labour to improve the day of the Lord, counting it a delight, calling it honourable, and hallowing it by our thoughts, our words, and our deeds?

We shall follow up these remarks in our next number, by several reflections on the utility and expediency of this institution, and by some rules for its rightful observance.

CAPE BRETON.

We are happy to find that the Ladies Association of Edinburgh, still continue their generous and patriotic exertions, in behalf of the poor and scattered emigrants throughout the Island of Cape Breton. Within the short space of six or seven years, five most laborious and faithful clergymen have been appointed to preach the glad tidings of salvation among them, and a number of well qualified teachers have also been sent out to instruct their offspring in the rudiments of learning, and in the Scriptures of truth. And from a statement in this days paper, it appears that a Bazaar of ladies work was to be held at Largs, about the middle of last month, under the patronage of the Right Hon. the Countess of Glasgow, to raise funds for the outfit and passage of four additional teachers, who may be daily looked for in this province. We can scarcely conceive of a greater boon than this, to persons in such peculiar and necessitous circumstances.

We beg leave to direct the attention of our Readers, more especially the Office-bearers and Members of the Presbyterian Church, to the Act of the General Assembly, recommending and enjoining Annual Collections in aid of the separate schemes undertaken by that venerable Court. It is very evident from this important document, that the Parent Church is now fully alive to the interests of Religion, both at home and abroad, and it is most encouraging for us to learn, that we enjoy no small share of her sympathy and liberality. Instead of inducing a spirit of indolence or checking the zeal of the Colonists, the friendship of the General Assembly ought rather to stimulate both the exertions of the Ministers and the liberality of the people throughout these Provinces, that the object which the General Assembly has so much at heart, may be fully attained, and the Gospel may have free course, and be glorified in every settlement and cottage of our land.

The Congregations of Yarmouth and Shelburne are under the superintendance, the one of the Rev. JOHN ROSS, the other of the Rev. WILLIAM WISHART. Owing to the distance that separates the members of the Halifax Presbytery, it has not yet been found possible to bestow on these gentlemen a formal induction. It is however in contemplation to give them this token of Presbyterian recognition, and by so doing to bring them into the fullest and most intimate connection with our establishment. It is intended that this arrangement be effected in the ensuing spring, by means of a deputation of the Presbytery, and at the same time sessions may be regularly organized in both places, and be invested with the influence that belongs to the office bearers of the Presbyterian Church.

Our readers will peruse with singular interest the account in another column of the meeting of the Associate Synod in Edinburgh this week, at which it has been agreed, by a majority of 30 to 13, to consummate the negotiations, which have been maintain-

POETRY.

CHRISTIAN ONENESS.

One spirit dwells in thee and me,
The Spirit of the Lord!
We're brethren of one family,
Guided by God's own Word.
Amid this world of pain and woe,
By sin and sorrow crost,
Oh! it is ours in faith to know
That we shall not be lost.

We're one in Christ! then what beside
Can ever harm us more?
Nor height, nor depth, can now divide
Us from his love and power.
The sons of God, without rebuke,
Amidst a wicked land,
With fearless heart, and heavenward look,
Oh! may we blameless stand.

We're one in Christ, our coming Lord;
Members of one Great Head;
Ours is the promise of his word;
Then what have we to dread?
'Tis ours to pass through tribulation,
Unharm'd beneath the rod;
'Tis ours to sing the great salvation
Before the throne of God.

HABERSHON.

Ecclesiastical Intelligence.

FINAL MEETING OF THE ORIGINAL BUR-
GHER ASSOCIATE SYNOD.

UNION WITH THE CHURCH.

The Synod met in Edinburgh on Tuesday, and was opened by a very suitable sermon by the Rev. Mr. M'Indoe of Kirkaldy, the late Moderator, from Psalms lxxxvii. 3.—"Glorious things are spoken of thee, O city of God;" after which the Rev. John Wright of Alloa was chosen Moderator.

The business of union was largely discussed on Wednesday, and a final vote come to in the evening, when the result was every way favourable, the majority on the side of this measure being found considerably greater than even at the previous Synod. A motion, embodying a series of resolutions expressive of satisfaction with the late proceedings of the General Assembly, and warranting the members of Synod to accede to the Presbyteries of the Established Church, was carried over a motion for farther delay by 39 to 13 votes, in a very full meeting of Synod—majority 26.

