

THE GUARDIAN.

"HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

HALIFAX, N. S. WEDNESDAY, AUGUST 14, 1839.

NUMBER 7.

POETRY.

THE SABBATH DAWN.

BY JAMES GRAHAME.

How still the morning of the hallowed day
Mute is the voice of rural labor; hushed
The ploughboy's whistle and the milkmaid's song

The scythe lies glittering in the dewy wreath
Of teded grass, mingled with fading flowers,
That yesternoon bloomed, waving in the breeze.
Sounds the most faint attract the ear; the hum
Of early bee, the trickling of the dew;
The distant bleating midway up the hill.
Calmness sits throned on you unmoving cloud.
To him who wanders o'er the upland leas,
The blackbird's note comes mellower from the dale.

And sweeter from the sky the gladsome lark,
Warbles his heaven-turned song; the lulling brook
Murmurs more gently down the deep-worn glen;
While from yon lonely roof, whose curling smoke
O'er mounts the mist, is heard at intervals
The voice of psalms, the simple song of praise.

Missionary Intelligence.

DR. DUFF'S SPEECH, IN THE GENERAL ASSEMBLY, ON THURSDAY, MAY 24.

[Concluded.]

If the Lord will, my unaltered and unalterable purpose is, to return to the scene of my former labours. In adhering so determinedly to this resolution, I am not unaware of the misconstruction and uncharitable insinuations to which, in certain quarters my conduct has been subjected. Now, though in myself I feel and confess that I am nothing, yea, "less than nothing and vanity," I must, for the sake of "magnifying my office," be permitted to assert and vindicate the integrity of my actuating motives. I would return to the land of my adoption not because in the gross and carnalising judgment of some worldlings, I could not do better at home. No; if the earnest and reiterated entreaties of friends, if the most alluring offers, on the part of some of "the mighty and the noble," of the most tempting invitations to spheres of honour and responsibility from not a few of the Christian people of this land could have availed aught, I might, in the low vulgar and drivelling sense of the expression have done better at home. I would go, not from the restless spirit of wild, roving adventure. If the animating principle had flown from that source, sure enough it ought by this time to have been cured in the case of one, who twice suffered shipwreck barely escaping with life—who, more than once, was well nigh foundered amid the gales and hurricanes of the deep—and who was thrice brought to the very brink of the grave, by the noxious influences of an unfriendly climate. I would go, not from any exaggerated estimate or ambitious longings after the pomp and luxuries of the East. No. Dire experience constrains me to say, that, for the enjoyment of real personal comfort, I would rather, infinitely rather, be the occupant of the poorest hut, with its homeliest fare, in the coldest and bleakest ravine that flanks the sides of Schiathallion or Ben Nevis, than be the possessor of the stately palace, with its royal appurtenances, in the plains of Bengal. I would go, not from any freaks of fancy respecting the strangeness of foreign lands, and the exciting novelty of labour among the dwellers there. There I have been already, and can only testify, that the state of the heathen is far too sad and awful a reality, to be a fitting theme for story or for song, unless it be one over which hell would rejoice and heaven weep.

I would go, not from any unpatriotic dislike of my native land, or misanthropic aversion towards its people or its institutions. No: for its very ruggedness, as the land of "the mountain and the flood," I cherish more than ordinary fondness. How could it be otherwise? Nestled and nursed, as it were from earliest infancy, among its wildest and sublimest scenes, no enjoyment half so exhilarating, as the attempt to out-rival the wild goat in clambering from crag to crag or to onstrip the ravens in soaring to their loftiest summits—no music half so sweet as the roar of the cataract among the heaving precipices of the solitary dell—no chariot and equipage half so much desired, as the buoyant wreaths of mist that curled their strange and fantastic shapes around the ragged peaks of the neighbouring hills. Hence a

fondness for the characteristic scenery of my native land, amounting almost to a passion—a passion which, like every other, it requires Divine grace to modify and subdue. For oft as I have strayed among gardens and groves, bestudded with the richest products of tropical climes, the involuntary ejaculation has ever been, "Give me thy woods, thy barren woods, poor Scotland!"

Towards its people I have always cherished the fondest attachment—an attachment vastly augmented by the circumstance, that from Pomona, the mainland of Orkney, to the Solway Firth, there is scarcely a city or district in which I could not point out one or more personal friends, in whose Christian society I have found refreshment and delight. Of all its institutions, sacred and civil, I have ever entertained an unbounded admiration—an admiration that has been immeasurably enhanced by the contrast which the want of them exhibits in other lands.

I would therefore go, not because I love Scotland less, but because, I humbly and devoutly trust, that, through the aid of Divine grace, I have been led to love my God and Saviour, and the advancement of his blessed cause on earth still more. I would go, because, with the Bible in my hands, I cannot see what special claim Scotland has upon me, as a minister of Christ, any more than any other land embraced within the folds of the everlasting covenant—because, with the Bible in my hands, I cannot see how a soul in Scotland can be intrinsically more precious, than a soul in Greenland, or Caffreland, or Hindustan, or any other region on earth—because, with the Bible in my hands, I cannot see that the bounds of the Church of Scotland are identical with the bounds of the Redeemer's kingdom; or that the Redeemer of Scotland, rather than that of any other realm, included in the emphatic and catholic designations of "all the world, and all nations." I would go because, with the Bible in my hands, I cannot see that the ministerial office was designed to be solely or even chiefly local and pastoral. No: in its very constitution it is essentially ubiquitous and evangelistic.

The very commission by which, through the divinely-appointed ordinance of the Church, I am authorised to preach the Gospel at all, binds me to be ready to go forth to any one of "all nations," to which the glad tidings must be proclaimed. This general commission may, for substantial reasons, in the case of hundreds and thousands, particularly in a Christianised land, obtain a fixed, special, local, and pastoral destination. But such destination can never cancel or abrogate the fundamental obligation involved in the original commission. Hence the ineradicable impression, that if God in his providence beckon me, and the Church, in the rightful exercise of her spiritual authority, invite me to a particular sphere in any portion of the divinely-appointed field of labour which is "the world," I dare no more refuse, without forfeiting my commission in the eye of Heaven, what ever may be the easy and accommodating opinions of men, than a covenanted servant of her Britannic Majesty could, without incurring similar forfeiture, decline proceeding on public duty, to any one of the remotest colonies or dependencies of the empire.

Having with the Bible in my hands, formed such views as these of the nature and character of the ministerial commission, how could I stand up here this day, were I of the number of those who, thinking nothing, and caring less about the real and proper Bible field, coolly, and without the least consciousness of shame, confess that they are either comparatively idle, or not directly engaged in their Master's work, and satisfy themselves with petitioning Church Courts for their wisdom to devise some measure, whereby professional employment could be secured for them at home?

It thinks the voice of patriarchs, and prophets, and apostles, in one united and solemn peal, would be thus for ever ringing in my ears—What! No professional employment at home? Why, then, transfer your services to other parts of the field inferior to make such humiliating confessions—to advance such humble petitionings—when the real field, "the world," is all before you, and calls from every quarter are sounding in your ears, loud as the cries of perishing multitudes which no man can number? Why, by such waiting, and loitering, and petitioning to be hired, do ye provoke a special application to your case of one of your saviour's most pungent and penetrative parables? It is now eighteen hundred

years, since the morning of the Gospel dispensation dawned upon a benighted world, when the Lord of the vineyard first summoned the labourers to go into his vineyard, and now, when the day is far spent, yea, when it is about the eleventh hour, he cometh, and beholdeth you and many others standing idle in the market-place, and again he saith unto you, Why stand ye here all the day idle? Do you reply, Because no man hath hired us? What! no man? No philanthropist, no congregation, no Presbytery, no Synod, no Assembly? Go ye into my vineyard, and whatsoever your hand findeth to do, do it with all your might.

Now suppose that moved by such a gracious invitation, I and my fellow-loungers were each of us roused to reply, "Lord, here am I, send me;" but first resolved to take a survey of the vineyard. Suppose the larger portion of it by far were found still in a wilderness state, other portions here and there but partially reclaimed, and only one small corner that could be said at all to approximate to a state of perfect cultivation—suppose that the choicest spots of that corner were not without thorns and briars and other marks of a careless and relaxed husbandry—still, as compared with the rest of the vineyard a very paradise of beauty and fertility—what would be thought of us, the eleventh-hour labourers if instead of manfully resolving to put forth all our energies, and at once invade the wholly unbroken surface with its impenetrable jungle, we should waste our precious time in clamorously petitioning the occupiers of the already cultivated and most fertile corner, in their wisdom, to devise some measure whereby we could be employed and privileged to settle there too?

Or, if the Lord of the vineyard suddenly reappeared to take an account of our stewardship, what reply could we make that did not virtually, actually, and undisguisedly imply after all, it was our own ease, and comfort, and convenience we paramently sought for, and not the promotion of the interests of Him, whom we in words acknowledge as our Sovereign Lord and Master! To escape from the guilt and condemnation of such laggart, and disgraceful, and criminal wastes of the great vineyard; and I would go to India in preference to other portions thereof, simply, because at present the Lord has, in the overrulings of providence, opened up a larger and more effectual door, than in any other land, for proclaiming the glad tidings of salvation to scores of millions that never heard of a Saviour.

And seeing that Scotland, with its two and a-half or millions, has a supply of about twelve hundred ordained pastors connected with this National Church while the church is satisfied with sending forth only ten, to preach the Gospel to more than one hundred and thirty millions of fellow-subjects in the East, that are famishing for lack of knowledge—that is with sending forth less than the hundredth-part of what she retains at home, to minister the means of Gospel grace, and Gospel ordinances, to a population fifty times greater! I have tasked myself in vain, with the Bible in my hand, to discover one Scriptural argument why the little snug and comparatively well cultivated corner should have so many, and the great uncultivated waste so few! I judge no man in the baneful of unrighteous judgment. But, for myself, I lance of solemnly declare that, with such views pressing so overwhelmingly on my soul, I cannot, without being arraigned at the bar of conscience as a traitor to my God and Saviour—I cannot, while health and strength are supplied from above—I dare not be guilty of adding one more, however insignificant, to the swelling catalogue of hundreds at home, and thereby subtracting one, however insignificant, from the lean and scanty tablet of units abroad! By the blessing of God, therefore, I propose to return and join the little band that is before me, "bearing the burden and heat of the day." And, if ye will not augment our number, till one and another has successively fallen, oh, let us have at least your sympathies and your prayers! your prayers in the closet, your prayers at the family altar, your prayers in the assemblies and congregations of the people.

In the whole annals of time, I know only of one case wherein a being, in human form, could declare not in proud, cold, stoical apathy, but in lowly, yet calm, self-conscious independence, that he heeded not and would not, brook any manifestation of sympathy or entreaty in his behalf. It was when the man of sorrows, groaning and bleeding under the burden of an ignominious cross, was wending his weary way

up the steps of Calvary. The spiteful outbreaks of scoff and scorn on the part of the men of Jerusalem, which proved that their hearts were hard as the nether mill-stone, he could buffet with patient silence. But the tears which proved that the daughters of Jerusalem had still bowels of compassion, made him break the silence in words of tenderness, more magnanimous than any that ever issued from the lips of man or angel. Resolved on that day to tread the wine press alone—resolved on that day to exhaust the cup of human woe and Divine wrath—resolved on that day to monopolise, as it were, the griefs, and groans, and penalties, not of time merely, but of eternity—he seemed to feel as if every tear dropped from human eye were his loss—as if every pang of anguish, rung from human heart were a subtraction from the fulness, wherewith he had determined to bear our griefs and carry our sorrows. Hence the burst of God-like tenderness—"Daughters of Jerusalem, weep not for me; weep for yourselves."

