

THE GUARDIAN.

"HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

HALIFAX, N. S. WEDNESDAY, JANUARY 29, 1840.

NUMBER 31.

POETRY.

From the United Service Gazette.

THE VOICE OF PRAYER.

I hear it in the summer wind,
I feel it in the lightning's gleam;
A tongue in every leaf I find,
A voice in every running stream.
It speaks in the enamell'd flower,
With grateful incense burns on high;
It echoes in the dripping shower,
And breathes in midnight's breathless sky.
Through all her scenes of foul and fair,
Nature presents a fervent prayer;
In all her myriad shapes of love,
Nature transmits a prayer above.

Day unto day, and night to night,
The eloquent appeal convey;
Flasheth the cheerful orb of light,
To bid creation bend and pray:
The shadowy clouds of darkness steal
Along the horizon's azure cope;
Bidding distracted nations kneel
To Him, the Lord of quenchless hope;
To Him, who died that hope might live,
And lived, eternal life to give;
Who bore the pangs of death to save
The dead from an eternal grave!

Oh! tread yon tangled coppice now,
Where the sweet-briar and woodbine strive;
Where music drops from every bough,
Like honey from the forest-hive:
Where warbling birds, and humming bees,
And wild-flowers round a gushing spring,
And blossoms sprinkled o'er the trees,
And gorgeous insects on the wing,
Unite to lead the gladden'd air
With melody of grateful prayer;
Unite their makers name to bless
In that brief span of happiness!

And can it be that MAN alone
Forbids the tide of prayer to flow;
For whom his God forsook a throne,
To weep, to bleed—a man of woe?
Ah! 'tis alone the immortal soul,
An endless bliss ordained to win,
The heaven of heavens its destined goal,
That thus is sunk in shameful sin!
Scantly permitting to intrude
The faintest gleam of gratitude;
And but in hours of dire despair,
Responding in the voice of prayer!

Colonial Intelligence.

UNTO THE RIGHT HONORABLE THE MARQUIS OF NORMANBY, &c.

The Memorial of the Committee of the General Assembly of the Church of Scotland, for promoting the religious interests of Scottish Presbyterians in the British Colonies.

The Committee of the General Assembly of the Church of Scotland, for promoting the religious interests of Scottish Presbyterians in the British Colonies, have observed, with the deepest interest, the notice which has been given on the part of Her Majesty's Government, respecting the introduction into Parliament of measures, to make provision for the Government of the Canadas; and as these measures must necessarily have respect to the religious as well as the civil condition of these Provinces, the Committee feel that they would be guilty of a dereliction of their bounden duty, if they neglected the present opportunity of bringing under your Lordship's consideration, the claims of the Members of the Scottish Church, for the protection of their ecclesiastical rights in any legislative enactments that may be proposed for adoption. The solemn trust committed to your Memorialists by the General Assembly, may free them, they trust, from the charge of presumption in obtruding themselves upon your Lordship's notice; and the frequent and earnest appeals which have been made to them by their brethren in Canada, for assistance in asserting their just rights, will be considered by your Lordship, as your Memorialists cannot but hope, an additional excuse for the demand that they presume to make upon your Lordship's attention. The

mistaken notions that prevail in many quarters, respecting the legal position of the Members of the Scottish Church in the British Colonies generally; the little practical effect that has hitherto been given in Canada, to the juster views that have recently been expressed by Her Majesty's Government upon the subject—the erroneous statements that have been made respecting the relative amount of the Presbyterian population in the Province; and the entire omission, in various documents and publications, to which much importance is attached as bearing upon the legislation necessary for Canada, of elements that cannot be overlooked without extreme danger, in adjusting the interests of contending parties, render it the more indispensable, that your Memorialists should not, at a crisis like the present, allow the claims of their brethren to be in any degree endangered, for want of an appeal to the justice of Her Majesty's Government.

The unequivocal and most satisfactory declarations on the part of Her Majesty's Government (in the letter of Sir G. Grey to Principal Macfarlan, and in the despatches to Sir Francis Bond Head) respecting the rights of the Members of the Church of Scotland, as fully entitled to be put upon an equality, with the Members of the Church of England in the British Colonies, renders it happily unnecessary for your Memorialists to enter at length upon this subject.—Your Memorialists consider it to be of importance, however, to advert to the grounds, upon which they conceive the rights of their brethren in the Colonies to be founded.

By the Treaty of union it is solemnly provided that there shall be a "communication of all rights, privileges and advantages, which do or may belong to the subjects of either kingdom, except where it is otherwise expressly agreed in the articles." By the same treaty, the true Protestant religion and Presbyterian church government are secured, within the kingdom of Scotland; and the true Protestant religion, &c. are secured within the kingdoms of England and Ireland, the dominion of Wales, and town of Berwick-upon-Tweed, and territories thereunto belonging. The Colonies which have been acquired since the union, and which are not territories belonging to the kingdoms of England and Ireland, &c. to the exclusion of Scotland. And, if there was any meaning in the phrase; "a communication of all rights, &c. which do or may belong to the subjects of either kingdom," it follows, that the adherents of both churches, are entitled to equal rights and privileges and advantages in every British colony. The members of the church of Scotland in the colonies may justly complain, of a violation of the terms of the great national compact, if they are not put upon a footing of perfect equality, with the members of the church of England in regard to all religious, as well as civil, rights and privileges.

In the case of Canada, as your Lordship is well aware, provision is made by special statute, (31st Geo. III. c. 31) for the support of a protestant clergy.—An attempt has indeed been made to restrict the import of the Act, as if the clergy of the church of England alone, were to be understood by the "protestant clergy;" and practically, no doubt, this interpretation was for a long period acted upon. But if this had been the true import of the statute, it must have been in contravention of the articles of the treaty of union, and the inhabitants of Scotland, regarding it as a breach of national faith, would be warranted in using every lawful means, for having such an evasion of their religious privileges expunged from the statute book. In reality, however, the members of the church of Scotland have not this cause of complaint; and it clearly appears that the support of the clergy of the Scottish church was contemplated, in the Act referred to as well as those of the church of England. In the definition of the expression "a protestant clergy," it must be taken into account that in the treaty of union already referred to, the religion of the church of Scotland, is described as the "protestant religion," or "the true protestant religion."—And the spirit of the statute of 1791, the tenor of the debates which took place while it was under consideration, and the express testimony of the Earl of Harrowby (Debates in the House of Lords in 1828) as to the intentions of the framers of the bill (Lord Grenville and Mr. Pitt.) leave no doubt at all, that Presbyterian as well as Episcopalian clergy were comprised under the description given in the act.—Your memorialists are convinced, from the message in the 3d William IV. to the House of Assembly, and from the despatch of Lord Glenelg to Sir F. Head, that your Lordship will not require these positions to

be strengthened by a weight of authority, otherwise they might refer to the opinion of the crown lawyers in 1819, concurred in by a committee of the House of Commons in 1828,—that "the provisions of the 31st George III. are not confined solely to the clergy of the church of England, but may be extended also to the clergy of the church of Scotland."

But, though the rights of Scottish settlers in the colonies have been thus clearly defined by statute, the Presbyterians in Canada have hitherto been excluded from the benefit of these statutes. For more than thirty years after the act of 1791, no legal provision whatever was made for Scottish clergy—no assistance even, with the exception of two brief grants of £50 each, was given by government to any clergyman belonging to the Scottish church. And though conquered under the British flag, by Scottish as well as English blood, and settled long after the treaty, by which equal rights were secured for the members of the Presbyterian and Episcopalian churches, the Province has up to the present hour, been taught to regard the church of England as the dominant church, while the Presbyterian inhabitants have been treated in every respect as dissenters. Of all the vast tracts that were so wisely reserved by the act of 1791 for the support of a protestant clergy, no portion, your memorialists are informed, has been granted to the church of Scotland. The applications that, time after time, have been made by them, have all met with an unfavourable reception,—and while thousands of acres have been attached to the church of England—and thousands more rendered available in various other forms, there are few cases indeed, in which the ministers of the Scottish church can boast of a single acre of glebe land. In like manner, the pecuniary grants to the amount of many thousands annually, have been made to the church of England from year to year, it was not till 1817 that any assistance whatever, was afforded to the church of Scotland. Even then it was given in a form that subjected the members of that church to the humiliation of being treated as having no legal claim for what was received.—the continuance of what is given is altogether precarious, and it has never amounted to more than an annual grant of £1350 in the Upper Province, and to £500 in the Lower Province.

Your memorialists are very far from being averse, to see that provision made for the church of England, to which by the act of 1791 she is rightfully entitled. They are satisfied that, if judiciously appropriated, the amount might be rendered available for the religious interests of the Episcopalian in the Province. But they conceive that they have grounds of the loudest complaint, in that the church of England should be permitted to assume all the authority, and enjoy all the privileges of a dominant church; while the Scottish church, with equal rights from its creed, and stronger claims from its numbers, should be degraded from its co-ordinate rank as an established church, and much more should be denied a fair proportion of those means, which originally had been wisely and benevolently destined by the British Legislature, for the spiritual benefit of Presbyterian, as well as Episcopalian inhabitants in the provinces.