The business is now adjusted, and it is satisfactory to know that nothing could be more conciliating than the spirit manifested by both parties. The minority, respecting the motives of their brethren, lodged no protest; and the Synod giving all due consideration to the difficulties of the minority, frankly agreed to leave the Synodical books in the hands of the small residue who may still, for a time, act in an associate capacity, it being understood that both parties should have equal access to them, and that no attempts at litigation, in respect of civil property, should be made on either side; but any questions of this kind, if such should arise, should be settled by Christian arbitration. The constitution of the Synod, in its extended form, it was agreed should cease with the final sediment of this Synod. But the minority are fully empowered to act as a Presbytery or, if they choose, as a Synod, so long as they are not perfectly satisfied to accede, as their brethren will immediately do, to the National Church. The minority, it is hoped, will by degrees merge into the union; some of them having professed warmly their favour for the object, if the present question between Church and State were only thoroughly settled on a satisfactory basis.

ACT OF ASSEMBLY 1839, RECOMMENDING COLLEC-
TIONS FOR THE FOUR SCHEMES OF THE GENERAL
ASSEMBLY.

It has been thought desirable to give the most prominent place in our first Number to this Act, in order that it may be made known throughout the Church as speedily and extensively as possible. The Act is substantially the same with those passed by former Assemblies; with the addition, that it recommends particular days, at different seasons of the year, for the several collections to be made. The Assembly were aware that a difficulty might be felt in regard to this addition, inasmuch, as in most of the parishes it throws one or more of the collections on an unfavourable season of the year,—the winter in the country parishes, and the summer in towns. It is to be observed, however, that in the Act provision is made by a sort of annual interchange or revolution of the Schemes, for a fair balance being established among

them in this respect; so that the Scheme which falls on the unfavourable season in the present, shall be more fortunate in the following year. And it is believed that in this way, by spreading over the whole year the appeals to the Christian liberality of the congregations, instead of crowding them all within a short space, the principle of benevolence will be called more steadily into operation, and the fruits of it on an average, will be more abundant. Besides, if the recommendation of the Act be complied with, the collection for each Scheme will now be separate and distinct; and this, for the most part, must be considered as an advantage. There are undoubtedly parishes in which ministers may have some reason for entertaining a feeling of delicacy, in regard to such frequent appeals to their congregations, and in which it may be thought expedient either to omit altogether, every year, one or more of the collections recommended, or to combine in one collection two or more of the Schemes. It is to be observed, however, (1.) on the one hand, that where this scruple arises from any fear of the imputation of individual importunity, the best of all warrants and defences for a minister is the Act of the General Assembly, which he is required to read in the hearing of his congregation, and in express compliance with which, he intimates his separate collection. And then again, (2.) the intimation of a collection should be held to be really not so much a demand made on the congregation, as an opportunity afforded to the congregation of manifesting their interest in a great Christian object. Now, if the Church has given to any such object the sanction of its approbation and its adoption it does seem to be no more than justice that every individual member should have the opportunity afforded to him, of proving his sympathy by contributing not his guinea or his shilling, but his sixpence or his halfpenny. This can be done only by means of a congregational collection. And as different members of a congregation may prefer, and may desire to patronize different Schemes, it is reasonable that they should all be brought every year within their reach, and that they should at least have it in their power to give to every one of them. Even if they are not pressed to give to any, they should have the opportunity of giving to all. It is to be observed, moreover, that the income of each of the Committees depends mainly, not on a few large, but on many small collections, and that regular annual collections, from all parishes, even though less in individual amount, are far more productive on the whole than much more bountiful collections from a portion of the Church. A congregation does far more service to any cause, by giving one or two pounds every year, than by giving ten pounds every second or every third year. The Act, then, is to be regarded as the warrant of ministers for appointing to their congregations separate days of collection for the separate Schemes, and it is the warrant of congregations for expecting that they should be allowed separately to contribute to them all, as God giveth them grace, and it takes away all ground for pleading delicacy on the one hand, or complaining of importunity on the other.

Before passing from this subject, we may remark, that the recommendation of a particular Sabbath for each collection through the church is fitted to establish an interesting harmony and concert of feeling among all its congregations. It is a pleasing thought that on a given Sabbath, they are all, with the few exceptions which other indispensable arrangements may occasion, simultaneously engaged in offices of pious love bearing on the same great object of Christian benevolence; that their prayers and their aims are ascending together before the throne of their common Lord. On one Sabbath every year, each holy enterprise in which our Church has been led to engage, will concentrate and unite about itself the sympathies and supplications of all the assemblies of our people. Will not the hearts of men be stirred and the windows of heaven opened?—*Missionary Record.*

At Edinburgh, May 25th, 1839.