But though we cannot, dare not, appropriate these words in their Divine plenitude, we may, to the extent of repudiating all fears, that involve the notion that we go forth on a forlorn hope, while we should invite the sympathies and the prayers of the faithful because we are but "men of like passions with themselves," and exposed to peculiar trials and temptations. Armed and fortified by such sympathies and prayers, we shall go forth with redoubled energy, and a more elastic buoyance of hope. However mighty and apparently invincible the forces that are arrayed against us, victory in the end is sure to be ours. But ere the final victory is won, we may have to encounter difficulties, far greater than any ever yet realised.

It is commonly remarked, that the darkest hour is that, which immediately precedes the dawn—that the tendencies, therefore, towards the light are greatest and strongest, at the very time when the gloom is becoming most dense. So with the moral world. The darkness may thicken and increase; but as it approaches its climax of gloom, the tendencies towards the dawn are strongest. And then suddenly will burst upon the world a day of glory, such as has not been since the sons of the morning sang together over the abodes of primeval bliss. The light of the moon will be as the light of the sun, and the light of the sun seven-fold. As the glorious luminary breaks from his orient chambers, he at once beholds the teeming myriads of Eastern Asia, joyously chaunting their morning orisons.

As he advances, the tide of praise rolls on in one vast and continuous line, stretching from the Arctic to the Antarctic shores—the inhabitants of every vale, and the tenants of every rock, pouring in their tributary hosannahs. The loud chorus is resounded by the millions of enlightened Europe and emancipated Africa. It is wafted across the Atlantic by the "streamered flags of far-spread realms," that meet to hail each other in sweet communion. It is echoed by the numberless kindreds and tribes of the western continent, and reverberated, in shouts of hallelujah from shore to shore, over the broad expanse of the Pacific. Blessed jubilee! No voice of jarring or of discord is heard amid the multitudes of rejoicing lands. At every successive point of the earth's circumference, the morning psalms of the East sweetly blend in unchanging harmony with the evening anthems of the West; and the matin songs of the West, with the glowing vespers of the East—and thus the ocean-stream of melody forever circulates around the globe. All earth is tuneful with the songs of ransomed myriads—all heaven re-echoes to the song. Blessed jubilee! how I long to see the day! To hasten it by a single hour, who would begrudge separation from parents, friends, and even beloved children? Who would begrudge rivers of tears, and trials, and sufferings even unto death?

In the full assurance that come it will in God's own appointed season, I would now, in the name, and accompanied with the presence, of the Angel of the Covenant, speed me to that benighted land where, if it be the will of Providence, I have no other wish than to labour, no other wish than to die, no other wish than to be buried! And in anticipation of an early departure, I would now return my warmest and most grateful thanks to the respected Convener and other members of the Assembly's Committee, for all the gentleness, and charity, and forbearance, which they have ever exercised towards my manifold infirmities: I would return my most cordial and unfeigned thanks to you, venerable fathers, brethren, and friends, and all other members of this Church, that have heaped so many undeserved kindnesses upon me, during my temporary sojourn amongst you; and now would I bid you all a long and solemn, but, I trust, not an eternal, farewell. At present we part, but it is upon the summit of our spiritual Pisgah. Our next meeting may be beyond the flood—on the streets of the golden city—by the banks of the river of life—in that blessed region where adieus and farewells are a sound unknown. But though absent in the body, oh! let us be in one

spirit, and ever united at a throne of grace. And oft as I remember our beloved earthly Zion, whether here or on the waves of the ocean, or amid the ragings of the heathen, the utterance of my heart will be in the burning strains of the Psalmist:—

Pray that Jerusalem may have
Peace and felicity
Let them that love thee and thy peace
Have still prosperity.
Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, AUGUST 14, 1833.

OVERTURE ON THEOLOGICAL EDUCATION.

One of the most important subjects, which occupied the attention of the Synod of Nova-Scotia, at its late annual meeting, was the overture which was introduced and adopted, relating to the Education of young men for the Christian Ministry, under the superintendance of the Synod. This is an undertaking, which has for several years been anxiously contemplated by the friends of the Church, with which we stand connected, and has been frequently and earnestly recommended to their serious consideration, by the office-bearers of the Church in the mother country.

At no time, and in no place, even amidst all the liberal and zealous exertions of the Colonial Society and its auxiliaries, has a sufficient supply of Ministers been obtained, for the increasing spiritual wants of the British Colonists in North America. And of late years, when so many new stations have been opened by the Church Extension Committee, and when the number of Theological Students has been gradually diminishing at the Scottish Universities, the difficulty of procuring the services of well qualified and acceptable preachers, has become every year greater and greater. It is a well known and lamentable fact, that at this moment there are a very considerable number of congregations, in comparatively easy and prosperous circumstances, congregations which are both able and willing to support the ordinances of Religion, which have been waiting and petitioning for a number of years for fixed pastors, till hope has nearly fled, and in the course of events such long protracted vacancies, must at no distant day, lead to the entire dispersion of these congregations, if the desired and expected assistance is not speedily obtained.

But this is only one, although not the least urgent of these reasons, which ought to excite and encourage the Members of the Synod, to attempt the formation of a Theological Seminary in this Province. It is also well known, that there are a considerable number of promising young men, some of them the offspring of pious parents, in different parts of the country, who would most willingly supply such vacancies, and devote their lives to the duties of the Christian Ministry, if they had a favourable opportunity of qualifying themselves for the performance of these duties, Born and educated in the Colony, inured to its climate, attached to its Institutions and its inhabitants, and intimately acquainted with the state of Society in the new settlements, we are inclined to think, that many of these young men would if properly educated and encouraged, make very excellent Missionaries and stated Pastors, and labour with great diligence and much success among their fellow countrymen in the Colonial vineyard.

We hate comparisons, and every well wisher to the colony ought to discourage all national and provincial distinctions. We do not feel ourselves bound either to examine or determine the needless and superfluous, though keenly agitated question, whether preachers from Scotland, or natives of this colony are best qualified for the office of the sacred Ministry amongst us. Were we disposed to offer an opinion, we should say that the services of both classes of ministers are urgently required, and that they ought readily and cheerfully to co-operate with each other in the same glorious cause. But although we could

obtain at the very moment they were wanted, a sufficient number of ministers from Scotland, to supply all the vacancies and all the missions within the bounds of our Synod, still we have no hesitation in stating, that we would consider it both illiberal and unjust, to exclude entirely from the highest and most sacred offices of the Church, a hopeful and devoted body of young men, natives of the Colony, and members of the Church, distinguished for the best and brightest talents, and the most irreproachable and exemplary character. Piety and patriotism are alike interested in the decision of this question; it wears a favourable aspect both to the present and to coming generations.

If any individual connected with the Synod of Nova-Scotia, has entertained doubts or expressed some fears and suspicions on this subject, such anxiety must have arisen altogether, from the well known and acknowledged difficulty, of obtaining a suitable and sufficiently extensive course of Education, for Candidates for the Ministry in the Colony, and not from any supposed deficiency, either of intellectual ability or moral worth, among the young men of the Province. Happily this difficulty so long felt and lamented, has at length in a great measure been removed. Dalhousie College has now opened its classes for young men, from all parts of the Colonies, without imposing any tests or restrictions. There the Languages and Mathematics, and Moral and Natural Philosophy are regularly taught by able and competent Professors. The elementary branches of Learning, which form the ordinary course of a Classical and Philosophical Education, are now easily attainable, by all who wish to acquire them, and all that is now necessary to complete the curriculum of young men for the Holy Ministry in the Presbyterian Church, is a suitable Theological Education. This also ought, according to the terms of the statute to be obtained within the walls of the College, for according to the strict and literal interpretation of the act of the Legislature, passed at the erection of Dalhousie College, not only the Languages and Philosophy, but also Theology ought to be taught there, exactly on the plan and principle of the University of Edinburgh, that is, the Theology of the Scottish Church, ought to be taught by ordained Clergymen of that National Establishment. There can be no dispute about the meaning of this clause of the Act, and we are fully prepared to support and to defend this opinion, however unpopular, in the presence of all the Critics, Politicians and Lawyers of Nova-Scotia.

But the mere phraseology of an Act, does not necessarily insure the advantages it contemplates. For however clear and distinct the language of this act may be, any attempt to realize the valuable privilege it confers, would certainly be attended with the most unpleasant altercations and jealousies, and would in all probability prove, in these liberal and reforming times fruitless and abortive. The only alternative left for the friends of the Church of Scotland, (for they have every desire and inclination to support Dalhousie College, so far as its course of Education extends,) is to raise a Seminary of their own, in connection with their own Church, and under the superintendance of the Provincial Synod, where students of Theology can complete their Education, without any intrusion or interruption.

This is the safest, and will probably in the end be the most successful plan, for promoting and extending the interests of the church throughout this colony. In such an institution there will be a complete guarantee, for the orthodoxy of the Professors, and the proficiency of the Students, and the members of the church will also feel a deeper interest in a seminary, which they can call their own, than in a general institution, placed under the management of persons selected and appointed by the political leaders and operators of the day.

We should also be inclined to believe that the Members of our church, enjoying in common with their fellow colonists, the elective franchise, would be desirous to obtain, for such a seminary, a portion of

1839.

those funds which are annually voted for the support of education. And we can scarcely believe that the Legislature of Nova-Scotia, representing as it does the whole population of the colony, would withhold from such a necessary and useful institution, (more especially if reminded by their constituents of the claim,) the same encouragement and support which they have annually granted, for many years to the Church of England at Windsor, and also of late to the Baptists at Horton. We have only time and space to introduce this subject to the notice of our readers at present, we hope soon to have other favorable opportunities for discussing the question at greater length. And we expect also to receive at no distant day, several valuable communications from our able and enlightened correspondents, on this, and other topics, relating to the security, and extension, and prosperity of that branch of the church, committed to their pastoral care.

GENERAL ASSEMBLY.