Your memorialists are well aware that declarations, on the part of Her Majesty's Government, respecting the rights of Presbyterians in the colonies, are calculated in so far to do away the impression, of which their brethren complain, that they are regarded in no other light than that of Dissenters, and that their claims as Scotchmen and as Presbyterians, are to be considered as unfounded. Still, however, while your Memorialists are duly sensible of the vast importance of the declarations referred to, and gratefully acknowledge the justice that has in so far been done to their brethren, they must at the same time respectfully call your Lordship's attention to the fact, that, practically, no effect has yet been given in Canada to the sound principles, that have been laid down respecting the rights of Presbyterians there. They have scarcely enjoyed any privileges that have not been conferred upon other protestant dissenters; and the Roman Catholics have received a larger amount of pecuniary assistance. Nor is this all, for it was after juster views seemed to be, and as your memorialists believe, were maintained, that a measure more obnoxious to Presbyterians, than any that had ever taken place in Canada was carried into effect, by which rectories were established throughout the province. The disapprobation expressed at the Colonial Office, in regard to this ill-advised proceeding, could not fail in some degree to restore the confidence of the Presbyterians; and the explanation on the part of the pro-

sent Lieutenant Governor as to the limits of the jurisdiction of the rectors, may to a certain extent allay the fears that were excited in the prospect of the new arrangement. But your memorialists are not aware that any means have been resorted to for remedying the evil; and they cannot but to a certain extent sympathize with their Presbyterian brethren, in the regret that no measure of compensation has been as yet introduced to the Presbyterians, who certainly have by the proceedings in question, been subjected to great substantial injustice.

Your Memorialists would consider themselves warranted in lodging these complaints with your Lordship, though the Presbyterians formed only a small section of the population in the provinces. But their case commends itself more to the ordinary sympathies of mankind, and assumes a greater importance in a political point of view, when it is considered that the Episcopalians constitute the smallest of the four great religious denominations in the Canadas; while the Presbyterians, at least in the Upper Province, if not the most numerous, are at the least as numerous, as any of the denominations. In a country, in many parts newly settled, with many of its inhabitants, in consequence of no provision being made for their religious instruction, living in the neglect of any form of worship, it is difficult to state with accuracy, the relative numbers of different religious denominations. But your Memorialists, after much anxious inquiry, the grounds of which they are prepared to lay before your Lordship, think that they are warranted in making the above statement. Your Memorialists are also persuaded that the Presbyterians, as loyal and useful subjects and citizens, are on a level at least with any of the religious sects in Canada. The great body of the merchants—many of the most successful farmers—the best class of servants—are of the Presbyterian Church. These statements are made on the authority of respectable individuals, both the Clergy and Laity in Canada. And your Memorialists are prepared to submit to your Lordship, the evidence of individuals of the highest respectability at present in this country, to this effect, if required by your Lordship. It is readily conceded, that, of the learned professions, and of those who are of the greatest wealth and longest standing in the province, the majority may be Episcopalians.—But your Memorialists are convinced that your Lordship will not for a moment admit the justice, or sound policy of what has yet long been practically acted upon, that the rights of one class are to be sacrificed to the learning, or wealth, or station of another, and that a more limited portion of the community. And, besides, it is among the greatest grievances of which Presbyterians in Canada complain, that while in the earlier periods of the history of the Province, many of the most respectable Scottish families were forced to become Episcopalians in consequence of no provision being made for a Presbyterian Clergy—the policy of the local government has been always so directed as to act as a bounty for Episcopacy.—The Presbyterians feel it to be intolerably vexatious and unjust, that, in the first place, the privileges to which they had an equal right, should have been confined exclusively to another party, and that then the learning and wealth and power, which have been thus secured to that other party, should be employed as an argument for perpetuating the injustice.

Your Memorialists have only farther to encroach upon your Lordship's time, by adverting to the strong feeling that exists amongst the Scottish settlers upon this subject. The Clergy Reserve question has been justly stated in a high quarter, as "the all-important question." But it is all-important, not from the number or influence of those, who are opposed on the principle to all-established forms of worship, but from the feeling on the part of the Presbyterians, that the time is at last arrived, when it is to be determined for ever whether their claims for justice, are to be listened to by the British Government. Your Memorialists are far from denying that there is a numerous party in Canada, who would be well pleased to see the Clergy Reserves applied to general purposes; but this does not arise so much from conscientious scruples to an Established Worship, as from a belief that there is little prospect of the Reserves being judiciously or equitably appropriated. There is none of the large sects in Canada, which has not been willing, in fact, to receive assistance from Government. It cannot therefore be from Scripture principle, that they are opposed to the reservation of lands for the interests of religion. But the Scottish settlers are not only convinced that provision ought, upon scriptural principles, to be made for the religious instruction of every community, but that the form of worship which they observe is, by solemn national compact, entitled to the support of the State. And these feelings are called forth in more irrepressible energy by the fact, that their rights in these respects, having long been disregarded, they have long submitted with patience to that they conceived to be unjust; they have long borne the degrading of their hopes; believing that the time

could not but at length arrive, when a British Parliament would become awake to what was due to them. It is to the credit of their character, that hitherto their loyalty has continued unimpeached. Even when smarting under the provocation of the measures, by which Episcopacy seemed to be finally acknowledged as the dominant worship, they came forward as one man in the hour of the greatest need, when the attempt was made to lead them, in revenge for their wrongs, to throw off their allegiance to their mother country; and not a member of the Scottish Church, in any township where a Scottish minister was placed, was found among those who rose up in opposition to the British Government. The loyalty, however, that has stood so many shocks, may be long and too severely tried; and, if the hopes of the Presbyterians are finally disappointed, the result may prove more unfavorable to the tranquility of the province, than seems to be generally supposed in this country. In Canada, however, there are many who view the subject with greater alarm. Your Memorialists sincerely trust, that their apprehensions may not be realized.—They are too extensively prevalent, however, not to be deserving of serious consideration; and the more so, as they are founded, not on vain conjectures, as to the possible ebullitions of popular feeling, but upon a knowledge of what has never failed to be the result, when the rights of any considerable class of subjects in a free State have been, for a lengthened period, perseveringly withheld.

From these and other considerations, your Memorialists entertain the earnest hope, that the condition of Her Majesty's Presbyterian subjects in Canada, will be taken into full consideration by your Lordship; and that such measures may be adopted by Her Majesty's Government as, by recognising the rights of the Scottish Settlers, and affording adequate means for the support of their Clergy, and for the purposes of Education, may promote the interests of pure religion and secure the permanent tranquility of the province. Signed by appointment of the Committee.

DAVID WELSH, Vice Convener.

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, JANUARY 29, 1840.

TO THE PRESBYTERIANS OF THE THREE PROVINCES.

ON THE INCUMBENCY OF THE SACRAMENT OF THE LORD'S SUPPER.

Men and Brethren,

The Holy Scriptures as you are well aware make mention of two Sacraments, Baptism, and the Eucharist or Lord's supper. The former may be termed the peristyle or porch of the temple—the latter the shrine or holy of holies. Baptism is the door, through which the believer enters into the dwelling, the Communion the table at which he sits down, to receive the full tokens of the good will and friendship of the heavenly entertainer. Baptism is the testimonial or letter of introduction to Jesus—the Communion the pledge and assurance of his intimacy and love.

These two are of absolute obligation, they are both of them, in the strictest sense of the term, ordinances needful unto salvation. In regard to the former, we shall not now address you, for the most of you profess to consider it essential and incumbent. But in regard to the Lord's Supper, there is positively an awful urgency why your thoughts should be directed toward it, for it is neglected to such a degree in these Provinces, as would well-nigh induce the notion, that it is not considered to be an ordinance of Divine institution.

As this evil is the fruit not so much of systematic infidelity, as of sloth, dulness, and indifference, we shall not encounter it with a formal process of argument, but with considerations calculated to excite, to arouse, and to awaken. Listen to some of our Lord's declarations on the subject. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." And again, "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my

flesh, and drinketh my blood, dwelleth in me and I in him." And again, "As the living father hath sent me, and I live by the father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live for ever."

These declarations make the subject wonderfully plain, for our Lord so dreads lest he should be misunderstood, and so fears lest he should not be attended to, that he states his meaning with uncommon plainness, and repeats it under many forms and shapes. And yet clearly as the subject is laid down here, and in a multitude of other cases, powerful as are the motives, whereby it is enforced, there are very many among you, whom this plainness does not persuade, and whom this cogency does not influence.

Christ died that ye might live. Why will not you avow your belief in this doctrine, by sitting down at his table? Ye are dedicated unto God in Baptism, why will not you confirm your dedication, by partaking of the other ordinance? Ye are entered into the porch, why will not ye go within the temple? The followers of Jesus are, among other titles, said to be a "peculiar people," and they prove this peculiarity, among other things, by observing the ordinances of his Gospel, and by wearing on their foreheads his sacraments, as signs and seals of their allegiance. If these be the tokens by which you should manifest yourselves to be his people, how comes it that you omit this ordinance? You allow that Jesus is your King—how do you excuse so signal an act of rebellion? He invites you to a feast which is a shadow of the repast of which you expect to partake, "within the veil." How happens it that you decline the invitation, thereby bespeaking your contempt of the things that are unseen and eternal? The passover was the sign to the destroying angel, that he should not harm the chosen seed. The Communion in the New Dispensation, serves the same purpose as did the passover under the old. How do you propose without this defence, to escape the outbreaking of the Lord's wrath, when it shall burst forth as a hot and terrible fire? You acknowledge Jesus to be your shepherd, you profess yourselves to be his sheep—but the sheep obey their shepherd, and browse on the pastures into which he leads them. As an obedient flock how can you refuse the food and the drink, which Christ your Shepherd offers to you? The Redeemer terms himself the root, his faithful disciples the branches—by this is implied the closest conceivable union. How can you hope to enjoy this union, if you decline the ordinance, by which it is promoted, as well as shadowed forth? The connection between Christ and his Church, is represented under the similitude of the connection between the stones of a temple with the head corner stone. How can you expect to compose a portion of the living temple, if you seek not an union with Christ, through the ordinance of his supper?

The same connection, is also held forth under the figure, of the alliance between the members of the body, and their head. Glorious figure, which represents the people of God as enjoying so intimate an union with their spiritual leader! How can you look to be thus joined on to your eternal head, unless you observe the appointed means, and partake of his broken body and his shed blood? It is through an union with Christ, and by this alone, that ye can attain to peace below, and to the rest prepared for the people of God in heaven.