"The General Assembly of the Church of Scotland, considering the obligation which lies on this Church to promote, to the utmost extent of the means with which God hath entrusted them, the progress of the Gospel of Christ among their own people, their brethren in the colonies, and the heathen throughout the world; and considering farther, how greatly their efforts have been impeded for want of due arrangements for properly collecting the contributions of their several congregations, and confiding in their liberality and christian zeal, were fit occasions regularly presented to them for contributing to the advancement of the four great Schemes now prosecuted by the Church, earnestly recommend to all the ministers of this Church to make collections every year on behalf of each of these objects, viz. (1) Education; (2) Foreign Missions; (3) Church Extension; (4) Colonial Churches.—upon the following Sabbaths, viz. upon the second Sabbath of July, the second Sabbath of October, the second Sabbath of January, and the second Sabbath of

April,—commencing, this present year, with the collection for the Education Committee, on the second Sabbath of July; the collections for the other Schemes following in the order above written, viz. for Foreign Missions, on the second Sabbath of October; for Church Extension, on the second Sabbath of January; and for Colonial Churches on the Second Sabbath of April; and in future years, in the same order, but commencing on the second Sabbath of July in each year, with the Scheme next in order to that for which the collection had been made in the year preceding; as, for instance, in the year 1840, with Foreign Missions; and so on through the year, and from year to year; provided always, that whenever the celebration of the Sacrament of the Lord's Supper happens to fall on any of the said Sabbaths, the collection shall be made on the Sabbath immediately preceding. And the Assembly direct that the Committees of Assembly for the several Schemes, shall make up a joint state of the whole collections of the several Presbyteries, for each of the said objects, up to the first day of June in each year, and that each Committee shall publish the same in an appendix to their annual reports; And the Assembly appoint every minister, on the Sabbath immediately preceding that on which each collection is to be made, to give due intimation thereof from the pulpit, accompanied with such information of the object of the collection as he may deem fitting: Farther, the General Assembly strongly recommend, that in all parishes, but especially in those in which circumstances may render a separate collection for each of the four objects inexpedient, parochial subscriptions, by means of parochial associations or otherwise, be promoted and encouraged, the funds collected to be appropriated to the several objects, in such proportions as the contributors shall appoint, and failing any appointment by them, as shall be directed by the minister and session; and that all presbyteries of the Church adopt the measure already beneficially carried into execution in several parts of the country, and of which the Assembly highly approved, of appointing a yearly meeting of Presbytery, of which due intimation shall be given in all the parish churches within its bounds, and which the public shall be invited to attend, in order to afford to every minister of the Presbytery an opportunity of stating what has been done within his parish in furtherance of the said objects, and to give to the persons present, by means of addresses by one or two of the members, specially appointed for that purpose, such information as to the progress of Christianity at home and abroad, as may be best calculated to arouse the benevolence of the Christian public, and to maintain their interest in the prosperity of the said objects: And particularly, the General Assembly appoint the several Presbyteries to require an account of the diligence of all the ministers within their bounds in this matter, and to record the report of every minister in their Presbytery books; and likewise ordain the several Synods to take a particular account of the diligence of their respective Presbyteries, and to record it in their Synod books: And the Assembly earnestly urge on their faithful people seriously to consider the duty of contributing liberally towards the advancement of Christ's cause, according to the ability wherewith God has blessed them.—*Extracted by John Lee, Ch. Eccl. Scot.*"

SALE OF LADIES' WORK AT LARGS.—CAPE
BRETON MISSION.

We request the attention of our readers to the advertisement of a sale of ladies' work, proposed to be held at Largs, and, as our reason for so doing, submit to their perusal the following brief notice of its interesting object:—

It is probably generally known to our readers that a few persons, for some years, have been endeavouring to supply the spiritual and moral necessities of an exceedingly destitute portion of our countrymen, who have been compelled, in the course of the last forty years, to quit their native mountains, and have taken refuge amidst the forests of Cape Breton. Though industrious and temperate, every other circumstance in their lot tends to protract the period of privation and severe labour, usually the portion of an emigrant who carries neither capital nor skill to the wooded wilderness. By the great mercy of their Heavenly Father, their many physical wants did not make them overlook the far greater importance of spiritual food—they earnestly petitioned societies and friends in their native land to send them the messengers of the Gospel; and when the first clergyman arrived in 1832, he found not only a willing and grateful people, but six churches in preparation for the call to worship God in the sanctuary. Of ten pastors required five have been sent out. Appalled by the dense ignorance which of course, prevailed amongst the people so long without the means of instruction, the clergyman at once set about establishing schools; but teachers were wanting. Of three approved and experienced teachers sent from this country, one had

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

INTERESTING EXTRACTS.