The most interesting events which took place in the General Assembly, subsequent to the memorable discussion of Wednesday, were the farewell address of Dr. Duff, the Church Extension Report, and the final adoption of the overture for union with the Seceders. Twenty years ago, any one of these would have sufficed to make an Assembly illustrious. On Thursday, after the report of the India Mission had been read by Dr. Brunton—a report which announced the gratifying fact, that the funds of the mission for last year, exceeded by £1300 the amount raised, for the same object during the year before—Dr. Duff, who is about to return to the scene of his missionary labours, rose, and in an address of the most solemnising and affecting character, took leave of the Assembly. When this eminently devoted servant of Christ was driven, some years ago, from India by the pressure of disease, it seemed to most of the friends of the India Mission a dispensation of a very dark and dangerous kind. But God's ways are not as our ways. That which seemed pregnant with ruin to the great scheme, in which the Church had sent him forth, has proved under a gracious Providence, to be a most powerful means of maintaining and promoting it. The genius and energy of Dr. Duff had gained for the scheme a firm footing in India; and what was required was the cultivation of the missionary spirit, throughout the Church at home, that both men and money might be more adequately provided, in order to carry forward the work so nobly begun. And we are confident that in future history, the return of Dr. Duff to Scotland will be pointed to, as a great era in the history of missionary enterprises to the heathen world. Independent of his numerous and heart-stirring appeals, to the several Presbyteries of the Church, and to the various towns of the kingdom, the three appearances he has made in the General Assembly, had they stood alone, would have rendered his return from India a signal blessing both to the missionary cause and to the Church of Scotland. There was something peculiarly touching and impressive in his bidding the Assembly farewell. Looking at the fervid apostolic missionary, standing amid the ministers and elders of the Church, commending them to God and to the word of his grace, while they in their turn, many of them in tears, rose up with one heart to implore the Divine blessing on his behalf, it seemed as if we had been carried back to primitive times—as if the scene were again renewed of Paul's farewell to the elders of the Church of Ephesus, when they sorrowed "most of all for the words which he spake, that they should see his face no more." The Church Extension Report, which was read by Dr. Chalmers on Friday, was highly encouraging. Including the supplementary fund, for which already, and with comparatively little exertion, £27,000 have been subscribed, the total subscribed during last year is upwards of £52,000. It thus appears, that since Dr. Chalmers was placed, in May 1834, at the head of the Church Extension Scheme, more than £250,000 have been contributed to this great Scheme, for providing the means of religious instruction for the destitute thousands of our fellow-countrymen. On Saturday it was intimated to the Assembly that the overture transmitted last year to the Presbyteries, by a union with Seceders, had been approved of by a large majority of the Presbyteries of the Church. It was thereupon moved finally to adopt the overture; in doing which the Rev. Mr. Candlish congratulated the Assembly on this most auspicious measure—a measure, as he beautifully observed, by which we are about to behold the "first-fruits of the dispersed of Israel again gathered into the Church of their fathers.—*Scottish Guardian.*

We are gratified to learn that a very handsome and capacious Kirk is in course of erection at Roger's

Hill, the congregation of which have given a call to the Rev. Mr. McConachie of St. Mary's, a gentleman of eminent piety and zeal in the good cause. We trust pastor and people will be mutually benefited by the connection. We are also informed that there is a strong probability of a Church being speedily erected at the Albion Mines, where some friends of the Kirk are adopting very judicious measures for this praiseworthy object. We wish them success.—*Pictou Observer.*

THE METHODIST SOCIETIES, in Great-Britain, recently celebrated the arrival of the Centenary, or hundredth year, since the establishment of their system. The celebration consisted in religious services, addresses, and subscriptions, in aid of certain objects connected with Methodism. These objects are, additional relief to aged preachers, and to the widows and children of preachers. The liquidation of debts due on Chapels,—the establishment of two educational Institutions,—the purchase and improvements of a premises for a Mission House,—and the purchase of a Mission ship, to be chiefly employed on the Pacific Ocean. For these purposes about £200,000 has been subscribed in the United Kingdom. Similar celebrations in the Colonies were resolved on, and the first of a series in these Provinces, took place on Thursday evening, in the Methodist Chapel, Argyle street, Halifax. Rev. Mr. Alder, Rev. Mr. Bennett, Hon. A. Dewolf, J. L. Starr, Esq. Rev. Mr. Richey, and others. The sum subscribed, at the meeting, amounted to above £900.—*Pearl.*

We understand that the Rev. I. W. D. GRAY is expected to return to this City from England in the course of a few weeks, and will again resume his Ministerial duties among us. This intelligence, we are convinced, will be gratifying not only to the members of the Established Church, but also to the citizens generally, by whom he is much beloved and respected.—*St. John, N. B. Courier, August 10.*

The papers received during the past week, contain scarcely a single political article, of the least importance.

The following gentlemen of Nova Scotia and New Brunswick had the honour of being presented to the Queen at the Levee on the 26th June last.

The Honorable Alexander Stewart, Member of the Legislative Council of Nova Scotia, by the Marquis of Normanby.

The Honorable L. M. Wilkins, Member of the Legislative Council of Nova Scotia, by the Marquis of Normanby.

Doctor T. M. Peters, of New Brunswick, by the Marquis of Normanby.

Mr. J. L. Wilnot, of New Brunswick, by the Marquis of Normanby.

Mr. William Young, Member of Assembly of Nova Scotia, by the Marquis of Normanby.

Ensign Edward Warwick Harvey, on his appointment to the 36th foot, by his uncle Viscount Lake.

Ensign Thomas Cochran Inglis, on his appointment to the 69th Regiment, by his father, the Bishop of Nova-Scotia.—*London Times, June 27.*

The brig Halcyon arrived 10th inst. reports 2d inst. lat. 40.10 long. 66.50, saw the British Queen and Great Western, Steamers, with all sail set, and a fair wind, the British Queen was about three miles ahead of the Great Western.

Large quantities of Herring have made their appearance on the Western shores of this Province; but we regret to learn, there is a great scarcity of salt to cure them with when caught.—*Jour.*

UNION ENGINE COMPANY'S FESTIVAL.

The Union Engine Company assembled, with a number of their friends to celebrate their 71st Anniversary on Thursday last; the day being fine, the Company, with their families and other guests, after mounting to upwards of three hundred and fifty, met on the Steam-boat wharf, and at 11 o'clock embarked on board the Sir Charles Ogle, which immediately proceeded round George's Island and then up round the Flag Ship, from thence out as far as York River, returning under the Western shore to the North West Arm, and landed the Company at Belmont. After partaking of lunch and refreshments, the party re-embarked for a sail on the Arm, to enable the Stewards to make arrangements for dinner, which was served up immediately on returning. The appearance of the table reflected the highest credit on the Officers of the Company, who kindly undertook the management, and spared no pains, along with their worthy member Mr. Blum, to provide every delicacy and luxury, which the season could afford, to

such a large number as was assembled, and a desire to please was manifested by every member of the Company present.

The Company returned to the Steam-boat wharf, at 9 P. M. and forming a Procession, preceded by the Band of the 8th Regt. playing a lively march, repaired to the Engine House, where they dispersed well pleased with the day's recreation.

The Company takes this opportunity to return thanks to Mr. Lowe, master of the Steamboat, for his kindness and attention to all on board, and also to J. Howe, Esq. Chairman of the Firewards, on whose beautiful grounds at Belmont, the Company has frequently had the pleasure of holding their festivals.—*Recorder.*

SHAM FIGHT.

THE Men-of-war Boats were engaged in a sham fight this afternoon, in the harbour. The object appeared to be to land a force on George's Island, which was accomplished in true sailor style, under a heavy fire from cannonades and musketry, despite of the opposition of the opposing force. The spectacle was novel, exciting, and more amusing we must confess, to a looker-on, than the stern reality of such an occurrence would have been. The party eventually retreated to their boats, and pulled off under a brisk fire, which was maintained for some time on their passage to the Ship. Crowds of people were drawn to the several wharves, who expressed themselves highly gratified at the opportunity of witnessing such an imposing scene.—*Times.*

DREADFUL OCCURRENCE.—On Thursday morning the usual tranquility of the town was much disturbed by a very lamentable occurrence. James Bossom, shopkeeper in Albermarle street was shot by S. D. Clarke, who also kept a shop, opposite the North Barrack. Both were young—Bossom aged 23. He lived about two hours after receiving the fatal wound. The facts of the case, as they appear on the Coroner's inquest, may be thus briefly stated. Bossom and Clarke had a quarrel of some months standing. Clarke challenged Bossom, and Clarke's partner, being privy to it, and encouraging the act, and asserting that he would send a challenge himself if Clarke did not. Sergeant Bannister, 37th Regiment, was aware of the quarrel, and appeared to take part with Clarke. He was charged with having also sent a challenge to Bossom, and with having used abusive language to him in a letter. On Wednesday evening Bannister and Elexon went to Bossom's shop, a quarrel and fight ensued between Bannister and Bossom. On Wednesday night Clarke came near his door, he would put the contents of one of them in him. On Thursday morning at near a half past six o'clock, Bossom was passing Clarke's shop, and a tap was given at the window, either by Bossom, or some one inside. He went to the door, some words ensued, Clarke retired a few paces;—Clarke snapped one of the pistols, Bossom laughed and used some sneering expression. Clarke, reiterating that he would shoot him, discharged the other pistol. The ball entered Bossom's eye, passed through and lodged against the skull at the opposite side. He fell, and from that period showed but little signs of life, except by breathing heavily; he expired 9 o'clock. Clarke was arrested immediately on the occurrence of the act, Elexon subsequently. After an investigation which occupied nearly four hours, the Coroner's jury brought in a verdict of Willful Murder against Clarke, as principal, and against Elexon as accessory before the fact. Thus have three families been plunged into deep distress, and an awful warning has been given to us all, against the indulgence of bad passions.—*Pearl.*

PASSENGERS.

In the Ann from Nova, Mr. Cutler.—In the Acadian for Boston, Rev. Mr. Miller and Lady, Mrs. Williamson, Miss Habington, Mrs. and Miss Solomon, Messrs. Wier, Ross, Jacobs, M'Donald, and Pales, and 20 in the Steerage.—In the Lady Ogle from Bermuda Miss Estairs.—In the Velocity from Boston J. L. Starr Esq. Lady and family, Mr. & Mrs. Wood, Messrs. J. L. Starr Esq. Gardner.—In the Dove, from Boston, Mrs. Howe, Basten & Gardner.—In the Dove, from Boston, Mrs. C. Naylor, and 2 children, Messrs. Lovett, Lorraine, and Buckley.—In the Sally Evans from Bermuda, Mr. W. Evans, and the Lady Chapman from Bermuda, Mr. Gilbert.—In the Heron from Bermuda, Mr. & Mrs. Attwood and Mr. H. Smith.—In the Star from Falmouth, Jas. Mr. and Mrs. Miller, and 3 children.

For remainder of Halifax Head, see page 63.

HALIFAX YACHT CLUB.

A MEETING held on Thursday last, at the Exchange Coffee House—"It was Resolved," That the REGATTA for this Year, take place the 5th day of September? August 14.

Ex William. Ash from London.

THE SUBSCRIBER has received his usual supply of Wines, Brandy, Holland's Gin, &c.

Which he now offers for sale, by the Package, along with his own stock of Halifax brewed ALE & PORTER, at his Brewery, Water Street. He has received on Consignment, from the house of Alexander Watson, Wine merchant, Leith, 30 casks best Sherry WINES, which he offers for sale at cost and charges, —and by the schr. Jos. Howe from St. John's, N. F. a few qutr. casks Newman & Co's. best Port Wine, August 14. ALEX. KEITH.

POETRY.

From the Presbyterian.

THE REFUGE.

This world how beautiful and bright! Its glowing sky - its changing light; Its dusky shadows moving o'er The earth, like waves, yet void of power; Its fleecy clouds on either sleeping, Serene as heaven, yet onward creeping, Sole instances of noiseless motion, Like Piety in pure devotion.

The works of God, Oh; all are fair - The summer day, the balmy air; The lightning's path of brightest fire, The thunder's tones in vengeful ire; And man himself - the fairest - best Of all. By inspiration blest With faculties, that may discern, Enjoy, and thus in endless turn, Appropriate all beautiful things That heaven or earth around us flings.

Alas! whence is this hideous shade? - The pall of death which sin has made. What frightful sounds are these that rise? - The sobs of man, his sinful cries, That drown the music of the spheres, That fill the world with boding fears, With reeking blood, with dismal gloom, And blast its beauties in the tomb.

Where shall we look? To Calvary's hill, Where blessings like the dews distill; To wash away the stains of sin, To purify the soul within Reveal new beauties that surround Imagination's utmost bound.