You profess to consider these things to be gifts of inestimable price, how does it tally with your profession, that you seek not after this union by compassing the table of the Lord? It is through a junction with Christ, and through it only, that you are made conquerors over the world and sin, over death and the devil. How do you propose to wage the warfare with these terrible foes, unless ye get strength at God's table? The life of Faith is held up to you under the figures of a pilgrimage, a race, a battle. How do you expect to procure patience for the pil-

grimage, or activity for the race, or valour for the fight, except ye seek them at the table of the Lord? All who are gone before you into glory, were joined to their Redeemer, whilst they tabernacled in the flesh. How do you cherish the hope to enter into their spiritual household, to form one of their holy brotherhood, to mix with them in their hallowed employments, and to sympathise with them in their purified tastes, and elevated affections, unless ye be fraternised with God's people here below?

Fellow Christians, much is doing for the Presbyterian body in these Provinces. Your flocks are watched over by faithful shepherds, your interests are advocated in the columns of this Journal, you have the prospect of a Theological Seminary for the education of your future Pastors. These are cheering symptoms—but never can our denomination hope to advance in real godliness, while the evil in question so terribly prevails among us. Never can a Church have in it a true principle of life and health, unless its people are joined to their head through the ordinance of the supper—never can the mind and spirit of Jesus dwell in a community, unless his blood circulate through its veins, unless they account his "flesh to be meat indeed, and his blood to be drink indeed."

W. T. W.

Shelburne, 15th January, 1840.

COLONIAL CHURCHMAN.

Averse to religious controversy, and anxious to maintain and to promote peace and good will amongst fellow Christians, we feel not the least inclination to prolong an unnecessary and fruitless warfare with the Editor of the Colonial Churchman. It was not to attack the Church of England, but to defend our own Church, which we considered had been rudely and wantonly assailed in an article, inserted in the columns of that periodical, that we took up the pen; and now when our object has been fully accomplished, we consider that it is time for us to lay it down.

The Episcopal Church in England, in the United States, in Canada, and in Nova-Scotia, (for the obnoxious communication was considered so conclusive and so triumphant, as to gain circulation in all these places,) has been rather inconsiderate and precipitate in predicting the downfall and annihilation of the Church of Scotland. The strenuous advocates of that Establishment have only expressed their own fond wishes, without adhering strictly to the narration of historical facts. Although supported, as they imagine, by the high authority of Lord Dalhousie, who, in the heat of debate, in an unguarded moment, uttered language which his Lordship on mature reflection would never have employed, we can assure all the opponents of the Church of Scotland, both in Britain and in America, that she never was in a more flourishing condition, than at the present moment; that she never had a stronger hold of the affections of her people; and never, at any former period exerted herself so much for the advancement of religion in the world. Indeed we are strongly inclined to believe, that it is her zeal and not her apathy, her prosperity and not her decline, that give so much offence and alarm to some of the adherents of the Sister Establishment; and that it is her extension, not only in Scotland, but in Nova-Scotia, and even in Lunenburg, which has aroused the opposition of the Colonial Churchman. He is perfectly willing to admit, what indeed no person can venture to deny, that the Presbyterian Church is established in Scotland; but he thinks that she ought to be confined within the limits of that ancient and renowned kingdom, and cannot possibly obtain any footing in the Colonies.

Were we disposed to agitate this question at present, we think we could make it appear evident, to every candid and unbiassed mind, that, if there is an establishment at all in the Colonies, the Church of Scotland is as really, and truly established in India, in Australia, and in Demerara, as the Church of England; and that she has as strong a claim to such an establishment in all the Colonies, as the Episcopal

Church can venture to put forth. It would require, however, much more time and space to do justice to this subject than we can now afford; and therefore we would beg leave to refer our readers for further information with regard to the claims of the Scottish Church in British America, to an admirable document on the first page of this day's paper, entitled, "A Memorial to the Marquis of Normanby, from the Colonial Committee, &c." where they will find a mass of evidence, judiciously arranged and condensed within a very short compass, in favour of that Establishment in the British Colonies.

DISTINGUISHED LIBERALITY.

We are happy to learn that the different congregations, connected with the Church of Scotland within the bounds of the Presbytery of Pictou, have collected during the past year, above £200 for the support of the Edinburgh Bible Society. Of that liberal sum £64 have been contributed by one congregation, the congregation of the West and Middle Rivers of Pictou, under the pastoral charge of the Rev. Donald McIntosh. Mr. Stewart's congregation at New-Glasgow, and the other congregations throughout the county, have also displayed the most commendable zeal and liberality on this occasion, and have manifested an anxious desire that the word of the Lord may have free course and be glorified.

It affords us also great satisfaction to mention, that letters have lately been received from Scotland, by one of the Ministers of that Presbytery, intimating that two additional Clergymen may be expected at Pictou early in the ensuing spring, to supply some of the vacant stations in that district, and extend the Missionary operations of the Presbyterian Church in the Eastern part of the Province.

The Secession and Relief Churches.—A meeting was held here on the 26th ult. of the joint Committees of the Secession and Relief Synods, on the proposed union between these two respectable bodies of Scottish Dissenters—the Rev. Dr. Thomson of Paisley in the chair. The meeting was well attended, and the utmost harmony prevailed. After every one had been called upon to state their sentiments, a motion, which had been made by the Rev. Dr. Brown, Edinburgh, and seconded by the Rev. Mr. Auld, Greenock, was cordially carried, and the one or two who declined voting on the occasion, expressly declared that they had a sincere desire to promote the union, and that nothing but conscientious convictions made them differ a little from others, as to the mode or time of effecting the thing itself. The purport of the motion adopted was, that a Sub-Committee be appointed to draw out a few leading principles, as the ligaments of the proposed union, and that they be submitted to the General Committee for their consideration, and if approved of by them, they may be submitted to the respective Synods, and from thence sent down to all the Presbyteries and congregations of the bodies, that every member may carefully examine them, so that the union may be consummated in due time on good principle and in happy feeling.—*Glasgow Argus.*

Clergy Reserves.—We now lay before our readers the Message of His Excellency the Governor General, to both branches of the Legislature of Upper Canada, on the subject of the Clergy Reserves. The Message is accompanied by a Bill for the disposal of the Reserves, and the disposition of the proceeds thereof. By this Bill, it is provided, that the interest and dividends accruing, from the investments of the proceeds of the Clergy Reserves, sold or to be sold, and all rents arising from those Reserves, shall be paid to the Receiver General, and by him paid, under warrants from the Governor, in the first place, to satisfy all such annual stipends and allowances, as have been heretofore assigned and given to the Clergy of the Churches of England and Scotland, or other religious bodies, or denominations of Christians in the Province, and to which the faith of the Crown is pledged, for and during the natural lives of the parties, at present receiving and enjoying the same. It is then provided, that as soon as the said fund shall exceed the amount of the several stipends and allowances aforesaid, one half of the annual fund formed by the sale of the Reserves, shall be allotted and appropriated to the Churches of England and Scotland, in the Provinces of Upper Canada, the Church of Scotland to be held to include the Presbyterians of the United Synod of Upper Canada, and shall be divided between them in proportion to the number of their

respective members. And it is provided, that the residue of the said annual fund shall be divided among the other religious bodies, or denominations of Christians, now recognized by the laws of the Province of Upper Canada, who shall prefer their claims for the same.—*Montreal Gazette.*

On New Year's Day, a meeting was held in St. Andrew's Church, Niagara, for the purpose of contributing to the fund, for establishing the proposed Presbyterian College, at Kingston, at which very liberal subscriptions were entered into, the amount subscribed on the spot exceeding £600. Again, we must express our extreme surprise at the apathy of our Presbyterian Clergy and laity upon this important matter. A heavy responsibility will be incurred by those, whose inactivity has hitherto prevented all movement upon this subject in this city.—*Ibid.*

A GOOD EXAMPLE.—As a general rule we seldom obtrude upon the attention of our readers the interests of our paper; not that we are indifferent to its wide circulation, and extensive usefulness, but because we prefer the patronage which comes unsolicited. During the last week, however, an instance of friendly and unsought co-operation has fallen under our notice, which deserves a record. A clerical brother who presides over a comparatively small country congregation, has sent to our office the names of fifty new subscribers, nearly all of whom paid in advance. This act of kindness was enhanced by the gratifying compliment, that he regarded the *Presbyterian* as a friendly auxiliary to him in his ministerial work. We wish no higher commendation than to know that our labours are useful to the churches.—*Presbyterian.*

LEGISLATIVE SUMMARY.

Our last Abstract brought the proceedings of the Assembly down to Saturday the 18th inst. since which very little business of interest has been transacted. On Monday the House adjourned on account of the trial of Clark and Elexon. Tuesday was occupied in receiving petitions. Wednesday, a Committee was appointed to wait on His Excellency, to enquire by whose authority a guard had been posted at the Court House during the trial on Monday. His Excellency stated that it was not by him. Thursday and Friday nothing worth reporting. Saturday, Mr. McKim introduced a Bill, to repeal the law, obliging those who professed to belong to no religious denomination, to contribute to the support of the Established Church. The Committee appointed to wait on His Excellency, concerning the attendance of the military at the late trial, having reported, as above, were re-appointed to make further enquiries. Mr. McKim presented a Petition from Wallace, praying for Responsible Government. The subject of the Despatches, it is expected, will be taken up to-morrow; and the state of the province on Monday next.

DREADFUL STEAM BOAT DISASTER.