DOMESTIC HAPPINESS:

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

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

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

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

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

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

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

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

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

EXCUSES FOR NOT GOING TO CHURCH.

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

SUMMARY OF NEWS.

LONDON, August 6.

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

TRADE WITH CHINA.

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

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

for the prohibition of a traffic, which has done more during the last twenty or thirty years to precipitate the ruin of his vast dominions, than "malice domestic" or "foreign war" could effect in a century. It is a misnomer and a degradation of the term to dignify the opium traffic with the name of "trade;" it is a gigantic system of smuggling and falsehood, unequalled by any other traffic in the history of the world, except the slave trade, for its demoralising effects on the minds and habits of those engaged in it, and for the ruin it entails upon the souls and bodies of the millions of miserable beings for whose use the deleterious drug is thus furtively conveyed to the shores of China. Our readers will form some idea of the extent of the smuggling transactions when we inform them that the annual sales by the East India Company, who raise the opium, and monopolise it, produce a revenue equal to that of the United States, or of the whole tea trade between China and Great Britain and America. Indeed it appears from the intelligence just received that the quantity of opium in possession of the British merchants at the very time the seizure was made at Canton was worth £2,000,000; and it is no unusual thing to see between twenty and thirty opium vessels on the coast of China at once. The traffic is yearly enlarging, owing not so much, we apprehend, to the extension of the population of the Chinese empire, as to the increasing appetite for the contraband narcotic; just as in this country and America the less destructive appetite for ardent spirits, bad as it is, grows daily more ravenous on what it feeds. Opium-smoking is deteriorating the habits and reducing the numbers of the Chinese population with a fatal precision and rapidity unequalled by the effects of intoxicating liquors among the savage tribes of North America and the Southern Ocean; and we have it on the authority of the most intelligent and eminent missionaries to China, that it is also presenting an obstacle to the introduction of Christianity into the empire, more formidable than the decrees of the government against the entrance of Christian missionaries, and the diffusion or toleration of the principles of any other religion than Buddhism and Confucianism. And all this has grown up under British rule in the east, and has been sanctioned and encouraged by the British Government at home, contrary to the law of nations, and to every principle of common honesty and humanity. The very magnitude of the traffic seems to have blinded the minds and hardened the hearts of those engaged in it to the wickedness of the practice; and men, whose characters are otherwise consistent and irreproachable, are found embarking their capital in an enterprise as foul and atrocious as the traffic in human blood. The Emperor, in self-defence, has for years past been thundering his denunciations from Peking to the remotest parts of his dominions against the smugglers and the consumers of the poison of his empire; but the cupidity of the Christian merchants of Great Britain has hitherto baffled the merciful intentions of the heathen Emperor, as the bold and desperate step to which he has now resorted too manifestly shows. We have no doubt that here the question will be attempted to be overlaid by commercial speculators and men of the world, with unprincipled maxims of secular policy, and that the system of opium smuggling will have its defenders both in and out of Parliament; but we are firmly persuaded that the Christian public in Great Britain, who have already sacrificed so much in putting down slavery and the slave trade, will not allow their minds to be diverted from the great principles it involves, and that every virtuous feeling will ere long be directed against this outrageous wickedness, which is perpetuating and aggravating tenfold the heathenism of the most populous empire of the world, and is accumulating a moral responsibility upon our own country which it is frightful to contemplate.

The *Augsburg Gazette* contains accounts from Constantinople of the 9th ult. which mention the arrival, at Malatia, of Hafiz Pasha, with about 15,000 men of his army, which he stated he would shortly lead back to the Euphrates. The disaster of Nezib was represented as less extensive than was at first reported.—Numerous executions had of late taken place in Constantinople and many bodies were seen floating in the Bosphorus. It was rumoured that "the Seraskier had concluded an armistice of three months with the Egyptian, and agreed with Ibrahim to march together on Constantinople at the same time that the fleet would proceed thither, in order to free Abdul Medjid from his pernicious councillors." These rumours rest on no foundation.

According to accounts from Syra of the 11th ult. the British ship-of-the-line the *Vanguard*, had just passed that island, coming from Dardanelles, and proceeding to join the squadron under Admiral Stopford on the coast of Syria. The rumour that this ship was sunk by the Turkish fleet was absurd.