"Behold the LAMB," then look to heaven, The boon which his own death has given; Look to thine heart - when purified By heavenly grace through Christ who died; A fount of immortality, Of beauty, joy, and purity, Which gushes forth without decay, "When heaven and earth shall pass away." V. Princeton, June, 6th, 1839.

Ecclesiastical Intelligence.

MINUTES.

OF THE SYNOD OF NOVA-SCOTIA, IN CONNECTION WITH THE CHURCH OF SCOTLAND. Session 7. July, 1839.

(Concluded.)

Friday morning, July 19th, 1839.

The Synod met this morning pursuant to adjournment, and was duly constituted. Present *ut hodie*. The Rev. Messrs. John McLennan, Donald McIntosh, and Donald McConnochie, having engaged agreeably to the appointment of the Synod, in devotional exercises, it was then agreed that the Rev. Messrs. Alexander McGillivray, John Stewart, and Alexander Romans, conduct said services to-morrow morning.

The overture submitted to the Synod, anent the establishment of Professorships of Divinity in this country, for training young men to the sacred ministry, having been taken into serious consideration, it was

Resolved 1st - That the object contemplated in said overture, is held most desirable and also practicable. Resolved 2nd - That the Synod is of opinion that the time has now arrived, when united and vigorous exertions should be made, for the attainment of the above object.

Resolved 3rd - That for this end a Committee consisting of the following individuals, viz. Rev. Messrs. John Stewart, Dugald McKiehan, John McRae, John Martin, Donald A. Fraser, James Fraser, Peter McLean, George Struthers, Alexander Romans, and John McLennan, Ministers; and Messrs. J. Holmes, and James Malcolm, Elders; be appointed to draw out Rules and Regulations on this object, to be submitted to the Synod at their next annual meeting. - The Rev. John Stewart, to be Convener.

Resolved 4th - That the preceding resolutions be forwarded to the General Assembly's Colonial Committee, for the sanction and approbation of the officers-bearers of our National Church, and that that Committee be requested to render their assistance, in carrying forward this highly important and most desirable object.

A draught of a letter to the very Rev. Principal McFarlan, Convener of the General Assembly's Colonial Committee, having been produced and read by the Rev. John Martin, it was, after a few observations had been made, agreed that the said letter be received, signed by the Moderator, and transmitted as an

expression of respect and gratitude from this Court, to the very Rev. Principal in Scotland.

The overture submitted to the Synod in reference to oaths taken before Magistrates, in matters pertaining to character, having been taken into serious and deliberate consideration, it was

Resolved - That the Synod hold the practice of taking such oaths before Magistrates as opposed to the Word of God, to sound morality, and to the laws of the Church, and that public intimation of the Synod so holding that practice shall be given, by the several members of Synod in their several congregations, and in the settlements which they occasionally visit, as they may have opportunity.

Adjourned till 7 o'clock, p. m. Closed with Prayer.

Friday evening, 7 o'clock.

The Synod met this evening pursuant to adjournment. Present *ut supra*.

The Committee appointed to examine and report on the Minutes of Presbyteries, who were directed to give in their report at 7 o'clock this evening, then stated particular reasons for not having performed the duties assigned them, which reasons were considered and deemed satisfactory to the court.

The Synod then took into their serious consideration the overture anent Missionary exertions, when it was, following individuals, viz. the Rev. Messrs. Donald McRae, Donald McIntosh, Alexander Romans, John John Stewart, Donald McConnochie, Ministers; and Messrs. Jas. Malcolm, and John Holmes, Elders; be appointed, for carrying on the missionary operations of the Synod, and that three constitute a quorum. - The Rev. John Stewart to be Convener.

Resolved 1st - That a Committee consisting of the following individuals, viz. the Rev. Messrs. Donald McRae, Donald McIntosh, Alexander Romans, John John Stewart, Donald McConnochie, Ministers; and Messrs. Jas. Malcolm, and John Holmes, Elders; be appointed, for carrying on the missionary operations of the Synod, and that three constitute a quorum. - The Rev. John Stewart to be Convener.

Resolved 2nd - That it form a part of the instructions of the Synod to this committee, that those members of Synod who can afford to give services for missionary ends, be employed by said committee, if they see cause.

Resolved 3rd - That the Synod considering the urgent spiritual wants of many destitute settlements, to advance in every way in their power, and consistent with the word of God, the object contemplated in the preceding resolutions.

It was moved, seconded, and agreed to, that the resolutions submitted to the Synod in regard to an unimpracticable for this year, the Synod instruct session to proceed according to the laws of the church.

A petition from the congregation of St. Andrew's Church, Pictou, having been transmitted by the coming of the sympathy of the court in their present destitute circumstances, the Synod unanimously referred the petition to the Presbytery of Pictou, instructing them to afford such assistance to this vacant congregation as circumstances will permit.

The Rev. John Martin having laid on the table, an interesting Journal from the Rev. Mr. Wishart, of a Missionary tour which he had recently made through the Townships of Cornwallis, Aylesford, Annapolis, Digby, and Yarmouth; it was agreed that the same be intrusted to the Convener of the Committee on Missions to be published, with such other documents as the Committee may deem suitable, in the Annual Report.

Adjourned till half-past nine to-morrow morning. Closed with Prayer.

Saturday morning, July 20th.

The Synod met this morning pursuant to adjournment. Present *ut hodie*.

The devotional services of this morning were performed, agreeably to appointment, by the Rev. Messrs. Alexander McGillivray, John Stewart, and Alexander Romans.

Leave was craved for the Presbytery of Halifax to meet at 1 o'clock, p. m. in this church, which leave was obtained accordingly.

It was moved and seconded, that the Clerk of the Synod furnish a tally of duties to the Clerks of the respective Presbyteries within the bounds.

It was moved, seconded, and agreed to, that the Rev. John McRae, Donald McIntosh, and John Stewart be a Committee to correspond with the Convener of the General Assembly's Colonial Committee. The Rev. John McRae to be Convener.

It was moved, seconded, and agreed to, that the 1st day of January 1840, be observed as a day of Humiliation, Fasting and Prayer, by all the congregations within the bounds of the Synod.

It was moved and agreed to, that the sum of £20 appropriated by the Synod for the benefit of the children of the late Rev. Kenneth John McKenzie, be lodged in the hands of the Presbytery of Pictou, and that the Presbytery be instructed to expend that sum in promoting their education.

All the business before the Synod being now concluded, it was moved and agreed to, that the Synod

hold its next annual meeting at Halifax, on the third Wednesday of July, at 12 o'clock, noon, in the year one Thousand, eight Hundred, and forty.

HUGH McKENZIE, Moderator. DONALD McINTOSH, Clerk.

INTERESTING EXTRACTS.

A WORD IN SEASON.

To him who turns his thoughts late to the duties of religion, the time is not only shorter, but the work is greater. The more sin has prevailed, with the more difficulty is its dominion resisted. Habits are formed by repeated acts, and therefore old habits are always strongest. The mode of life to which we have been accustomed, and which has entwined itself with our thoughts and actions, is not quitted but with much difficulty. The want of those vanities, which have hitherto filled the day, is not easily supplied. Accustomed pleasures rush upon the imagination; the passions clamour for their usual gratifications; and sin, though resolutely shaken off, will struggle to regain its former hold. To overcome all these difficulties, and overcome they must be, who can tell what time will be sufficient? To disburden the conscience, to reclaim the desires, to combat sensuality, and repress vanity, is not the work of an hour or of a day. Many conflicts must be endured, many falls recovered, and many temptations repelled. The deceitfulness of our hearts must be detected by steady and persevering vigilance.

But how much more dreadful does the danger of delay appear, when it is considered, that not only life is every day shorter, and the work of reformation every day greater, but that strength is every day less. It is not only comparatively lessened by the long continuance of bad habits; but, if the greater part of our time be past, it is absolutely less by natural decay. In the feebleness of declining life, resolution is apt to languish; and the pains, the sickness and consequent infirmities of age, too frequently demand so much care for the body, that very little care is, or can be, taken for the soul.

One consideration more ought to be deeply impressed upon every sluggish and dilatory lingerer. The penitential sense of sin, and the desire of a new life, when they arise in the mind, are to be received as admonitions; excited by our merciful Father, as calls which it is our duty to hear and our interest to follow; that to turn our thoughts away from them is a new sin; a sin which, often repeated, may at last be punished by an utter forsaking. He that has been called often in vain, may be called no more; and when death comes upon him, he will recollect his broken resolves with unutterable anguish, will wish for time to do what he has hitherto neglected, and lament in vain that his days are few. - Dr. Samuel Johnson.

SOCIAL WORSHIP.

There cannot be a spectacle more productive of delight to the heart of a good man than to witness his fellow-creatures assembled in the acts of social worship, to see them, from a conscious sense of their mutual wants and infirmities, and of their joint dependence on Him who made them all, confessing their many transgressions, deprecating the just indignation of their God, imploring his assistance, and returning their grateful thanks for the numerous blessings which have been already vouchsafed them.

He who best knows how to appreciate the value of solitary supplication, who has felt how soothing and consolatory it is, how essential to his happiness and well being, both here and hereafter, that he should, under the privacy of his own roof, frequently seek the presence of that Almighty Being who has promised to relieve the wants, and succour the distress of those who draw near to him through the mediation of his blessed Son, is, at the same time, best prepared, from the knowledge of his own relation to the Deity, to enter with ardor into all those feelings which, when mingling with his brethren in the temple of their mutual Father, should bind us not only to our Creator, but to each other, uniting, with ties never to be separated, the love of God and man.

It would seem scarcely possible, indeed, for any human being, when forming part of a public congregation, to commence the prayer which has been left opening words, from the emphatic and endearing expression, "Our Father," all that devotional fervour, humility, which social worship was intended to convey. - Churchman.

A PARABLE.

A certain steward was intrusted with a large portion of his master's property to be used for his benefit during his absence. The instructions he received were to the following effect: "to gather in his harvests; to increase the fruitfulness of his vineyards;

to bring certain waste lands under cultivation; to provide suitable food for many of the servants who occupy remote and barren parts of his property; and to make additions to the great family mansion for the more convenient entertainment of strangers." With this charge the master departed; but after a number of years he returned, and upon an examination of the steward's account, he discovered that the vineyards were overgrown with weeds, that the waste lands were still unreclaimed, that the harvest had been neglected, that many of his poor servants had starved from sheer neglect, and that the family mansion had not been enlarged. On further examination he discovered that the steward and his family had been living in the greatest extravagance, and that large sums of money had been stored away, which the steward claimed as his own, and which he designed to bequeath to his children. The master, indignant at this fraud, not only stripped the steward of his ill-gotten gains, but cast him into prison as the just punishment of his wicked perversion of his master's property. The application of this parable is not difficult.—*Presbyterian.*

From the Watchman of the South.

HOW SHOULD I TREAT MY PASTOR?

Mr. Editor—If each church member and session would answer this question scripturally, there would at least, be more comfort and love in our earthly Zion, and between pastors and their flocks. It is not an easy thing for divisions and schisms to creep into churches where there is mutual love and confidence existing between a pastor and his people. We say then—

1. A people should, at all times, treat their minister affectionately and kindly. And there are many ways in which this can be done, but in no way more effectually than in what we call *little things*. Great things every one can see, but the heart feels little things. In very many instances a pastor's greatest usefulness is realized among his people during the two or three first years of his residence. For that length of time, his people manifest their affection by attending to the small *wants* and *necessities* of his family. He feels this not only a great relief in his various necessities, but a decided token of attachment. But people too often slack their attentions, as though a minister could, somehow, live this year on what was bestowed last. Experience proves the reverse.