The steam boat *Lexington*, from New York to Stonington, was destroyed on the night of Monday the 13th inst. by the cotton on deck, of which there was a large quantity, catching fire near the smoke pipe. In the confusion and terror that ensued, the boats, three in number, were lowered down, without the vessel's way being stopped, and were consequently swamped, when all who had fled to them for refuge perished. The life boat was also thrown over, but was caught by the water wheel and destroyed. The burning vessel was headed for the shore, said to have been only about two miles distant, but the engine soon stopped, and the passengers began to leave her on boxes, bales, &c. The narrator of the dreadful catastrophe, Captain Chester Williard, and a man named Cox, lashed themselves to a bale of cotton, from which the former was taken off, by a sloop, at 11 o'clock next day, his companion having previously died from the severity of the weather. The pilot of the steam boat and a fireman were also picked up by the sloop, and a fourth person, the second mate, drifted ashore on a cotton bale, with his hands and feet badly frozen, after having been forty eight hours exposed to the rigours of the season. These four are the only survivors, by the latest accounts, of 122 persons.

It is perhaps not the least melancholy feature of this calamitous event, that there seems to have been no person on board sufficiently clear headed, and energetic to give the necessary directions and ensure obedience, otherwise most, if not all of the unfortunate sufferers, might probably have been saved.

FIRE.—A barrack erected, but not finished, at York Redoubt last summer, took fire on Thursday night, about 12 o'clock, and was burnt to the ground. Occasionally flashes, supposed to be of shells and powder, were seen bursting amidst the smoke and fire, from town.—*Recorder.*

For the Remainder of Halifax Head See page 355.

POBURY.

THE ROCK OF AGES.

Rock of Ages! cleft for me,
Let me hide myself in thee,
Let the water and the blood,
From thy riven side which flow'd,
Be of sin the double cure,—
Cleanse me from its guilt and pow'r!

Not the labour of my hands
Can fulfil thy Law's demands;
Could my zeal no respite know
Could my tears forever flow,
All for sin could not atone,—
Thou must save, and thou alone?

Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to the for dress;
Helpless, look to the for grace;
Foul, I to the fountain fly,—
Wash me, Saviour, else I die!

While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of Ages! cleft for me,
Let me hide myself in thee?

TOPLADY.

Ecclesiastical Information.

LECTURES ON THE REVIVAL OF RELIGION.

This important course of lectures was commenced in Albion Church, on Sabbath Nov. 3d, when the Rev. Mr. Bonar of Larbert delivered a most able and truly valuable introductory lecture. The subjects embraced in it were—the nature of a religious revival—the state of religion peculiarly requiring it—its effects—and a vindication from objections and prejudices. The Lecturer referred in the outset to the series of quarterly sermons, which have for some years been preached in this city, on the momentous subject of the course; the propriety of following these up with such a course as the present; and the peculiar circumstances in which the course has been begun—at a time when God is actually reviving his work around us. He felt standing as it were between the living and the dead, in entering on such a subject, at such a time. A revival he showed to consist not in mere excitement, but in the solid fruits of the Spirit, produced through the instrumentality of the sound preaching of the Gospel, waited upon with constancy and eagerness by a people, in deep earnest about the salvation of their souls. The present state of religion amongst us, he showed, eminently to require such a revival, which would quicken the graces of God's own people, awaken and give spiritual life to the mass of secure carnal professors, who occupy the large space between the true people of God, and the world lying in open wickedness—and make an inroad upon this outer domain of Satan itself, causing even it, or parts of it, to become “the garden of the Lord.” A very able vindication against popular objections formed the concluding theme of the discourse. The crowd, who were anxious to obtain admittance into the large church, where the lecture was delivered was immense; nearly 3000 must have been within the walls, and almost as many were unable to gain admittance.

The second lecture was delivered in the same place and to an equally numerous audience, on Sabbath, Nov. 10, by the Rev. Mr. Anderson of Kirkfield, “On the work of Christ in connection with the revival of religion.” The discourse was very full and able, showing the whole work of revival to be intimately dependant on the work of Christ, in his atonement, righteousness, and intercession. Both discourses, when published, will be read with much interest, and we trust with great practical benefit.—The crowds have been so great, that it was thought proper, last Sabbath, to open St. David's Church, for the accommodation of those who could not get admittance to the lecture. Mr. Lorimer accordingly officiated there, to a large congregation—his subject being “The descent of the Spirit on the day of Pentecost.” The lectures were both repeated in St. George's Church, on the Monday evenings, to full and respectable congregations, who were evidently deeply interested.

The third of the series of lectures on the revival of religion, was delivered on Sabbath, Nov. 17th, in Albion church, and re-delivered in St. George's, on Monday night, by the Rev. Alexander Moody Stewart, of St. Luke's, Edinburgh. The subject was “The work of the Holy Spirit in the revival of religion.” The church was, if possible, even more densely crowded

than formerly. A large number who were unable to find admittance filled St. David's, where the Rev. Mr. Paterson, of Hutchesontown, preached an appropriate and excellent sermon. Both on Sabbath and Monday evenings, the peculiar solemnity of the subject seemed to arrest the attention of the congregation. Mr. Moody Stewart took his text from 1 Cor. ii. 14, “The natural man receiveth not the things of the Spirit of God.” His clear and striking exposition of the special and powerful operations of the Holy Spirit, was calculated to make a deep impression on his hearers. Such is the interest felt in the subject of this important course, that at the three services on Sabbath and Monday, upwards of five thousand persons were present.

The fourth of this series was delivered in Albion Church, on Sabbath (Dec. 1,) by the Rev. Dr. Willis of Renfield Church. The church was, as usual, crowded long before the hour of meeting, and the numbers who were unable to obtain admittance filled St. David's, which was opened for that purpose. Dr. Willis's subject was, “The Sovereignty of God as connected with the Revival of Religion,” which he handled in a most luminous and judicious manner—showing the sovereignty of God to be the source of the salvation of sinners, and that instead of hindering prayer for the outpouring of the Spirit, it was an encouragement in prayer to know that God had ordained men to be saved—that prayer itself, as one of the means leading to the conversion of sinners, was ordained in that connection; and when the spirit of prayer is bestowed, the answer may confidently be expected in consequence of the ordination of God.—An excellent sermon was preached by Mr. Buchanan in St. David's, and on Monday Dr. Willis's lecture was re-delivered in St. George's to a large congregation.—*Scottish Guardian.*

ACTUAL EFFECTS OF THE POLICY

PURSUED BY THE CHURCH SINCE 1834.

Such was the state of matters, when the General Assembly met in 1834. For the first time for about a century, the party usually known as the “popular party” had the majority.

They passed the Chapel Ministers Act, and the Veto Act.

In one single year, and by the meeting of next General Assembly, there were in progress towards erection, by voluntary contribution, sixty-two new churches in connection with the Establishment, being exactly the number which had been so erected in the whole course of the preceding century.

At the end of five years, the number of new churches so erected, or in progress, was 201, being an addition of more than one-fifth to the whole number of churches in the Establishment in 1834.

By the same period, intercourse had been renewed with more than one foreign Protestant Church, the intolerant ban of non-communication had been removed from the English and Irish Presbyterian Churches, and the first step thus made towards a return in practice to the catholic principles of our Confession.

Three new schemes of Christian benevolence had been instituted by the Church—that of Church Extension in 1834; that for the aid of Presbyterian settlers in the colonies in 1836; and that for conversion of the Jews in 1838—while those previously established for education and foreign missions, were prosecuted with increased activity and zeal.

The healthful exercise of discipline was restored, and the church purged of worthless ministers, who in other days would have found protection and shelter.

The oversight of Presbyteries over parishes, of Synods over Presbyteries, and of the Assembly over synods, was encouraged and rendered more effective.

The superintendence and trials of students of divinity were improved and extended, and the course of study enlarged.

One branch of the Seceders was restored to the communion of the Church, and so a door was opened for the return of others.

The “Voluntary” enemies of the Church, so confident in their attack, were first put on the defensive and then driven from the field; and they now find their only shelter, behind the decisions of the Court of Session, and their only hope in the expectation, that the church will abandon the principles, which they themselves profess to consider sacred, and which she has hitherto so steadily maintained.

Since 1834, the sum of £251,439 has been contributed for Church Extension, the scheme for which was established in 1834, being at the rate of £50,000 per annum; the amount for the year ending at last Assembly having been £52,959.

In addition to this, the annual sum contributed in the shape of seat rents, collections at the doors of the new churches, and otherwise, for defraying the yearly expenses, and supporting the ministers, cannot possibly be estimated at less than £10,000 a year.

To the Colonial Scheme, established in 1836, there

was contributed, in the year ending at the Assembly 1839, the sum of £2785.

To the Scheme for Conversion of the Jews, established in 1838, there was contributed in the course of the year following, £1062.

To the Education Scheme, the income of which, in the year ending at the Assembly 1834, was £2121, there was contributed, last year, £4753, being an increase of £2632.

To the Foreign Missions Scheme, of which the revenue was, in 1834, £2736, there was contributed last year, £7588, being an increase of £4853.