The *Semaphore de Marseille* and *Gazette du Midi*, of the 25th ult. announce the arrival of the British

steamer *Blazer*, with important despatches from Alexandria of the 14th. The *Gazette du Midi* adds, that it was reported on the Bourse of Marseilles in the evening of the 25th, that the *Sébastopol* fleet had landed 16,000 Russians at Bujukdéré. This statement also has received a positive contradiction.

We have heard, from what may be considered good authority, that her Majesty the Queen-Dowager is shortly to honour Edinburgh with her presence, and that the Royal apartments in Holyrood Palace are about to be prepared for her Majesty's reception.—Their Royal Highnesses the Duke and Duchess of Cambridge are also expected at Holyrood in the course of the ensuing month.—*Edinburgh Observer*.

Yesterday evening the Chartists of Sheffield met as usual, when a person named Wolstenholme was introduced, and addressed the crowd. He said that 40,000 colliers were ready to make a general strike, which was necessary to be done quickly or the country would be overrun with the blood-thirsty rural police. Upwards of 100 soldiers had deserted from their tyrants and the special constables were daily sending in their resignations. He then abused Mr. Atwood, declared him to be no Chartist, and concluded by calling on the Meeting to decide whether they would fix the day for the commencement of the holy week.—*Sheffield Iris*.

On Thursday the Bradford Chartists assembled before the doors of several persons who had refused to subscribe to their funds, and endeavoured to prevent the people from entering their shops; a considerable obstruction of the pavement took place, but the tradesmen, who are happy to state, have not done the less business.—*Halifax Express*.

The next five regiments for foreign service are the 1st Rifle Brigade, 42d, 78th, 88th, and 97th. The 34th depot, from the Cove of Cork to Chatham. The 7th Fusiliers, from Kilkenny, and the 38th from Enniskillen, are to replace the 81st and 82d at Gibraltar. The 25th Regiment, from Devonport, for Canada. The 94th depot, from Chester to Bristol. The 29th Regiment—head quarters, from Bristol for Weedon. The 25th Regiment replaces the 15th Foot and the Royals the 11th, in Canada. The 11th and the 15th return to England. The 81st and 82d replace the 56th and 67th; the 56th, from Jamaica, and 67th, from Barbadoes, replace the 66th and 73d in Canada, which return to England. The 32d depot, from Fermoy to Wexford. The 11th Regiment of Light Dragoons, at Canterbury, are to relieve the 12th at Brighton—the latter proceeding to the north of England. The 78th Highlanders, from Glasgow, are to replace the Royals in Edinburgh: The embarkation of the 1st battalion of the Royal Regiment, for Canada, has been suspended for the present.

Portsmouth.—The *Wanderer*, 18, Com. Bashby, has arrived from Halifax, having nearly completed four years in commission.

NEWS BY THE GREAT WESTERN.

THE HARVEST. The most important event to the country is the probable result of the wheat harvest in England, and on the Continent of Europe. In France most of the grain has been harvested and the crops remarkably good. In the Southern parts of England the wheat harvest was nearly over, and the crops generally good. In Wiltshire very little was cut, up to the 24th, but the crops, it is believed, will be tolerably good. In the Midland Counties the prospect is not quite so favourable, and in the North the crops will be decidedly bad, and the harvest very late. The weather for many days had been fluctuating, and so had been the prices of wheat. In Mark Lane, 19th August, wheat advanced 2s. a 3s. per quarter, and a farther advance was looked for next market day, but providentially the weather cleared up, which is at all times a barometer for regulating prices.

PROROGATION OF PARLIAMENT.—The Queen was to prorogue Parliament in person, on Tuesday, the 27th day of August. There were reports in London that the prorogation was to be by commission, in order that mention might be made of the intended marriage of the Queen, but this report, although stated by the *Morning Post*, as by authority, proved to be unfounded. Among the bills to which the Royal assent had been given is that called the Penny Postage Act.

THE CHARTISTS.

Most of the leaders of the Chartists have been tried and found guilty, and sentenced to imprisonment from one to two years, leaving the party without a head to direct their movements. Altho' they are still agitating various parts of the North of England, it is believed that little mischief will be done. Those men who were concerned in the riot at Birmingham, and who were sentenced to death, have been reprieved, and will be transported. The Chartists in many places are adopting a new and singular method of annoyance. They assemble at some public place and proceed in a body to the parish church, excluding thereby all pew holders, &c. Frequently they send

to the clergyman a text, and if he preaches from it they appear to be satisfied with his efforts.

SLAVE TRADE SUPPRESSION BILL.