2. People should treat their pastor with respect. They must not leave him to pay all the *visits*—or if they do, if he be a man of any refinement of feeling, he must feel that he is where he is not respected. Some object, and say it is not for want of respect, but *their minister is not able to sustain himself and receive much company*. We say this is often a poor apology. Never should it be said; if he is not able, then let his people make him so. True, ministers are often unable to give a visitor's horse a feed, or his master any thing comfortable, while the master restrains, and holds up his abundance of grain for a high price. Let churches trace out and extend this idea—it will admit many profitable thoughts and reflections.

3. Pay him punctually what is promised. Many sore evils arise from neglect in this duty. From neglect, pastors often suffer much mental interruption—are dispirited—cast down. Their only support comes from their people, and this is neglected from year to year. Such a course will ultimately ruin any people, and strip them of Gospel privileges. No one blames a man for quitting an unproductive farm; and a minister must ultimately leave a negligent people, unable to bear the privations to which they subject him.

4. Be punctual in attending the meetings he appoints. This is at all times cheering even when he appoints a day to meet the Bible Class—at least let the parents be there—no small excuse should keep them away. Be sure to attend the meetings for prayer and catechetical instruction. The interests of children call for this. If parents do not attend these meetings, then the children will soon lose all interest in them; and the prayer-meeting will soon decline, and a death-like languor in the church ensue.

5. Pray for your pastor. He needs, he asks, and begs the prayers of his people. He needs much and every encouragement you can instrumentally add to his vocation. "Brethren, pray for us," is the request of each pious pastor. This treatment, as well as other particulars, will all result in the spiritual benefit of any people.

PROFESSING PARENTS & IRRELIGIOUS CHILDREN.

A common, but yet painful sight, is an irreligious family which exhibits no concern or interest in the true objects of life. It is still more distressing to observe parents professing godliness surrounded by children regardless of their eternal welfare. How is this to be accounted for? Is not the promise both to the parents and the children? and are we not en-

couraged to believe that if the promise be properly pleaded, it will be fulfilled? Perhaps the explanation of the fact may be elicited by a few interrogatories proposed to parents. Do you as *parents* habitually feel your responsibility? Do you deliberately, constantly, and feelingly prefer the salvation of your children to their temporal prosperity? Do you often and earnestly pray to God for their conversion, as for a thing in which you would scarcely endure to be denied? Are you always watchful, lest you should encourage them in any thing which might prove detrimental to their spiritual interests? Do you let them see by your daily intercourse with them that you are solicitous for their conversion, and that their irreligion is your chiefest earthly trial? Do you exercise your authority with them wisely and affectionately? Do you prove to them by your exemplary deportment and your devotional habits, that there is indeed a reality in religion? It would seem to us that any material deficiency in any of these particulars, would interpose an obstacle between the promise of God and its fulfilment. Professing parents who are worldly minded; who neglect the means of bringing their children into the kingdom; who do not agonize in prayer for their salvation; and who seem to regard their irreligion with indifference, so long as it does not break out into open vice, can reasonably expect no saving change in their character; and what is more, they can have but little solid evidence that their own calling and election are made sure.

THE TONGUE.

Well hath the apostle James said that the "tongue is an unruly member;" and Solomon, that "life and death is in its power." No one can question the truth of these statements, that has the disposition to trace its movements. Look abroad on society, and notice its consequences and its bearings; it is the fork by which slander is spread, and the mail that brings both evil and good report. The different interests of different individuals prompt them to give various colours to reports, according to feeling or expediency. Actuated as mankind are, by motives both from interest and revenge, it is but little wonder that one of the ten commandments should place that restriction upon the tongue. "Thou shalt not bear false witness against thy neighbour." So conspicuous a part does it form in a man's character and conduct, that Peter thus states, "He that will love life and see that Peter thus states, "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." James compared it to bits in a horse's mouth, to an helm to a ship, with either, the governor turneth whithersoever he liketh—to a spark that kindleth a great fire; in anger it is set on fire of hell. It is astonishing to see what mischief the tongue is capable of making, when wrongly disposed; but if rightly disposed, he "shall kiss his lips, who giveth a right answer; a word in season how good is it?" "The tongue is an unruly member." Yes, it cannot be watched too closely, or guarded too strongly; in wrath the tongue may utter what days of repentance cannot replace. When interested, it may tell what inevitably will destroy our judgment, and ruin our character. We are apt to speak from the impulse of the moment; and men often consider sufficiently of the matter: and men often speak that, which on more mature reflection they are sensible was wrong. So prone are mankind to speak without thinking, that the admonition is, "Be slow to speak, slow to wrath." The prophet Hosea says, "The prudent shall keep silence." Indeed the tongue is apt to run away with our heads and judgment—to slander and calumniate our enemies and flatter and allure our friends. It therefore becomes each one to watch over his tongue, and guard against evil and profane speaking, as the watchman watcheth over a city.—*Olive Branch.*

RELIGION AND SCIENCE.

But education will fail to accomplish its best ends unless religious influence shall be mingled with intellectual cultivation. Man was created for more exalted purposes, than merely to investigate the laws of the universe. His great career lies above time, and the his endowments are adapted to his destiny. The mind and heart must be improved to glorify the Being who made him, or he violates the first law of his nature. Hence, the discoveries of science, the lights of history, and the deductions of philosophy should all connect themselves with God, to illustrate his wisdom, and power and goodness. This, the immortal Newton felt to be his true glory. It has been eloquently said of him by a kindred mind—"Mark where it is that a Newton finally reposes, after piercing the thickest veil that envelops nature—grasping and arresting in their course, the most subtle of her elements and the swiftest—traversing the regions of boundless space—exploring worlds beyond the solar way, giving out the law which binds the universe in eternal order, he rests as by an inevitable necessity upon the contemplation of the great first cause, and holds it his highest glory to have made the evidence of

his existence, and the dispensations of his power, and of his wisdom better understood by men." This is the noblest direction that can be given to our pursuits. It invests the researches of science with an interest and value that may be lasting as eternity. And we, who are born to die, and to meet the realities that death will disclose, should earnestly heed whatever may enlighten us in the councils of our Redeemer and Judge.

Philosophy best promotes her true dignity by a cherished sympathy with the oracles of truth. She never inflicted so deep a wound upon all her interests, as when she strove to put down the religion of the Bible, and exalt upon its ruins the cold speculations of infidelity. The experiment was made in France, with human passion and power to aid in the trial—and the results may be learned in a chapter of her history, among the darkest on the records of time. No one can read it even now, at the lapse of half a century, without a shudder. France had in impious defiance, denied the God of the Bible—and blotted his Sabbaths from her weeks. She had shut up his temples, and instead of the bright hopes of immortality, inscribed on the tomb—"Death is an eternal sleep." The offended Judge of the universe left her to her madness, and the fruits we have seen, and the agonies and throes of a bleeding country vindicated the majesty of his laws, and the honour of his name.

From the Church of England Magazine.

THE SMUGGLER.

"When to the heart untamed will cling
The memory of an evil thing,
In life's departing hour."—*Neale.*

It was a very dark and tempestuous night, towards the end of November, that I was called upon to visit a poor man, who was represented as at the point of death, and who was suffering dreadfully from some wounds which he had a few hours before received. My parish was in a southern county, on the sea coast. The inhabitants were a lawless and abandoned race notoriously addicted to smuggling; and if perchance any vessel was wrecked in the neighbourhood, it was regarded quite a fortunate circumstance; for plunder was, to a certain extent, almost regularly obtained. I in vain sought to bring them to a better acquaintance with their duty: spirits were cheap and plentiful and drunkenness prevailed to a fearful extent. I had hailed with delight the establishment of a station for the preventive service: still, smuggling was carried on; contraband goods were almost nightly secreted in the parish, though where, it was most difficult to discover. There was a darkly linked band the proceedings of which it was impossible to fathom, and the officer on duty has more than once told me that he had never been baffled before, but that now that he could not discover, by what means the illicit trade was carried on. There is probably no species of crime, which has such a tendency to brutalize the character as that of smuggling, a crime which is to be feared is indirectly patronized by not a few.

The person who waited upon me with the request, that I should visit his comrade was a hard weather-beaten seaman. His manner was exceedingly courteous for a man of his rough stamp. He carried a dark-lantern and a huge oak staff; and when I hesitated to comply with his request, for I confess at first I felt afraid, he at once acquiesced, and said, "Perhaps you will come in the morning; but I assure you, sir, you have nothing to fear." The hour was not late. My man-servant was a brave and faithful fellow, and as he accompanied us with a large watch-dog, I really felt but little alarm. There was a hut upon the beach, the common property of the fishermen of the village, and to this I was conducted. Here, laid upon a truss of straw, I found a miserable creature stretched, almost starved with cold, and writhing with agony, though entirely in his senses. The marks of blood were upon his clothes; and, as I afterwards found, he had that morning been engaged with some of the coast-guard, from whom he had escaped owing to a dense fog, and had taken shelter as night advanced, in this miserable hovel, though its exposed situation rendered it almost certain that he would be captured. His wound was in fact, mortal, though from some mismanagement he had been allowed to escape. The wind was blowing a complete hurricane, and the dash of the waves on the neighbouring cliffs added much to the solemnity of the scene.

On entering the hut, I found in a corner the wretched sufferer laid upon a bed of straw; and by the dim light of the faggots which burned in the chimney, I could discern the hard-worn and furrowed cheeks of an old seaman. He was obviously in great agony; still he was calm and collected; and expressed a great wish to have conversation with me. I approached his bed-side—if bed it could be called—and he waved his hand, in token of his wish that those present might depart. The signal was attended to—the rough seaman who had conducted me to the

place, a young lad who was there when I entered and my own servant immediately retired; I was thus left alone with the dying man—for such he was—and I exhorted him to unbosom to me his griefs, and to tell me if any particular sin pressed heavily on his conscience. He did not scruple to do so. "You see here, said he, "the sad victim of unbridled licentiousness in early youth—a hoary sinner, whose whole life has been spent in crime. I was the pride of a father's, the joy of a mother's heart: they sought to inculcate good principles in my mind. I was born in the county of Durham, and had a good education at school; and my parents wished to bring me up as a minister of the Church; but I would not listen to their exhortation, for I had formed an intimate acquaintance with some most licentious lads.

I ran away from home, and embarked on board of a vessel at Whitby; and I joined a band of smugglers during the war, and at length became their captain; and since that time, nearly forty years, I have led a lawless and outlaw life. God knows," he continued, groaning at times from the agony which he suffered, and perhaps in some measure from the wounds of conscience, "I have pursued a most abandoned career. No notion can be formed of the hardships of a smuggler's life, and of the ferocity of his character. He regards the life of a fellow-creature as utterly valueless; he is always ready-armed for an assault. But there is one crime, I recollect, that hangs heavy on my heart, and yet it was committed nearly thirty years ago. O God! I shall never be forgiven! O that I could find mercy! that I could blot out that deed of guilt?"

"Murder—foul murder! We had on board the lugger a lad about fifteen years of age, the son of an old smuggler who was dead. He was a quiet, inoffensive, gentle boy, not fit for his rough employment; but he had no friends to go to, and the crew were unwilling to part with him, lest he might tell tales. It was a dark, foggy night, about this season of the year, that we had brought a cargo of hollands from the Dutch coast, and the rest of the company had gone on shore in the boat, to land a portion of it in a creek on the Cornish coast; the boy remained with me, and gave me what I thought a saucy answer to a question put to him. Inflamed with the hollands I had drunk, I knocked him senseless on the deck with a hatchet that was at hand, and then, O Gracious Mercy! I rolled him into the sea. O, the sound of the waves has never been out of my ears! I have heard it even amidst the licentious roar of drunken companions! In dreams and visions of the night, I see that poor murdered boy. I have started at the screech of the sea-bird, and thought it was a voice from the deep. I sent him without a moment's warning into eternity,—that awful eternity I am myself now about to enter. Oh, can there be mercy for such a wretch as me! No—no!"