There is thus exhibited an INCREASE in the amount of money contributed by the people to the Church, during the last year of the new system of policy, over that contributed in the last year of the former policy, of no less than £74,555 per annum, which, excluding the sum estimated for the yearly expenses of the new churches, makes the income of the Schemes of the Church (£69,412) FOURTEEN times, in 1839, what was received in 1834. And yet the Dean of Faculty alleges that this course of policy has alienated the affections, and excited the alarm and disgust of the great body of the laity of Scotland!—*Mr. Dunlop's Pamphlet.*

CHURCHES OF ENGLAND AND SCOTLAND

Let me then never hear it said, Sir, that amongst the ministers and members of the Church of Scotland, there is anything but sincere and constant loyalty to our constitutional throne. (Great applause.) But, gentleman; I do feel, I confess, most anxious on the part of both these sister Churches, there should exist a cordial reciprocity of good offices. I know that attacks have been made of late, unworthy attacks, on the Church of Scotland, as if she wanted some power of antiquity—some cabalistic and talismanic virtue. All I can say is, that if I know anything of the sentiments of the most distinguished Prelates of the Church of England—and with some of them I have the honour to live on terms of familiarity—I only do them justice when I say that such sentiments are very far from their minds; and I never found from the highest of those Prelates—whose meek and venerable years shed lustre on the Church of England—I never found from him downwards, any one who did not feel an interest in the extension of the Church of Scotland in Scotland—a most lively interest. (Cheers.) Gentleman, I don't ask you to take such a statement from my testimony; I appeal to higher testimony drawn from facts. It was my duty in 1834 to bring forward in the House of Commons a bill, now happily converted into an act which, I believe, has been of some little service in promoting the extension of the Church of Scotland. It was a bill which enabled new churches, to educate and improve Scotland, to be safely erected. Now I beg to ask who was the person who in the House of Lords, when the bill reached that stage—who was the person who took the most earnest part on that occasion—who encouraged my exertions, removed difficulties which otherwise would have been overwhelming—who conciliated adverse parties—who himself took part in the discussions, and most earnestly promoted that bill, and without whose exertions I do believe that bill would never become law? why that individual is a Prelate of the Church of England, and one of the most distinguished of that Church—the Bishop of London. (Cheers.) Who, gentleman when the noble relative of my honourable and gallant friend—a nobleman, who, I need not say, is here well known—(loud cheers)—but a nobleman, I may add, esteemed by all who love the interests of the Church of Scotland and the well-being of the country, when the Earl of Aberdeen brought forward, the year before last, a motion in the House of Lords relative to the Church of Scotland, or at least originated a debate in the House, relative to the Church of Scotland, who were the persons connected with the Church of England, who took the most forward part in that debate, and who spoke most earnestly, most efficiently and most ably? why they were the Archbishop of Canterbury and the Duke of Wellington. (Cheers.) I think, therefore, sir, I am borne out in my assertion that, not on my testimony, but on the testimony of undoubted fact, the support of the Prelates, and members most distinguished of the Church of England is earnestly given to the extension of the Church of Scotland; and therefore permit me to say, that to make attacks upon the Church of Scotland and on the feelings of the people of Scotland, is to do that which in these days is not wise. It is not seemly to open differences, when we can agree to differ, and when there is so much on which we can agree; and it is not wise to expose both Churches to the attacks of the common enemy, who cordially hails such a breach. Far better to agree upon those great cardinal doctrines on which hinge the best interests of society—on which also hinge the interests of eternity; far better, abandoning, or at least putting aside, the points on which we differ, we should cordially stand and walk together, where

we are agreed. (Cheers.) And if there are any—I do not know of any such—but if there are any who suppose that by any attacks, or by any means in their power, they can wean the people of Scotland from their sincere attachment to the Church, I entreat these persons to remember the testimony of experience; and I venture to tell them that so long as your hills endure—so long as the streams follow their courses down them to the sea—so long as upon the rocky coast there roll the waves of the eternal ocean—so long, as written in characters harder than adamant, which time cannot weaken—which the elements cannot efface—so long will be written in the hearts of the people of Scotland, that just, and firm and unswerving attachment to their Church, which will last as long as time lasts. (Tremendous cheering.) And, gentleman, if I may be permitted, before I turn to the more immediate topic of the evening, to say one word with regard to the position of the two churches in our Colonial possessions, I would entreat those, whether members of the Church of Scotland or of England, who have lately shown a disposition to oppose the interests of the one Church to those of the other, and even to evade the present difficulty by falling back upon the Voluntary principle—(I think a mode of adjusting the question in all our colonies may yet be originated, which will afford peace and security to the members of both Churches)—but I implore them not to give advantage to the common enemy, by allowing the subversion either of the Church of England or of Scotland in our Colonial possessions. Pardon me for saying so much on a topic which I feel to be important at the present moment. (Loud applause.—*Mr. Colquhoun's Speech at Aberdeen.*)

INTERESTING EXTRACTS.

RELIGION IN HUMBLE LIFE.

There are some, the little history of whose days seems but one scene of loss and disappointment; and the lives of the poor old couple, of whom I spoke, are of the number. When they first married, Samuel undertook to supply an extensive factory with coal, and it became necessary for him to purchase a waggon and a team of horses. It was not pleasant, certainly, to go into debt to so large an amount, at the first outset; but he had no choice. It had been his father's business, and was the only one which he understood. The waggon cost more than £40, but the benevolent wheelwright agreed to receive the payment by instalments. The horses—you must not suppose them in very high condition—were paid for immediately, and scarcely paid for, when first one and then another became diseased and died. This was the beginning of troubles. In the meantime Hester met with an accident, which was the immediate occasion of an expensive and distressing illness,—and from the effects of which she never recovered. If my story were not fact, I should fear the charge of improbability in thus heaping misfortune on misfortune; but mine is "an over true tale." About this time, too, Samuel's sight, always weak, failed so fast that it became necessary for him to procure the assistance of a driver for his waggon. Then his heart began to sink, as he has often told me, and the climax of his sentence at this point used always to be, "Then the third horse was dead, and the fourth was dying, and Fletty was bad too!"

But even these heavy and continued expenses might have been borne, but suddenly, the concern for which he was engaged failed, throwing him, with many others, into a state of great distress. What was to be done? They were not genteel enough to think of the King's Bench. Their principle of honour—do not smile my dear reader at the idea of a collier's honour—and their standard of morality, were very high.—They were His servants who has said, "Owe no man any thing;" and by his grace they kept his commandment. Every thing—it was but very little—that was not absolutely necessary, was sold; and their best clothes pledged; "for those," said Hester, "have no right to wear good clothes who owe so much as we did then." There are some gay parties, in very high circles, I believe, that would cut rather a shabby figure if poor Hester's maxims were zealously enforced. Their clothes remained unredeemed for fifteen years.—Their landlord took the waggon—then much the worse for the wear and tear of some years—as payment for rent; and Hester went round to the other creditors, (the whole of whose demands together amounted nearly to £100,) telling them simply the state of her affairs, and begging them to have patience until she could pay all. Her husband was now blind, but he could feel his way to and from town, with the produce of the little garden which Hester cultivated; and he managed to assist her in many ways, in the business in which she was particularly skilful, that of rearing calves, pigs, and rabbits. It was as a dealer in the last-mentioned pretty creatures, those favourites of all children—to their misfortune poor little things, it is that they are so—that I then a child, became first acquainted with her. They have

told me of losses and disappointments which would make my story too long: suffice it to say, that by constant exertion and strict self-denial, notwithstanding Samuel's blindness and Hester's frequent illness, their debts were all paid at the end of twenty-four years of hard labour, which had brought on premature old age.

The great debt, as I said, was paid, but the years which it had taken to discharge it, had borne, as they flew, health and strength, and hope away with them; and their daily bread was to be earned by the sweat of furrowed and aching brows, and the labour of enfeebled hands. But straightened as they have oftentimes been, for the mere necessities of life, they have always found "man's extremity God's opportunity;" to them the promise has been fulfilled, "Bread shall be given thee, and water shall be sure."

THE GENIAL INFLUENCE OF THE GOSPEL.

I need not spend much time in demonstrating how materially the propagation of the Gospel has contributed to the advancement of science and civilization. The great truths which it reveals, are those, in the investigation of which human curiosity had at all times been most eagerly occupied; and since these are now fully established, the powers of the human mind have taken another direction; and all the variety of human talents can be spared for the prosecution of other important enquiries. The knowledge of the Supreme Being which the Gospel imparts, has thrown light on many subjects, which must otherwise have remained for ever in obscurity. To this knowledge we are especially indebted for those improvements in physical science, by which modern times are so highly distinguished. Still more obvious are the effects of the Gospel on moral science, and the happy change which it has produced in the civil and political condition of mankind. The very spirit which it breathes—the spirit of candour, gentleness, and peace, has a natural tendency to foster ingenuity and industry; and thus to advance the progress of all the arts, sciences, and institutions, which minister to the elegance and the comfort of life. By representing mankind as the children of one common parent, and the heirs of one common inheritance—it has established, as it were, a new charter of human rights, to which the oppressed can at all times appeal from the oppressor; and which has abolished many of those cruel customs and institutions, by which former ages were disgraced. It is the glory of the religion of Jesus, that it has done away the miseries of domestic slavery, mitigated the horrors of war, softened the severity of law, and repressed the tyranny of arbitrary sway. It, through the prevalence of human iniquity, it has sometimes failed to produce these happy effects, in all the extent which might have been expected, such is at least its decided tendency: and the time is fast approaching, when its benign influence shall be more fully exemplified, in the relief of misery, the vindication of liberty, and the promotion of happiness. Here we are in no danger of enthusiasm, while we indulge in the anticipations of hope. Christianity is adapted to the most perfect state of the human powers; and its progress and its influence must ever extend, with the refinement and civilization to which it is so eminently conducive;—till, in the figurative language of prophecy, "the wilderness and the solitary place shall be glad, till the desert shall rejoice and blossom as the rose," till the kingdom of the Messiah shall include all the habitable globe, and "there shall be nothing to hurt or destroy" throughout its wide extent.—*STEWART. (Discourses.)*

CORRESPONDENCE.

For the Guardian.

ON EDUCATION.

No. IV.

MESSRS. EDITORS,

It was my intention in treating of the mode of supporting Education, to enter, at some length, into the defects and abuses of the present School system. From present appearances, however, this might seem to be entirely a work of supererogation. The system has been weighed in the balances of experience and found wanting. The intelligence of the country has condemned it; the press has denounced it, and our assembled representatives have, as Fluellin said of Ancient Pisto, "spoken as brave words" against it, "as one would desire to see in a sunmer's day," while no one appeared to have a syllable to say, or even a vote to give in its defence. For me therefore, to add any thing condemnatory, might seem as ungenerous, as to insult a fallen foe, and as useless as to slay the slain. Still, it seems to me that a specification of the principal of these defects is requisite, were it only to test the suitability of the remedy proposed, which I am well pleased to observe appears to be assessment. For such specification there is also,

in my opinion, another cogent reason. There are many among our population, who, notwithstanding all its defects, cling to the old system still. Not a few do so because, like Yorick, "they have predetermined not to give a single sou;" some, from an undefined, and perhaps undefinable horror of taxation; and others, from an apprehension that assessment may be made, as under the present system it has already been attempted, the means of oppressing obnoxious individuals.