The royal assent has been given to the slave trade suppression bill. A very strong feeling of indignation prevails in England against the course pursued by Mr. Trist, the United States Consul at Havannah.

FRANCE.—All is bustle in the diplomatic circle; the King himself has seen the ambassadors of England and Austria on the subject of the East. The naval and military departments are no less eagerly engaged on the same subject. On Wednesday the King had a conference of three hours with Marshal Soult.

The treaty between France and Mexico has been ratified.

SPAIN.

Is still in a deplorable condition, and there is no prospect of a speedy change.

TURKEY AND EGYPT.—The news from Constantinople and Egypt extend to the 30th of July. The most perfect tranquility continued to reign in Constantinople. Akif Effendi, who had been sent by the Porte to offer peace to Mehemet Ali, and the hereditary pachalik of Egypt, had returned. It is known that the Viceroy has declined this proposition, and persists in demanding that the Sultan should grant to him the hereditary possession of all the provinces of which the government had been given to him by the arrangement of Katuga.

General Sir J. Stewart died at Cheltenham on the 19th of August. He was the oldest officer in the British army, having entered as a cornet in 1761.

ALEXANDRIA, July 26.—Nearly the whole of the Turkish fleet is now in the harbour. Five or six ships of the line are still at sea, and must be disarmed, in order to bring them over the bar.—In the mean while, all the warlike stores and ammunition have been removed from on board these ships, together with the military chest of the squadron, in which were found 3,000,000 francs (£120,000). The Captain Pacla, and most of the Turkish officers have changed their dresses, and are now attired in the Egyptian costume. The English Captain (Walker) who accompanied the fleet, as chief instructor, has resigned his commission, and takes his passage in an English frigate, to join Admiral Stopford.

There are rapid and extensive movements of Russian and Austrian troops on the Turkish frontier.

The interests which the affairs of the East are exciting in Europe, may be gathered from the following extract of a letter from Vienna of the 10th of August, which mentions "that the Congress of the European powers, so long talked of, would assemble in that capital in the month of October, for the purpose of deciding the Eastern question. It was reported at Vienna that Austria was striving to conclude an offensive and defensive alliance with England and France, for the sake of defeating the ambitious views of Russia and Prussia. The former, it is well known, is now labouring to excite the Slavonic and Greco-Russian populations to revolt against Austria, and Prussia is visibly desirous of asserting her supremacy over the Germanic Confederation. The concentration of troops still continued in the south-eastern provinces of Austria. There are at present no less than 115,000 men in Galicia, and Transylvania, the Banat of Tameswar, and on the frontiers of Hesnina and Montenegro, besides the military colonies, and the frontiers of Chasseurs, who can easily put on foot from twenty to thirty thousand men."

The nature of the forthcoming *ultimatum* of the Five Powers is not mentioned, but the tone of all the communications in which it is referred to goes to indicate that it will not be palatable to Mehemet Ali. An attack upon Alexandria, in case of his refusal to accept the terms so to be dictated by the Great Powers, was deemed probable, and is held, indeed, in one of our Paris letters, to be beyond doubt.

WEST-INDIES.

BERMUDA, SEP. 7.

Accounts from the West Indies are very unsatisfactory. The continued indolence and inactivity of the negroes have caused exports to be high, and imports to fetch barely the cost. Statements from some of the Islands are favourable—but the majority bear testimony of the ruinous state of things to both Merchant and planter. Let tourists and travellers say what they will—it is an indisputable fact, that IDLENESS is the most dominant feature in the negro character; and so long as they can obtain subsistence for present purposes, they are utterly regardless of any future good. Emigration from Europe has been advocated by almost every Press in the Caribbean group; and it seems obvious enough that some such measures must be devised to arrest those fine possessions from their fallen state.

There has been a fearful mortality, from Yellow Fever, among the Officers and Men, comprising the respective Garrisons of Demerara, St. Lucia, and St. Vincent.

COLONIAL.

MONTREAL, SEPT. 7.

The Upper Canada papers contain an account of another marauding expedition in the Western District, by a party of American brigands. On the night of the 19th of August, they crossed the river, within a few miles of Sutherland, and commenced their work of plunder. The Commander on that part of the frontier, collected a few armed men together, and proceeded as far as Nugent; but the plunderers made their escape, carrying away a good deal of property, after having threatened the lives of several of the inhabitants.

ST. JOHN, N. B. Sept. 19.