No language can describe the look of this agonized being, in whose heart and conscience the arrows of Divine displeasure did indeed stick fast. He was obviously a person above the rank of a common sailor, and many of his expressions proved that he was an educated man.

"How," I asked, "did you conceal the murder from your comrades?"

"By declaring that the lad fell overboard, owing to the darkness of the night. Suspicions, I dare say, existed; but there was no proof against me, and we were too much linked in crime for these suspicions to be told to others. The boy was soon forgotten by them, and he had no friends, as I have said, to enquire after him; but his image is always present to my mind."

I was about to question the miserable man more fully, and to seek to lead him to deep repentance of soul, not only for this, but for all the crimes of a life of infamy,—his hands, in other respects, had not been pure from a fellow-creature's blood, though that was in defence of his own life against the revenue officers,—when two of the const-guard entered the hut, and with them a navy surgeon. The latter immediately pronounced him to be dying, and told the seamen it was useless to take him into custody. No palliatives could be administered, and they left the hut, at my desire, for a short time; for I was anxious, if possible, to speak some word of comfort to the miserable soul.

"Oh, can there be mercy," said the wretch, convulsed in every joint, and starting wildly—"mercy for such a sinner as I am! Hark! do you hear the gurgling of the waves? The body is going down—down—down. Hark! destruction—misery—hell—hell!" I turned to answer, for I had covered my face with my hands, and stood by the dying embers; but the spirit was gone, and the flickering flame just served to show the corpse, with its clenched fists and starting eyes, presenting a spectacle, the recollection of which even now makes me shudder, and which can never be effaced from my mind. I was little aware that death was so near, or I should have at once,

instead of questioning him, directed his attention to the Saviour.

And such was the end of one, destined in early life to fill the honourable and responsible situation of a minister of Christ. But evil companions induced him to forget his God: and from one false step he went onwards to a life of barbarity and crime. Such were the dying moments of one whose life had been spent in the gross violation of his country's laws, and in avowed rebellion against the majesty of heaven.—Surely there is no agony like that of a wounded conscience: "there is no peace, saith my God, to the wicked." The troubled sea, o'er which he had so often sailed in prosecution of his illegal traffic, and the loud dash of which, as I have said, added to the solemnity of the scene, was a fit emblem of the turbulence which raged in his bosom. It were presumptuous as it were vain, to speculate as to his eternal destiny. He certainly gave no evidence in his last earthly moments, that he had found peace and pardon through the blood of the cross; and at all events, in his wretched end we discover the hand of a sin-avenging God, who has pronounced the workers of iniquity, that they shall be destroyed at the last.

SUMMARY OF NEWS.

HOUSE OF LORDS JUNE 14.

BIBLE PRINTING IN SCOTLAND.

The Duke of MONTROSE presented a petition from the senate of the University of Glasgow, praying that due care might be taken in regard to publishing an authorized version of the Bible in Scotland.

The Earl of HADDINGTON said, it would be satisfactory to know what arrangement Her Majesty's Government intended to make on this subject, which was one of the deepest importance.

VISCOUNT MELBOURNE admitted the great importance of the subject. The object which Her Majesty's Government had had in view, in framing the plan which had been stated in the other House was, in the first place, to take care that the Bible should be disseminated at as cheap a rate as possible; and that the price of it should not be enhanced, by the levying of any tax, duty, or fee, for the benefit of any person, and also that sufficient security should be taken—indeed, as strong security as had ever been taken—thereto—for printing the Bible according to the authorized versions of the text. The plan which the Government intended to propose was as follows:—To incorporate by charter, a body composed of the Lord-Advocate and Solicitor-General for Scotland, the General Assembly, and two divines and two laymen, members of the Scottish Church. To this body was to be committed the duty of inspecting, from time to time, the publication of Bibles in the different towns of Scotland, in order to insure their correctness. The free importation of Bibles from England was also to be permitted, provided that copies so imported had the sanction of the board to which he had alluded. This board was also to have the power of licensing readers and collators of the press, to correct the printing of Bibles, provided they were satisfied of their qualifications. No fee was to be charged for affixing their imprimatur to any Bibles or licensing any correctors of the press—And the Lord Advocate might apply for injunctions against parties who printed Bibles without the sanction of the board.

IN THE HOUSE OF COMMONS, JULY 9.

Texas.—Mr. O'CONNELL wished to put a question of which he had given notice, relative to certain territory, calling themselves the state of Texas. Were any negotiations pending between this Government and those persons for the purpose of recognizing the independence of that state?

Lord Palmerston stated that an application had been made to the Government, in the early part of last year by persons from Texas, for the purpose of acknowledging the independence of Texas. The answer to that application was, that the general principle of this Government, was to acknowledge every state that was de facto independent, but under the circumstances at present existing with respect to Texas, they were not prepared to adopt that course with respect to it. As it was known that our Minister at Mexico had successfully negotiated between France and Mexico, instructions had been sent out, to endeavour to effect a similar arrangement between Mexico and Texas.

In the House of Commons on the 9th, Lord Palmerston, in answer to questions from Mr. Milnes, ex-Sultan and the Egyptian Pasha would be arranged; and that in the matter of Persia, the Ambassador of that Government would not be received till certain conditions suggested by the English Government had been accepted.

From Constantinople, the intelligence is, that the Sultan's health was much impaired. The French papers assert that the delivery of a peremptory note from the French Admiral, on the 8th June, admonishing him against going to war with Ibrahim, threw him into a violent rage, which caused the rupture of a blood vessel in the chest, and a consequent spitting of blood. The Vienna letters speak of his recovery as impossible.

Mediterranean Squadrons.—It has been seen from the late intelligence that the European powers have taken a strong interest in the preservation of peace in the East. The different governments in reference to this object have each maintained a strong naval power in the Levant. The following statement of their respective fleets is from a French paper.

Turkish Fleet—Six ships of the line, viz. one of 110 guns, three of 96, one of 94, and one of 90; eight frigates, viz. two of 64, one of 60, and one of 58, one of 56, one of 50, two of 46; four brigs of 20 guns, two cutters and two steamers. Total 22.
Egyptian Fleet—Twelve ships of the line, four frigates, four corvettes, three brigs and one steamer. Total, 24.
French Squadron—Four ships of the line, one corvette, one brig. Total 6. No steamer.
English Squadron—Eight ships of the line, two frigates, one corvette, one brig, two steamers. Total 14.
Austrian Squadron—One frigate, one corvette, one schooner. Total 3.
Russian Fleet in the Black Sea—Two ships of the line of 120 guns each, one of 110, eight of 84, three 78, eight frigates of 44, five corvettes of 24, several brigs and steamers—in all about 50 sail.—Most of these vessels are at Sabastopol, where there are 16,000 men assembled who can proceed to the Bosphorus, if required, in three days.

One of the most stupendous works of modern times, is a projected Railroad from Venice to Milan connecting the seven richest and most populous cities of Italy with each other, Venice, Padua, Vicenza, Verona, Mantua, Brescia, and Milan; the most gigantic portion will be the bridge over the Lagoons, connecting Venice with the main land. The length of the Railroad will be 166 Italian (about the same in English) miles, passing through a population of three and a half millions, the seven cities alone having a population of half a million, viz.: Venice, 120,000, Padua, 44,000, Vicenza, 50,000, Verona, 46,000, Mantua, 34,000, Brescia, 32,000, and Milan, 180,000 inhabitants, to which may be added, 20,000 foreigners in Venice and Milan. It is calculated the transport, when completed, will average 1,800 persons, 1,500 tons of goods, and 1000 tons of coals daily.

LONDON, July 10.

You will see by the accounts from Birmingham that the Chartists are still very troublesome.
Bristol, July 8.—The Norman, Kinney, for Halifax, reported as sailed yesterday, did not proceed, in consequence of a melancholy and fatal accident which occurred on board of her. Captain Kinney's brother, master of the Sarah, of St. John, N. B. with some other friends, were accompanying him as far as King's road, and just as they were about leaving, in firing a cannon it burst and killed him, a piece of iron having penetrated the skull. Captain Kinney was also wounded in the leg. An inquest is now sitting on the body.

UNITED STATES.

BOSTON, AUGUST 2.

DEPARTURE OF THE GREAT STEAMERS.

Those magnificent vessels, the Great Western and British Queen, left New York on the 1st inst. amid the cheers, congratulations, adieus, and good wishes of something like one hundred thousand spectators. The great Western left the dock first, and when fairly out in the stream, her gallant commander, stood upon the wheel, and gave one cheer to his rival. He then gave the word, and the noble steamer started like a greyhound from the ship. In about an hour afterwards the Queen followed, attended by the Neptune, Oceola and Passaic steamers, each crowded with a living freight of men, women, and children.

The Great Western had upwards of eighty passengers. The British Queen took out one hundred and thirty, amongst whom were many distinguished individuals, both citizens and foreigners. In the Great Western was General Hamilton, Mr. Nolte, the great operator in cotton, and a host of Stock Jobbers, and Land Speculators. The transmission of letters is said to have been unsurpassed.—N. Y. Transcript.

Several deaths of Yellow Fever, have occurred on board of her Majesty's ship Buzzard, lying at the Quarantine Station in the Bay of New York. Two officers and fourteen men have fallen victims to the destroyer. No apprehension seems to have been entertained of the disease reaching the city.—N. B. Courier.

YELLOW FEVER IN HAVANA. Late advices from Havana have been received in Philadelphia, according to the National Gazette, which concur in stating

that the yellow fever was making fearful ravages among the crews of the foreign shipping at that port. Several vessels had been deprived of their entire crews and placed by the consuls for their respective nations in charge of keepers; while many others were so weak handed as to be unable to put to sea.

PRISONERS DISPOSED OF.—About fifty prisoners, who have been for some time, imprisoned in Canada, for participating in the recent revolutionary movements in that country, have just been placed on board of a convict ship, for transportation to Botany Bay. Most of them were young men from the United States, who were inveigled into the revolutionary movement, by such men as Mackenzie, who kept themselves out of harm's way. They were all handcuffed.—*Boston Gazette.*

COLONIAL.

QUEBEC, July 26.

COMMUTED PENSIONERS.—By recent instructions from home, some assistance is to be afforded to such of these unfortunate men, with their wives and children, who are destitute and incapable of earning subsistence for themselves and families. This relief is not to be afforded in money, but in provisions, clothing, blankets, and in some cases lodging, and, to guard against these being exchanged for ardent spirits, it is a portion of the instructions, that in case of misconduct or of selling any portion of his provisions or clothing, he will forfeit all claims to this gratuity for the future. A General order has been issued by his Excellency the Commander of the Forces, for carrying these instructions into effect, and for this purpose Boards of Officers are to be assembled at the different Military posts, for the purpose of ascertaining the identity of the applicants and the situation of themselves and families, as it is not intended that any shall be included for these allowances, who are in a state to maintain themselves by labour, or have other means of support.—*Mercury.*

MONTREAL, July 25.