The principal inherent defects of the voluntary system are, that notwithstanding the large additional sum annually granted from the Provincial Treasury, so far from extending the blessings of Education to the poor, and thinly settled districts of the province, it has not been adequate to the constant support of schools, even in comparatively thickly peopled, and richer settlements, nor, as a necessary consequence, to offer such a pecuniary remuneration, or such permanency of employment, as might induce men of talent and respectability, to devote themselves to the instruction of youth as a profession; or even to ensure the necessary supply of books and other indispensables of education; that it possesses no power to stimulate the ignorant, the careless, or the procrastinating to procure the blessings of education for their offspring, while it affords no means to the poor man, however anxious, to obtain such advantages for his, except upon terms incompatible with independence of spirit. These are some of the principal inherent defects of the Voluntary system. There are others which have been engrafted on it, and there are abuses to which it has been perverted, to which I shall advert in the sequel, which the principle of assessment properly applied is, it appears to me, calculated to correct or to prevent.

In answer to the query, "How can all these be remedied by introducing the principle of assessment?" I therefore proceed to remark that while, under the present system, there are many who give nothing, and more who do not give as much as they ought; while the poor may not be able to contribute as much as they willingly would, and even the more opulent, and liberal are reluctant to tax themselves for the benefit of the penurious, the principle of assessment would make the burden fall equally upon all, by obliging every one to contribute to the support of education, according to his ability, from whatever source his means might be derived. It would also be a much more simple, uniform, ample and efficient means than the present imperfect, unequal and inadequate mode by voluntary contribution. It would provide sufficient funds for the adequate remuneration of duly qualified teachers, and for providing necessary School Books, as well as for the erection of School Houses where requisite, while it would prevent their unnecessary multiplication. Above all, a system would be put in operation which, by its self-adjusting power, would accommodate itself to the growing necessities of an increasing population, as the sources of supply would be multiplied in the same ratio with the exigencies they were required to meet.

By this mode also, the poor man would be enabled to send all his children to school—to have the whole of his family educated, without the blush of degradation being summoned to his cheek; since, paying as well as his richer neighbour, according to his ability, he would thereby acquire a co-equal right to all the advantages which the school could afford.

The careless and indifferent too, under the present system, paying only in proportion to the benefit they choose to receive, too often neither send so many of their children to school, as they could do and ought to do, nor are sufficiently solicitous about the regular attendance of those they do send. Did they however find, that whether they availed themselves of the opportunity of educating their children or not, they would have to pay as if they did, they would then in all probability be found among the most solicitous to have value for their money.

Not only the inherent defects, however, but the abuses also of the present system would, or at least might be remedied, or prevented by the judicious application of the principle of Assessment. If the rate were collected by a proper officer, whose duty it would be to pay their salaries at stated periods to the Teachers, (and without some such precaution any enactment would, I fear, be in a great degree nugatory) it would prevent the various devices, by which, at present, their pittance is made less. It would put an end to the paying in produce, which, though tolerated by the existing law, is equivalent to a deduction of 25 per cent on the proportion, (generally, I believe, one half) of salary so paid. The disgraceful and pauper-like boarding of the Teacher from house to house, would be entirely broken up and abolished, and the scandalous private arrangements be prevented, by which unscrupulous Trustees and Proprietors, and needy, incompetent, and unprincipled Teachers would otherwise contrive to evade the law, as they now manage to obtain a share of the provincial bounty, without complying with the requirements of the act.

I am perfectly aware that, by the existing act, it is

the duty of School Trustees to collect the Teachers salary, or at least to see that it is paid. It is a duty however which, so far as my experience and means of information extend, they very rarely discharge, and one in the discharge of which it is vain, for obvious reasons, to expect that they would, in general, heartily engage; nay, I have known instances, hinted at above, of most shameful violations of the Statute, in which Trustees not only participated, but were principal actors.

My own opinion decidedly is, that the most fair and equitable mode of provision, and appropriation, would be by a general rate, including the whole province, to be thrown into a common fund, for providing the means of education to poor, equally with rich settlements. This would equalize the burden, and lighten the pressure, just where it could least easily be borne. Education would otherwise be cheapest where the people could afford to pay the best price for it, while in poor, thinly peopled, or young settlements, it might not be attainable at all, without such assistance from the Treasury as might be equivalent, in a more objectionable shape, to the measure I have suggested. I repeat therefore, that a general rate for the whole province, appears to me the best mode of provision, and the next best a general rate for each county.

But even should both these propositions be rejected, as the excess of ultra-liberalism, and it be determined that each school district, whatever its circumstances, must provide the means of education for its own population, it must be evident that, when all must contribute according to their ability, conterminous districts, poor or thinly settled, and unable each to support a Teacher, would have it much more in their power, than under present circumstances to avail themselves, alternately, of the services of the same School-master, as has sometimes been found necessary even in older countries.

From what has been stated, it will be evident that my proposition contemplates providing for the support of Schools entirely by assessment. An approximation to the Scotch system however, which combines assessment with voluntary contribution, seems hitherto to have been, and probably still is, looked upon more favourably by our legislators. I proceed therefore to remark that, in Scotland, the assessment being levied on landed property alone, which there is in comparatively very few hands, the admixture of voluntary contribution became a measure of necessity, to prevent the imposition of an unwarrantable burden upon the land-holders, and the placing of the great mass of the population, as far as education was concerned, on the footing of paupers. I have, however, always understood, that, in this province, it was contemplated to assess property, and means of every description; and here, therefore, the same necessity could not exist.

But, even in its native country, it appears to me, that this partial assessment and admixture of voluntary support, are defects in the Scottish system. The tax being laid wholly upon landed property, no provision is made for education, just where it is most wanted, in the large towns, where poverty, wretchedness and vice abound, in all their varied and repulsive forms. On the other hand, even in the most fertile and populous country parishes, those who have numerous families, often feel the tuition fees, low as these undoubtedly are, too heavy a tax on their slender means, to admit of their giving such an education to their children as they could wish, while that independence of spirit, which has ever formed so valuable a feature in the Scottish character forbids their accepting it as charity.

In poor, thinly settled, and consequently extensive parishes, also, especially in the Highlands and Islands, there were, not infrequently, no sufficient means of putting schools in operation. The destitute state of these districts at length attracted public attention.— Societies were formed to furnish them with the means of instruction, and the exertions of the General Assembly of the Church of Scotland, aided by the Royal munificence, was directed to the same benevolent object. Such liberality undoubtedly does honour to the Crown, to the General Assembly, and to the Societies; but the necessity for its exertion, only the more strikingly exemplifies the insufficiency of the system, to meet the wants of such a population.

There are, moreover, causes at work in Scotland, modes of thinking and acting, which tend to correct the natural defects of the system, and prevent the abuses to which it is liable, which either do not exist at all, or operate with inferior force among us. But this letter has already extended to such a length, and the necessity for bringing the series to a close is so evident, that I can, even to the principal of these, afford little more than a passing notice. I would observe however, 1st, that the nomination to a vacant School, belonging to the parties assessed, the landed proprietors, who, in that country, are few in number, who, generally speaking, are all men of liberal education, and are assisted in the necessary examination of the candidates by the clergyman of the parish,

(whose concurrence is also necessary to give validity to the Teacher's appointment), constitutes one obvious and important advantage. For the sake of their own families, these proprietors must always desire a Teacher of superior abilities, while no reasonable motive can be imagined for their appointing an inferior one. But even should an event so improbable take place, the Church Courts' having the power to prevent the admission, and compel the removal of unqualified Teachers, affords the most ample security that the interests of education would be duly protected.

2dly, The estimation in which mental acquirements are held, and the high standard of qualification and character required for the office, combine to prevent any of those modes of diminishing the Teacher's salary, which are too prevalent in this province; while the power of fixing the tuition fees being vested in the landed proprietors, relieves the Teacher from all responsibility on the subject, and ensures, as far as possible, a due regard to his comfort, combined with a judicious accommodation to the wants of the community.

I shall only add, that paying the Teacher in produce, and boarding him about from house to house, are altogether unknown. On the contrary a comfortable house, with at least a quarter of an acre of ground attached for a garden, are secured to him by the law of the land, in addition to his Salary and School-fees, while the appointment is always for life, unless forfeited by negligence or misconduct.

It has been urged as the distinguishing feature—the characteristic excellence of the Scottish system that while, by assessing the rich, it afforded assistance to the poor in the education of their children, it at the same time preserved their independence by fixing a rate of tuition fees; but surely if rich and poor are alike assessed, in proportion to their means, the same end is gained, while the poor man, by being enabled to send all his children to school, has their education much more satisfactorily and sufficiently provided for.

Before concluding this series of letters, I shall attempt the consideration of some of the most cogent or plausible objections to the introduction of Assessment.

Mean time,
I remain, &c.

SCOTUS.

Halifax, 24th Jan. 1840.

SUMMARY OF NEWS.

FROM LATE ENGLISH PAPERS.

The Earl of Durham is severely indisposed at Lambton Castle, and will remove to the south with all convenient speed.

By a recent regulation, deserving soldiers, on quitting the army, are presented with a medal and a sum of money.

A decree for the dissolution of the Cortes appeared in the *Madrid Gazette* of the 19th. The new Cortes is summoned to meet on the 18th of February, 1840.