PROVINCIAL PARLIAMENT OF NEW BRUNSWICK.—The present session of our Provincial Legislature is drawing to a close, and so far as we have learned, the House of Assembly have proceeded with zeal and assiduity to the consideration of the important subjects submitted to them by the Executive. On examining the Journals of the House, together with such portions of the Debates as have come under our observation, it is evident that a considerable diversity of opinion existed in reference to the adoption of certain measures that required the exercise of the most impartial and unbiased judgement of the House. We allude particularly to the powerful opposition which was made to the proposition to loan a sum of money for the purpose of aiding such of our industrious and enterprising fellow citizens as have been deprived of their stores and places of business, by the ravages of the late distressing fire.

The loan as at first proposed was intended to be £50,000, to be raised by the sale of Debentures, that amount to be loaned on interest, and sufficient security to be given, for the repayment of the loan at the end of a term of years. But, in consequence of the powerful opposition with which the friends of the Bill had to contend, they were obliged to consent to the amount being reduced to £20,000.—The Bill thus modified will doubtless pass the Council, and receive the approbation of his Excellency the Lieutenant Governor.

It is expected that the Provincial parliament will be prorogued to-morrow or Saturday; two of the members, Mr. End and Mr. Brown arrived in town this morning, in the steamer *Meteor* from Fredericton. His Worship the Mayor also returned by the same conveyance, from the seat of Government.

ST. JOHN, N. B. SEPTEMBER 21.

The session of the Legislature closed at 2 o'clock yesterday. The Acts which have been passed, with the exception of one for restricting the operation of the Fifth Section of the Civil List Bill, refer to measures which have become necessary in consequence of the recent destructive fire in this City,—copies of them, we understand, will be immediately circulated for general information.—The House refused to interfere with the Legal proceedings that are now in progress against the speculators in Crown Lands, but addressed His Excellency that actual settlers, who are debtors on 200 acres or under, should not be prosecuted. This class, it appears, the Executive had previously determined not to coerce, and an answer was returned accordingly.

We understand that the Hon. Charles Simonds and James Hanford, John Ward, Junr. John Walker and William Wright Esqrs. have been appointed Commissioners under the Act for widening and opening streets in the Burnt District of the City of St. John.

P. E. ISLAND, SEPT. 17.

On Friday last we experienced a very severe gale from the N. E. Towards the afternoon it blew with tremendous violence, accompanied with torrents of rain. The principal damage done in town was the unroofing a part of Mr. D. Reddin's house in Queen's Street, and almost every board fence was prostrated or injured, and some buildings were altogether demolished.

From the country the accounts are most distressing. Trees in the woods are uprooted in every direction, and it was with great difficulty travellers could pass along the roads on Saturday.

DALHOUSIE COLLEGE.

THE ensuing Term of the Dalhousie College will commence on MONDAY, the 21st day of OCTOBER next.

By Order of the Board,
Sept. 25. J. W. NUTTING, Sec'y.

N. B. As the Course of Lectures in the College only consists of One Session during the Collegiate year, it is particularly requested that all Students new on the Matricula, or intending to enter, would obtain their tickets from the Secretary previous to, or on the first day of the ensuing term.

Professor of Logic, Moral Philosophy, & Rhetoric,
REV. THOMAS McCULLOCH, D. D.
Professor of the Classics, REV. A. ROMANS, A. M.
Professor of Mathematics & Natural Philosophy,
REV. JAMES MACKINTOSH, A. M.

List of Valuable Publications

ON SALE BY

A. & W. MACKINLAY,

HALIFAX, 25th SEPTEMBER, 1839.