Responsible Government is an entirely new theory attempted to be brought into practice—not to enforce any claim of right—not to vindicate the rights and liberties of freemen; but to destroy and overthrow British influence, Institutions, and government in this portion of Her Majesty's dominions. We do not say—far from it—that, in consequence of having made a report in favour of responsible government in the Colonies, the Earl of DURHAM has made himself a party to such a design. Yet we must be permitted candidly to avow our opinion, that to have become the advocate and supporter of a system of Colonial Government, which has been repudiated by the Imperial Government and Parliament, and, perhaps, by the record vote in Parliament of the noble Earl himself, was not only injudicious and inconsistent, but betrayed in no small degree, his Lordship's ignorance of those moral and political principles which have always been found to bind the Colonies to the Mother Country.—*Gazette.*

JULY 27.

We have devoted almost the whole of this day's impression of the *Gazette*, to the publication of the Bill introduced into Parliament, by Lord JOHN RUSSELL, for re-uniting the Provinces of UPPER and LOWER CANADA. In doing so, we feel much gratification, in being enabled to say, that the principle and necessity of the Union seem to be acknowledged, not only by Government, but by the House of Commons! for, in as far as we can learn, not one Member of the House objected to the measure, either in direct or indirect terms. In the meantime, the grateful acknowledgments of the loyal inhabitants of both these Provinces are due to the present Ministers of the Crown, for the decision and firmness with which they have adopted the alternative of the Union, as the only human means that could possibly be devised for rousing the too long neglected, and too long dormant energies of this portion of the Empire, and of perpetuating its connexion with the Mother Country. This is one of the few fundamental measures, in the prosecution of which, we would ardently hope that the present Ministry will not be opposed by the Conservative party; and we sincerely trust, that when the question of the Union comes to be deliberated upon in Parliament, Sir ROBERT PEEL and his party, knowing, as we do, that they have the best interests of the Colonies at heart, will be found to be among its most steadfast supporters.

MONTREAL, July 30.

Border Sympathy.—We think we may, with some degree of certainty congratulate the inhabitants of a Canadas on the improbability of an invasion, for a good while to come, from the American side, unless in the event of a national war, provided the information contained in the Niagara Chronicle of the 11th inst. is correct. It is there stated that it is "probable" the American authorities will now act with vigour, as Sir John Colborne has been instructed in case of future

invasions of our territory from the Republic, to pursue and punish the Outlaws wherever he can find them.

COBOURG, U. C. July 31.

Through the merciful interposition of a gracious Providence, another most atrocious attempt of the American Pirates to murder and pillage the inhabitants of this unfortunate country, under cloak of assisting us to obtain in a more summary manner the blessings of "Responsible Government" recommended by Lord Durham,—has just been frustrated in this town. The particulars are briefly as follows:—On Monday morning last information was given to our authorities, upon the oath of an individual who alleged that he took part in the plot for the purpose of revealing it, that Samuel Hart, late printer of this town and Belleville, and since a Lewiston Patriot, and a party of armed Pirates from the States, were concealed in the house of Joseph Ash and Joseph Ash, jr. (two reformers of the Durham School, who figured at the late meeting in Cobourg, and who reside a short distance below the town,) with intention to rob and murder some of our leading inhabitants that night—Measures were immediately taken for their apprehension.

About nine o'clock in the evening, the houses were surrounded by a body of trusty men, and all but two of the gang secured, and at once conveyed to gaol, together with the two Messrs. Ash, and one Miles Luke, formerly a tanner of Cobourg, their relative, who was also found therein. The men were unarmed when taken, but on searching the house, the weapons, which were of the most deadly description possible, and sufficient in number to have armed fifty persons, were soon discovered, concealed in trunks and beds. The arms are of a very costly construction, chiefly the bowie knives of enormous length, and pistols. The gang is understood to have left Oswego on Saturday last in a schooner, in company with another schooner and party under command of one Anderson, who is gone on a similar expedition to the Niagara frontier, and of whom we pray God, a like good account may be given. The names of the prisoners secured are Samuel P. Hart, Peter Wilkins, (a most villainous looking fellow, supposed to have been a captain in the Prescott gang,) Henry Wilson, William Baker, (a scoundrel, who, upon his own statement, was concerned in the robbery of Mr. Taylor on the Niagara frontier, and is thought also to have had a share in the murder of poor Captain Usher,) the two Ashes and Luke.

As aforesaid, two of the party escaped, and one of these unfortunately is no other than the notorious Lett, the avowed murderer of Mr. Usher, whom the Rochester papers, lately,—no doubt with the best possible intentions—represented to be on his way to Texas. He boasted of this murder himself to the person who gave the information, adding that one object of his joining the present expedition was in hope of finding here also Mr. McCormack, who has lately resigned the collectorship of this Port, and who was wounded the collectorship at the burning of the *Caroline*. This gentleman he avowed his determination to shoot even if he had to do it in the day time! The wretch however is most accurately described, and it is hoped he will yet be apprehended. Lett passed in the gang by the name of Walker, but no doubt has again changed, it. The other man who escaped was called Kennedy.

From the evidence on examination of the prisoners it seems their intention was in the first place to rob and murder, a wealthy farmer named Maurice Jaynes who lives on the back road, about four miles from Cobourg, and was supposed to have a quantity of specie in his house; then to enter Cobourg, murder the two Messrs. Boulton, R. Henry Esq. and other loyal individuals, plunder the bank, &c. and secure a retreat (if unsupported, as it cannot be questioned they expected to be, by friends in town,) by seizing a schooner which lay at the wharf.

All this was to have been enabled on Sunday night last, but at the instigation of the informant it was put off till Monday, and happily frustrated altogether. To make sure work of it, they poisoned the dogs of Messrs. Henry and C. Boulton, one of which is since dead, and the other not expected to recover. The villains have all been fully committed for trial, and it remains to be seen what course the Government will take in their disposition. We trust it will be a firm and prompt one, for any further trifling with the loyalty of the people in this respect, may be dangerous in the extreme.

CHARLOTTE-TOWN, P. E. I. Aug. 7.

It may not be generally known that a packet now plies regularly, once a fortnight, during the summer months, between Bedeque and Shediac, leaving the latter port every alternate Saturday, and returning from Bedeque the Wednesday following. Travelers availing themselves of this opportunity, will find immediate conveyance from Shediac by the stage, to St. John, and other principal parts of New Brunswick.

MARRIED.

On the 15th inst. at Rose Bank, Newcastle, by the Rev. Samuel Bacon, Rector of St. Pauls, Miramichi, HENRY B. ALLISON, Esq. Merchant, to SARAH, fourth daughter of William Abrams, Esq.

At Fort Cumberland, Parish of Westmoreland, New Brunswick, on Thursday 4th ult. by the Rev. George Townsend, Rector of Amherst, Mr. DANIEL BROWN of Turo, to CATHERINE, eldest daughter of Mr. William Knapp.

At Trinity Church, on Sunday last, by the Rev. A. Gilpin, Capt. SAMUEL GOWEN, to Miss HENRIETTA SHERLOCK—formerly of Halifax—*Yarmouth paper.*

At Montreal on the 27th ult. by the Rev. R. L. Lusher, Mr. ALLAN ROBINSON, to ESTHER ANN, eldest daughter of the above Wesleyan Minister, both of that city.

At Odletown on the 22d ult. by the Rev. Mr. Hethrington, Mr. T. RATTRAY, junr. of that place, to EMILY ANN, third daughter of the late Mr. George Thompson, of Halifax, N. S.

At the Parish Church of Amherst, on Thursday the 25th ult. by the Rev. George Townsend, Rector, Mr. W. P. MOFFAT to ROSALIND, youngest daughter of Robert McGowan Dickey, Esq. M. P.

DIED.

At Liverpool, N. S. on the 3d inst. in the 58th year of his age, JOHN ROBERTS, Esq. a worthy member of society, highly esteemed by all who knew him. His death is most justly and sincerely regretted by his family, and a large number of relatives and friends.

At Boston, July 6, Miss ANN PHELOW, aged 72, after a lingering illness which she bore with great patience and christian fortitude. She was a native of Halifax, N. S.

MARINE NEWS. PORT OF HALIFAX.

ARRIVED.

Thursday—Schr. Brothers, O'Brien, Miramichi, 11 days—shingles and alewives, to S. Cunard & Co.
Friday—Schr. Eliza, Sydney, coal; James & William, Antigonish, plaister &c.

Saturday—Brig. Haleyon, Robbins, Ponce, 24 days—sugar, &c. to D. & E. Starr & Co. Welcome Return, Pinkham, Trinidad de Cuba, 32 days—molasses, to J. Allison & Co. Margaret, Guysborough; Neptune, Darrel, St. Jago de Cuba 14 days—sugar, to J. & M. Tobin; Regulator, Hayley, P. E. Island, 5 days—produce; Speculator, Young, Lunenburg; Am. schr. Palestine, Macy, 4 days—flour and wheat, G. P. Lawson; Rival McLearn, Liverpool.

Sunday—Brig Star, Cooken, Falmouth, Jam, rum to D. & E. Starr & Co. Venus, Argyle—fish; Nelson and Orthodox, Barrington—fish; Sally Evans, Whitney, Bermuda, 8 days—ballast, to Salsus & Wainwright; Lady Chapman, Gilbert, Bermuda, 5 days—sugar and molasses, to J. & M. Tobin; Brig. Heron, Wiagood, Bermuda, 5 days—sugar, rum and molasses, to Frith, Smith & Co. brig. P. Donaldson; brig. Margaret, Bermuda, 7 days—ballast to W. Donaldson; brig. Margaret, Trinidad de Cuba, 24 days—rum and molasses, to G. Jones, P. Lawson—spoke 4th inst. lat. 43, long. 71 brig. Columbus from Calais bound to Charleston; schr. Snowbird, Pierce, Shelburne.

Monday—Schr. Coral, Ferris, St. Croix, 14 days—rum, to J. Allison & Co; Isabella, St. John, N. B. 6 days—deals, to Charman & Co. schrs. Lady, New Harbour—dry fish; Thomas, Port Matoon—dry fish.

Tuesday—Schr. Barbara, Giroir, New York, 15 days—pork, beef, flour, &c. to J. Allison & Co. and others.

CLEARED.

Wednesday—Schr. Industry, Appleby, Boston—iron, wood, &c. by D. & E. Starr & Co. and W. J. Long; Am. brig Acadia, Jones, Boston—sugar, &c. by D. & E. Starr & Co. A. A. Black, Fairbanks & Allison and others; schr. Eliza, Cook, West Indies—assorted cargo by J. Whitman.

Thursday—Schr. Hope, Marmad, Fogo, N. F.—assorted cargo, Admiral Colpoys, Darrell, West Indies—fish, &c. by Frith, Smith, & Co. and others; John Ryder, Wilson do—do by Fairbanks & Allison; Nile, Vaughan, St. John, N. B.—rum and sugar by J. Allison & Co. J. A. Moren and others; Trial, Hancock, Kingston, Jam.—fish & spars by the master.

Friday—Schr. Ion, Hammond, New York—assorted cargo by R. Noble and others; Caroline, Jones, Quebec—rice, &c. by D. & E. Starr & Co. whole ship Rose, Hall, whaling voyage by S. Cunard & Co. schr. Star, Boy, P. E. Island—assorted cargo by H. Fay and others; Jane, Lewis, Burin, N.F.—do by G. P. Lawson.