According to the *Morning Chronicle*, Lord Auckland has not only been successful in Afghanistan and in Persia, but the Nepalese and Burmese quail before his vigorous policy. A strong corps of observation has been formed on the frontier of Nepal.

The Marquis of Anglesey, is we are told, to be elevated to a Dukedom, by the title of the Duke of Mona.

Rumours of Ministerial changes are again current. Lord Melbourne is sick of the Premiership, and wishes to throw it up. A majority of the Cabinet wish to shelve Lord Normanby, who sighs for a Dukedom.

The Duke of Buccleuch's birthday was celebrated in several parts of Scotland in a manner that evinces the great affection and respect, with which that distinguished nobleman is regarded in that part of the United Kingdom.

We learn, from undoubted authority, that the following is a correct list of the honours which her Majesty, has graciously intimated her intention to confer on the undermentioned eminent persons for their services during the late expedition into Afghanistan, viz. Lord Auckland, to be raised to the dignity of an earl of the United Kingdom; Sir John Keane, to be created a baron of the United Kingdom; Mr. Macnaughten and Colonel Cottinger, to be made baronets; Lieut. Col. Wade, to be knighted and made a companion of the order of the bath; Brigadier Sale, to be made a knight commander of the order of the Bath; Captain Thomson, to be major and a companion of the order of the Bath.

Intelligence of considerable importance had been received from India, the dates being, from Calcutta October 13, Madras 19, and Bombay 28. On the 18th September, the Anglo-Indian troops set out on their return from Ghizal. They were to stop for a few days at Kalat, and depose the chief of that principality, for alleged unfriendly acts toward the English interests, and especially for taking an active

part in the hostilities encountered by the troops on their march to Afghanistan.

The Delhi Gazette of the 3d of October, states that by the treaty with Kanran, we agree to put the city and fortifications of Herat into thorough repair and to indemnify the Shah for the loss sustained by the ravages of the Persian army. He agrees to acknowledge Shah Soojah King of Afghanistan, and to hold no correspondence with any of the states westward of Herat. Accounts from Caloul mention that the King has arrested Hajeer Kakur, Hajeer Dost Mahomed Khan, and other powerful chiefs of whose treachery he had ample proofs.

A vast conspiracy for the overthrow of the English power in India is said to have been discovered at Kurnaul, an independent Mahomedan principality the fort of which is 270 miles from Madras. A strong force was despatched thither by the Governor General, and the fort was invested and taken, without resistance, as well as that of Joudpore. The following account is given of the discoveries at Kurnaul:—

"The discoveries have been almost exclusively confined to the Nuwau's Zenana which proves to be a perfect arsenal upon a most extended scale; and you will stare to hear that there have been found concealed in various ways under ground and in cellars, whose doors and entrances had been built up—between 400 and 500 pieces of artillery, of which fully 100 are in such a state of equipment as to be ready for active service in the field at a days warning.

"A great many exceedingly well constructed furnaces are now standing in perfect order for casting guns and shot, and the ruins of many have been found in various places. An immense quantity of shot of all sizes, grape and cannister, langridge, hand grenades, and shells of various diameters—all made of a species of pewter, but containing more lead and less zinc than the compound so called usually does, have been found; while of copper, lead and zinc, a considerable store has been ferreted out. Several very fine brass guns, (I should mention that almost the whole of the pieces found in the fort are of brass,) have been dug up, and two mortars of the same metal, which for size, and perhaps also for beauty of casting, promise to rank as the most remarkable of their genus in Europe.

BERMUDA, JAN. 14.

Arrived, on Wednesday last, H. M. S. Rover, Comd. Symonds, from Carthage and Jamaica, with Specie for the Commissariat.—The Rover sailed again on Sunday, for Jamaica.

Sailed yesterday morning, H. M. S. Winchester, Captain Parker, bearing the Flag of Vice Admiral Sir Thomas Harvey, K. C. B. for Barbadoes and Jamaica.—Passenger, T. Woodman, Esq.

H. M. S. Inconstant, Captain Fring, arrived at Jamaica on the 18th ult. from Vera Cruz, with \$450,000 on board for the Government and Colonial Bank, and sailed on the 21st for Barbadoes and England.—Capt. the Hon. P. P. Carey, late of the *Comus*, took passage in the *Inconstant*.

Ships of War at Port Royal on the 21st ult. *Racer* Snake, *Skijack*, *Dee*, *Hecla* and *Spitfire*.

By the Rover, we have received files of Jamaica Papers to the 21st ult. and a letter of same date.—The Island, generally, was somewhat more healthy than at our former accounts thence. The weather had been very unseasonable; no sea breeze, but calm and oppressive by day, and at night, strong chilly winds from the north. The Commander of the Forces, Sir W. Gonn, had not arrived from England; though accounts had been received of his having embarked in the Merchant Ship *Clarendon*, on the 1st Nov.

The two Houses of Parliament and the Executive continued on the best of terms, and the public business of the Colony was being transacted in a most friendly and satisfactory manner. The House of Assembly had fixed the Governor's Salary at £8000 sterling. The Legislature was about to adjourn for the Christmas holidays, and would not meet again till March, to finish the business.

ST. JOHN, N.B. JAN 16.

The Portland Advertiser gives a sombre account of the financial affairs of the State of Maine, and says that after the disgrace and cost of the Aroostook expedition and the expenditure of five hundred thousand dollars, the boundary question is not advanced one single iota.

JANUARY 21.

FIRE.

Between 11 and 12 o'clock last night, the appalling cry of Fire was again resounded through our Streets, which was soon found to proceed from Barns in the rear of the dwelling houses of the Messrs. Kinnear and Wm. Hutchinson, West side of Germain-street between Queen and St. James' streets. There being several barns in a cluster, and two at least of them being on fire before discovered, it is difficult to know precisely in which it originated. People having generally retired to rest, the night cold, and water scarce,

the fire speedily communicated to the row of Dwelling Houses in front, and in about two hours and a half five large and valuable Dwelling Houses, and a number of Barns and out buildings, together with large quantities of Fuel, &c. were burnt to the ground. The Military were in attendance, as usual, and rendered very efficient service. We understand that all the houses were insured except Mr. Sulis's, on which we regret to learn no insurance had been effected.

Halifax Head Continued from page 235.

On Thursday the prisoner Clark was brought up to receive the sentence of the Court.

The Clerk of the Crown having informed the prisoner of his Indictment, arraignment, and conviction.

The Prisoner addressed the Judge with rather a tremulous voice. He spoke as follows—"I had no malice against the deceased, and never contemplated doing him bodily harm. On the morning of his death, I was writing at my own desk in my own shop. The deceased came, and rapped at my window three times. He called me a rascal, a whelp, a villain, and a coward. He then came to my door, and I bade him go away. He again called me a damned rascal, and a cowardly puppy. I sprang to my room for the pistols, and was back in an instant. He was then in the middle of the street. He lifted up his left hand and kept his right in his pocket—he turned—I thought he was making a run at me—I fired, and was insensible of what had passed, until I saw him lying dead before me."

The Chief Justice in a feeling and pathetic manner then passed sentence of DEATH upon the prisoner.—He told him to prepare for the worst; but said that himself and his learned brothers had strongly recommended him to mercy. His life was forfeited not to the law of man, but to the law of the land; and the law of the land was the law of God, for it was said "that whoso sheddeth man's blood, by man shall his blood be shed."

The Prisoner was then removed.—Journal.

The Yarmouth Herald of the 10th inst. gives the following statement—No. of vessels owned at that port, 124, amounting to about 10,541 tons. There are now building 22 vessels, amounting to about 4000 tons.—Five vessels have been lost during the past year, in all 483 tons. During the same time 12 have been sold—1634 tons; and one condemned, the Lady, 23 tons.—Times.

Pictou harbour is now frozen over strong enough to travel upon.

MECHANICS INSTITUTE.—Last Wednesday evening Mr. A. McKINLAY, delivered an able Lecture, (in continuation) on Heat, illustrated by a variety of interesting experiments; and resumes the subject this evening.

PASSENGERS.

In the Halifax for Liverpool, Lieut Holmes, 8th Regt. and Messrs Black, Milward, Mandell and Bell. In the Clif for Liverpool, Mrs. Daly and child. In the Fanny for the Brasils Mr. J. Hill.

MARRIED.

At Chester on the 31st ult. by the Rev. Dr. Shreve, Mr. Isaac HARRISH, to Miss CATHERINE YOUNG.

At Pictou, on Wednesday, the 15th inst. by the Rev. John McKinlay, Mr. JAMES GOURLY, to Miss MARGARET LORRAIN, both of that place.

At Point Pleasant, Tatamagouche, on Thursday the 16th inst. by the Rev. Hugh Ross, Mr. THOMAS WILSON, Merchant to MARY, sixth daughter of the late Mr. David McKay, (Elder) of Mount Eden, East River, Pictou.

On the same day, by the Rev. Mr. McRae, Mr. WILLIAM SUTHERLAND, Wilkin's Grant, to MARY, youngest daughter of Mr. James McDonald, West Branch, East River, Pictou.

On the 16th January, by the Rev. D. McConochie, Mr. ANDREW BROWN, of Pictou, to Miss JANET FRASER, Hardwood Hill.

At St. John, N. B. on the 26th ult. by the Rev. Dr. Gray, Mr. WM. WADE, of Halifax, to Miss ISABELLA, second daughter of Mr. James Freeborn, of that city.

At St. John, N.B. on Friday, the 17th inst. by the Rev. William Andrew, Mr. JOSEPH BLAIR, to Miss MARY McARTHUR, both of that City.

At Fredericton, on the 7th inst. by the Rev. J. Birkmyre, A.M. Mr. WILLIAM BLIZZARD, to Miss ELIZABETH GOFF, both of the parish of Fredericton.

DIED

On Wednesday evening, Mrs. SUSAN BLUM, aged 42 years—leaving 6 children.