1. The SCOTTISH PULPIT, First Series, complete in 5 volumes, 8vo. The finest specimens of Scottish Pulpit Eloquence, that have ever appeared in print, will be found in its pages. This will scarcely be questioned when it is known that it contains Sermons from the pens of *Chalmers, Gordon, M'Grie, Wardlaw, Welsh, Lorimer, Buchanan*, and many other Divines of the most brilliant talent and strictly orthodox persuasion.
2. The SCOTTISH CHRISTIAN HERALD, 3 vols. The extensive circulation which the Christian Herald has obtained among all denominations of professing Christians, shows how fully the public appreciate the work.
3. The SCOTTISH WORTHIES, in 2 large vols. 8vo. Boards. *Biographia Scotiana*: or, a Brief Historical Account of the most Eminent Scots Worthies, Noblemen, Gentlemen, Ministers, and others, who testified or suffered for the cause of Reformation in Scotland, from the beginning of the Sixteenth Century to the year 1688, originally collected by John Howie, of Lochgoin, now Revised, Corrected, and Enlarged, by a Clergyman of the Church of Scotland, and Enriched with a Preface and Notes, by *H. M. Mc Gavin, Esq.* Author of "The Protestant," &c. Volume I. contains Memoirs of the Lives of the Worthies. Vol. II. contains the "Last Words and Dying Testimonies," "Cloud of Witnesses," "Naph-tali," &c. &c.
"This is by far the best Edition of this most remarkable work that has ever seen the light."—*Evangelical Magazine.*
4. The CHURCH OF SCOTLAND MAGAZINE, vols. 1 to 4. The friends of the Connexion of Church and State, will find in it every variety of argument, drawn from Scripture and Reason, from History and Experience, from the Nature of Man, and the necessity of Human Society, in proof of the Duty and Expediency of maintaining that Connexion.
5. The GLASGOW MECHANICS' MAGAZINE, 5 vols. 8vo. New and Cheap Edition. The most Eminent and Scientific Men have contributed to these volumes, and numerous have been the laudatory notices from all quarters, that have appeared of it. Lord Brougham characterises the work as having been "carried on with great spirit," and adds that he found it "remarkably full of useful information."
6. SMALLS VETERINARY TABLET; being a Synopsis of the Diseases of Horses, Cattle, and Dogs, with their Causes, Symptoms and Cure.
7. The PRACTICAL MECHANICS' POCKET GUIDE, containing Rules and Tables for Calculating the Working effects of prime moving Machinery, of the Strength, Resistance, and Pressure of Materials, with Tables of the Weight and Cohesive Strength of Iron and other Metals, and the Elements of Machinery, including the Mechanical Powers, with Practical Examples and Illustrations. By *Robert Wallace, A. M.*
8. A CATECHISM OF PHRENOLOGY, Illustrative of the Principles of that Science. By a Member of the Phrenological Society of Edinburgh.
9. PHILOSOPHY OF PHRENOLOGY SIMPLIFIED. By a Member of the Phrenological and Philosophical Societies of Glasgow.
"This work forms one of the most complete Guides to Phrenology which we have seen, within a moderate compass. In its arrangement it is clear and lucid, displaying great logical skill and mental attainments of no mean order."—*Glasgow Argus.*
10. ELEMENTS OF PHRENOLOGY.—By *George Combe.*
11. The HARMONY OF PHRENOLOGY WITH SCRIPTURE. By *William Scott, Esq.* A very valuable work, which ought to be carefully perused by every Student of Phrenology.
12. GAELIC SERMONS, by various Ministers, Edited by the Rev. *Daniel Dewar*, Principal of the Aberdeen University.
13. COMFORT IN AFFLICTION; A Series of Meditations.—By the Rev. *James Buchanan*, Minister of the Parish of North Leith.
"We have never seen any work on the subject at all to equal it."—*Aberdeen Herald.*
14. COVETOUSNESS BROUGHT TO THE BAR OF SCRIPTURE; or, a Brief Inquiry into the Nature and Evil of that Sin. By *James Glassford, Esq. Advocate.*
"The subject is placed before us in so strong and impressive an aspect, and yet so entirely freed from exaggeration of statement, that we sincerely hope the Treatise will meet with that extensive circulation which the excellent talents and Christian worth of the Author so eminently deserve."—*Presbyterian Review.*

15. ANNALS OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, from the final Secession in 1739, to the Origin of the Relief in 1752, with an Appendix of Biographical Sketches, Illustrative Documents and Notes.
16. LIFE OF SIR WALTER SCOTT, with Critical Notices of his Writings. An interesting publication. By *George Allan, Esq.*
17. CHAMBERS'S GAZETTEER OF SCOTLAND, 2 vols. 8vo. with Maps and Plates.
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To be Sold at Public Auction at Windsor, on the First day of November next,—if not previously disposed of at Private Sale.

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The Lower Dwelling House is well adapted for a Gentlemen's residence, having been recently thoroughly repaired and finished throughout. It is admirably calculated also for a Genteel Boarding House!

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DAVID WILEY.

Windsor, Aug. 29th, 1839.

Bank of Nova-Scotia,

HALIFAX, 15th July, 1839.

THIS Bank continues to operate in Exchanges. Bills are bought and sold on

LONDON,
NEW-YORK,
BOSTON,
QUEBEC,
MONTREAL,
ST. JOHN,
ST. ANDREWS, } New Brunswick.
ST. JOHN'S, Newfoundland.

Arrangements have also been completed by which drafts at the places above mentioned may be obtained on the Cashier of this Bank,

By order of the President and Directors,
J. FORMAN, Cashier.