Monday—brig. Henriette, Clements, Demerara, lumber and shingles by S. Binney; brig. Emily, Barron, Savannah-la-mar, fish and flour by G. P. Lawson; President, Crum, B. W. Indies, fish, oil, &c. by J. L. Starr.

NORMAL SCHOOL.

MR. HUGH MUNRO, begs respectfully to inform his friends and the public in general, that having taken the well aired and commodious rooms, over Mr. SHANNON'S Store, opposite the *Province Building Garden*; his Seminary will be opened for the reception of pupils on the 20th instant. From the experience which he has had in this method of Education, and the success which has hitherto attended the "TRAINING SYSTEM", under his management, the advertiser ventures to solicit the continued support of the public; and he pledges himself to spare no time nor labour in endeavouring to guide those pupils who may be entrusted to his care, in the paths of knowledge and virtue.

Terms and other particulars may be ascertained by application at the School.
Halifax, 14th August, 1839.

Bank of Nova-Scotia, HALIFAX, 5th August, 1839.

A DIVIDEND of four per cent. on the Capital Stock has been declared for the half year ending the 31st July, and will be paid at the Bank on or after the 7th September next.
By order of the President and Directors,
J. FORMAN, Cashier.



The following beautiful lines from the London Quarterly Review, are the production of MARY COLLINGS a servant girl from Devonshire, England.

THE DEW DROP AND THE STREAM.

The brakes with golden flowers were crowned,
And melody was heard around,
When near a stream, a dew drop shed
Its lustre on a violet's head,
While trembling to the breeze, it hung,
The streamlet as it rolled along,
The beauty of the morn confessed,
And thus the sparkling pearl addressed:

"Sure, little drop, rejoice we may,
For all is beautiful and gay;
Creation wears her emerald dress,
And smiles in all her loveliness;
And with delight and pride I see,
That little flower bedewed by thee;
Thy lustre with a gem might vie,
While trembling in its purple eye."

"You may rejoice, indeed, 'tis true,"
Replied the radiant drop of dew,
"You will, no doubt, as on you move
To flocks and herds a blessing prove;
And when the sun ascends on high,
Its beam will draw me to the sky,
And I must own my humble power,
I've but refreshed a humble flower."

"Hold," cries the stream, "nor thus repine,"
For well 'tis known a power divine,
Subservient to his will supreme,
Has made the dew drop and the stream,
Though small thou art, (I that allow)
No mark of heaven's contempt art thou,
Thou hast refreshed in humble flower,
And done according to thy power."

All things that are, both great and small,
One glorious Author formed them all,
This thought may all repinings quell,
What serves his purpose, serves him well.

Miscellany.

THE DESTINIES OF THE BRITISH EMPIRE.

Let us carry our thoughts back for a moment to the period of our blessed Saviour's appearance upon earth, and consider what was then the situation of this country [Britain.] Sunk in the grossest ignorance and superstition, the worshipper of deities whom he wished to propitiate by shedding the blood of human victims, the ancient Briton could boast no higher place in the scale of civilization, than the islanders of the Pacific Ocean in the present day. Had the eloquent writer, from whom we have received the earliest account of the state of our country, been told that a time would arrive, when the descendants of the despised barbarians whom he beheld, would become a great and powerful nation; that their fleets would cover the seas, their enterprising industry leave no corner of the globe unexplored; and their dominion be extended over countries of which, when he wrote, the existence was not even suspected;—had the Roman conqueror, when he first set foot upon the shores of our island, heard that such would be its future fortunes, he might have been excused for receiving with an incredulous smile, a prediction which appeared so far to transcend the utmost limits of probability. Yet the time has arrived when we see every part of the above description fully realized, and when our national greatness will bear a comparison with that of Rome in the plenitude of her power. But while we exult in the distinguished rank which we hold among the nations of the earth, does it never occur to us to enquire whether this envied distinction has not been conferred for some particular end? If we look back to the history of the ancient empires, we shall find that each in its season of prosperity was made subservient to the accomplishment of some great plan, which the almighty had devised in his secret councils. While the Roman generals marched on from conquest to conquest, and thought only of increasing their country's power and glory, their victories served, under the controlling hand of Providence, to pave the way for the easier introduction of Christianity into the different provinces which they subdued. Can we, then, suppose that God has raised this kingdom to its present pitch of maritime greatness

for the mere purpose of advancing the interests of commerce, and facilitating the exchange of commodities between distant countries? Shall we not rather conclude, that our power was given us for a nobler end,—to be made the instrument of improving the moral and spiritual condition of our fellow-creatures, and diffusing the light of revelation throughout the world?—*Dr. Kaye, Bishop of Lincoln*

CLEANLINESS.

There is a homely, but very forcible, expression (most homely expressions are forcible) that cleanliness is next to godliness? meaning thereby that habits of cleanliness tend not only to health of body, but to that state of moral feeling, which becomes man as the chief creature of the Almighty. One of the first acts of mental degradation is neglect of the person; filth and rags are always associated with misery, and often with vice and crime; and this remark applies to nations as well as to individuals; for we find that the nations lowest in the scale of civilization are those which are deprived of political freedom, of domestic comfort, and of mental culture. A man, even though the most valuable portion of his time be devoted to hard labour, if supplied through such labour with the means of procuring domestic comforts (provided he have not lost his self-respect for vicious habits) is necessarily an elevated being. Labour does not de-grade him; but, on the contrary, renders him respectable and respectable, it makes him valuable to his country and to himself. We seldom see such a man dirty, or his family in rags; he has that within him which produces the exalted feeling that he is a free man, possessing and enjoying the rights and dignity of freedom.

DANGER OF DELAY.—Remember, though God promises forgiveness to repentant sinners, he does not promise they shall have to-morrow to repent in.—Make much of time, especially in the mighty matter of salvation.—*Thomas Aquinas.*

ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

TERMS.—PAYABLE IN ADVANCE.
In Montreal, - - 13s. per annum.
In the Country, - 18s. per do postage included.

THIS TRI-WEEKLY PAPER has been enlarged by one third of its original size, and continues to be issued at the old price of ONE PENNY per number—Country Subscribers being charged one dollar extra, to cover the year's postage.

The TRANSCRIPT was the FIRST PENNY PAPER ever attempted in Canada, and has become the best paper of that class on the Continent of America.—Having by much the LARGEST CIRCULATION of any paper in Canada, it has attracted a considerable advertising patronage; its POLITICS are independent, fearless alike of the frowns of Office, and of popular prejudice; and it contains a considerable portion of LITERARY and MISCELLANEOUS matter, selected with judgment.

The TRANSCRIPT has, from its early infancy, been remarkable for providing a quantity of matter which Ladies may read with pleasure and safety, and it has thriven upon their generous support.

The TRANSCRIPT, in addition to giving the BRITISH, DOMESTIC, and FOREIGN NEWS will contain during the year a quantity of Literary matter equal to the contents of TWO THOUSAND FIVE HUNDRED ordinary pages.

During the business season it will be found to contain all requisite commercial information for country merchants.

As the subscription is to be paid in advance, Country Subscribers are requested to remit even money; say 10s. for half a year, or 20s. for a full year, the surplus will be found at their credit at the expiration of the period.

Published every TUESDAY—THURSDAY—and SATURDAY—at the office of the TRANSCRIPT—next door to the General Post Office—Montreal, May 21, 1839.

SPRING GOODS.

THE SUBSCRIBER has received by the ACADIAN, JANE WALKER, and PRINCE GEORGE, from GLASGOW, LIVERPOOL and LONDON, HIS SUPPLY OF

SUMMER GOODS.
Which he offers for sale at his usual prices, for Cash
A LARGE ASSORTMENT OF
Flowers, Wreaths, &c.
in Boxes.

—ALSO ON HAND—
COTTON WICK of various qualities, in Bales of 100lbs. each.

Halifax, May 1st, 1839.

E. L. LYDIARD.
Sw.

SPRING GOODS.

A. & H. McDONALD,
RESPECTFULLY acquaint their Friends and the Public, that they have received per the HARRIET from Liverpool, a general assortment of

BRITISH MERCHANDISE.

Which they now offer for Sale at their Store, Lower Water Street, Opposite Brown's Wharf.
And partly consists of—Woolens, Cloths, Flannels, BLANKETS, Bed Covers, Merinos, Bombazettes, Shaloons, Checks, CROSSOVERS, Gingham, and Bed Ticks; White, Grey, and Printed COTTONS, generally; Irish Linens, Ducks, Dowlas, Brown and Black Holland, SHAWLS & HANDKERCHIEFS, Cambrics, Muslins, &c. &c.

—A L S O—

Fashionable assorted Plated Beaver HATS, of the best quality; Mackerel and Herring NETS, Cod Lines and Soap, with Sundry other Articles too numerous to insert.

The whole having been selected by A. McDonald, at the Manufactories, can recommend them as sound and substantial, and purchased with ready cash, are determined to sell them low for prompt payment or short credit.
6w. June 5.

TO BE SOLD OR LET.

THAT excellent FARM, on the Windsor Road, about 15 miles from Town at present occupied by John Morris, containing 375 Acres, considerable of which is under plough, and fenced in. There is on the Property a Stone House, Barn, and Stabling—would answer well for a Tavern, as the Buildings are large and commodious. Possession given immediately. Terms will be made easy for purchasing, as the principal part of the Money, if required, can remain by Security on the Property.

ALSO—TO LET.

A HOUSE, with Stable and Garden attached, in Maitland Street, near the North Barracks, at present occupied by Mr. Charles Beamish. Possession to be given on 1st May.

For further particulars concerning both, enquire of the Subscriber.
A. KEITH.
Halifax, March 20th, 1839.

DISCONTINUATION.

W. & J. MURDOCH
AFTER the 1st of May, ensuing discontinue their RETAIL business. They cannot withdraw without thanking the community for the liberal support they have received.

WHOLESALE.

W. & J. MURDOCH, after the 1st of May, ensuing, will re-open their Warehouses ENTIRELY for WHOLESALE, and solicit a continuance of that Business, which will still be conducted on their usual liberal terms.

SPICES AND DRUGS.

THE SUBSCRIBER continues to receive Fresh Supplies of the above from the most approved sources—which he will dispose of at very moderate prices for Cash.
—ON HAND—
A few Jeffrey's RESPIRATORS, a variety of TRUSSES, Lancets and new Chemical Preparations.

FRESH GARDEN SEEDS.

American Red Clover and Nova Scotia Timothy Seed, DRY STUFFS, Starch, Fig Blue, Braziletto and Logwood, 80 dozen superior Toilet White and Brown Windsor SOAP, Hair, Cloth, and Tooth BRUSHES, Gold Leaf, Silver BRONZE Varnish; Dry Paints, Superior OLIVE OIL, in casks and cases; Lorillard's Macabau and Yellow SNUFF, Perfumery and a general Assortment of the best PATENT MEDICINES.

Hollis Street, Halifax.

G. E. MORTON.
May 8.

THE GUARDIAN.

IS PRINTED AND PUBLISHED (FOR THE PROPRIETORS) EVERY WEDNESDAY,

BY JAMES SPIKE,

at his Office, Brick Corner opposite St. Paul's and St. Andrew's Churches, to whom all Communications, &c. (Post Paid,) must be addressed.

Terms of the Guardian—15 shillings per annum in Town, and 17 shillings and 6d. when sent by Post to the Country, one half in advance.

** ADVERTISEMENTS will be inserted in the Guardian for the usual charges.

BOOK & JOB PRINTING, of all descriptions executed at this office, with neatness, despatch, and on the most reasonable terms—the smallest favours thankfully received and immediately attended to.