In the Poor's Asylum, ROBERT FISHER, aged 41 years, and WILLIAM HAUGHTON, aged 25 years, both natives of England.

At New Glasgow, Pictou, on Thursday night, 9th inst. Mrs. KIRKPATRICK, Senr. at the advanced age of 92 years.

At Scots Hill, Pictou, on Wednesday morning last, after a painful illness, which she bore with Christian fortitude and resignation, WILHELMINA McLEOD, wife of Mr. William Corbett, in the 43 year of her age, much and deservedly regretted.

At Spring Hill, on Thursday, the 16th inst. the Rev. Mr. MURRAY, Wesleyan Missionary, aged 45. He was much respected by all who were favoured with his acquaintance. He commenced his ministerial life in 1825; from the time he became

a supernumerary, which was in 1836, his sufferings were great, but were endured with christian resignation to the will of God.

Suddenly at St. John, N.B. on Wednesday last, in the 46th year of his age, Mr. Geo. H. EPOUSKIE, late of this town.

At Bermuda, on the 17th inst. in the 22d year of his age, JAMES, son of John Findlay of Hamilton, Upper Canada, deeply regretted by all who had the pleasure of his acquaintance.

Suddenly, at his residence, Bellevuemont, Bermuda, on the 13th of January, of Apoplexy, JOHN EVE, Esq. in the 63th year of his age. Mr. EVE, we understand, had returned to his home, from Hamilton, a short time before his death, complaining of a pain in the breast, and requesting some tea. He had just entered his chamber when he fell on the floor and never rose again. Death in a few moments put a period to his existence.

At Annato Bay, Jam. on the 27th Nov. Capt LEWIS, of this port.

At Demerara, on the 23th September last, the Rev ANDREW BUCHANAN, minister of the Scottish Church in the parish of St. Clements, Berbice.

MARINE NEWS. PORT OF HALIFAX.

ARRIVED. Thursday—Schr Reliance, Bell, P. E. Island, 24 days—produce. Sunday—Mailboat Velocity, Boole, Bermuda, 15 days; H. M. Ship Vestal, Capt Carter, Bermuda, 5 days. Monday—Brig Stephen Binney, Tatem, Norfolk, 10 days—four to S. Binney; left brig Greyhound, Tucker, arrd about 11th inst. from Montego Bay, to sail again in 5 days for Montego bay; arrd Schr. Eclipse, Marshall, Kingston 23 days—J. H. Reynolds; brig Isabella, Potter, sailed 26 days previous for Wilmington, left Judith and Esther, James, hence; brigs Neptune and Velocity, from St. John's N.F. brig Sir J. Kempt, Fraser, hence, 23 days; Coquet, Harrison, Trinidad, 13 days—cocoa to J.A. Moren. Wednesday—Govt. Schr. Victory, Sable Island, 15 days—brought Capt. De Roche, crew and passengers,—11 in number—of schr. Barbara, 11 days from St. John's, N. F. totally lost on Sable Island, 7th inst. cargo dry fish.—The spars, boat, and new board of Ship Sarah Stewart, came ashore at Sable Island, about 1st inst. no account of vessel or crew.—New brig Margaret, Terran, Arichat, 2 days—to P. Farlong.—Emerald, Freeport, Antigua, 32 days—ballast, and 11 casks wine, bound to Lunenburg, Schr. Swift of Liverpool, sailed 4 days previous for St. Kitts, the Victory spoke on the 21st inst. off Country Harbour, schr. Vernon, 43 days from Jamaica for Halifax. CLEARED. Saturday—Brig Ambassador, Clark, Barbadoes, assorted cargo by D. & E. Starr & Co.

WHOLESALE PRICES CURRENT.

Table with columns for 'DUTIES PAID—CORRECTED WEEKLY' and various goods like 'Wheat', 'Corn Meal', 'Oatmeal', etc.

THE SUBSCRIBER

OFFERS for Sale, at his Stores on Brown's Wharf, the following articles, viz:— 1300 barrels HERRING, 190 do. Mackerel. 16 do. Salmon, 8 do. Trout. 130 quintals Haddock, 30 do. Codfish, 20 casks Whale Oil. 300 barrels Nova-Scotia BEEF. 80 do. do. PORK, 500 firkins Butter. 200 tubs do. (a superior article.) Also,—Canada prime Mess and prime Pork. Ship Bread, Paints, Hawsers, casks and cases WINE, Boxes 8x12 Window Glass, Congo, Orange Pekoe, and Bohea Teas, 3 cases French Pomatums, 1 case Eau de Cologne, boxes RAISINS, &c. &c. December 18. J. H. REYNOLDS.

Bank of Nova-Scotia, HALIFAX, 15th July, 1839.

THIS Bank continues to operate in Exchanges Bills are bought and sold on LONDON, NEW-YORK, BOSTON, QUEBEC, MONTREAL, ST. JOHN, ST. ANDREWS, ST. JOHN'S, New Brunswick, ST. JOHN'S, Newfoundland.

Arrangements have also been completed by which drafts at the places above mentioned may be obtained on the Cashier of this Bank. By order of the President and Directors, J. FORMAN, Cashier.

BOOK & FANCY JOB Printing, Executed at this office.

PRIME BUTTER.

75 Tub8 BUTTER,

Of superior quality—For sale by

Jan. 22.

C. H. REYNOLDS 6w.

Valuable Property for Sale,

THE SUBSCRIBER offers for sale, the whole of his Property, in Water Street, comprising—BREWERY, MALT HOUSE, SOAP & CANDLE MANUFACTORY, a well finished three story brick DWELLING HOUSE,

Stables, Outhouses, and a large Store. There are Cellars under nearly the whole premises, very cool in summer, and well adapted for preserving Beer, &c.—that under the dwelling house is completely arched and supposed to be Fire Proof. Also, two wells, which have never failed in time of greatest drought to supply fifty to eighty hogsheads of water, weekly. There are three Coppers in the Brewery, and two boilers in the Soap Manufactory, whose various sizes make it very convenient to carry on either an extensive or limited business. Possession can be given on the first of May. Should the whole not be disposed of before the first of April, the Brewery will be offered for sale distinct from the other property.

The Subscriber wishing to bring his business to a close, requests all those to whom he is indebted to send in their accounts for payment—and those persons indebted to him, will please make as early settlement of their accounts as possible.

His stock of ALE, PORTER, &c. on hand, will be disposed of, from this date, at such reduced prices, for cash, as he trusts will ensure for it a ready sale.

THOMAS LYDIARD.

Halifax, Jan. 8, 1840.

3m.

Ship Chandlery Goods, &c.

ANGUS FRASER,

HAS received by the ships Acadia, Brenda, and Prince George, a variety of British Manufactured Goods. Consisting of—

- Best Gourock Coffdige & Canvas, assorted sizes and numbers. Nails and Spikes, all sizes. Flannels, Serges, Baizes, Blankets, Painted Tea Kettles, and Saucers, assorted. Patent improved Rocking and Bottling Corks, Boxes London Mould Candles, very superior, Slop Clothing, assorted. And a variety of SHIP STOVES of different descriptions.

—ALSO ON HAND—

- Barrels Tar and Pitch, do. Newcastle Coal Tar. Philadelphia Rye Flour, and Corn Meal, best ground Oat Meal, new grain. Half do. pickled Dighy Herrings, A few tubs prime Butter, put up expressly for family use.

All of which will be sold cheap, for cash or approved credit, W. F. Black's Wharf, Halifax, Nov. 20, 1839.

Ex barque THALIA from London.

THE SUBSCRIBER has received by the above vessel, a general assortment of FANCY AND STAPLE GOODS, adapted to the Season, which will be ready for sale in a few days, at very low prices. Nov. 20. 3m. ADAM REID.

WINTER CLOTHS.

BY THE TORY'S WIFE.

THE SUBSCRIBER has received a large assortment of Flushings; Pilot Cloths; Napt Costings; Black and Blue BROAD CLOTHS; Black CASSIMERES and fancy Trowers Stuffs. All of which will be sold low for Cash. E. L. LYDIARD. Halifax, 4th, Dec. 1839. 6w.

Information Wanted,

CONCERNING THOMAS HENRY ROACH MILLER, a native of Jersey, who went to sea from Quebec, in 1830, and has not since been heard of. Any information concerning him addressed to the office of the GUARDIAN, will be thankfully received by his anxious mother, MARY ANN GILBERT.

Halifax, Jan. 1, 1840.

N. B. Other papers are solicited to copy the above



(From the Imperial Magazine.)

ON TROUBLE.—BY A YOUNG LADY.

A heavy sigh, a falling tear,
An anxious bosom thrill'd with fear,
All gloom and horror, nothing near
But trouble.

A lonely path, a prospect drear,
Bereft of hope in all that's dear,
And no companion left to cheer
In trouble.

Not one consolatory gleam,
Both heaven and earth united seem
Against me, and all objects teem
With trouble.

Wild anguish bursts from ev'ry vein,
My ev'ry nerve is big with pain,
And now, oh how shall I sustain
My trouble!

Hush, murm'ring soul, repress that thought,
God shall sustain you; oh be taught
To view your reason as you ought,
In trouble.

Pray that humility may bind
Those angry feelings of the mind,
And know that Jesus still is kind
In trouble.

And when he in his sov'reign grace,
Again to you reveals his face,
He'll prove himself a hiding place,
From trouble.

TO THE BUTTERFLY.

Thou! who wast born on earth to dwell,
Spread thy bright wings and soar to heaven,
Burst! burst thy shroud! Leave! leave thy cell,
Joy in the light thy God has given.

Far, though spring's clear and sunny air,
Where blossoms wreath the topmost bough,
Mine eye shall greet thee—wanderer! there,
And I rejoice to be, as thou.

A little while, with thee to creep,
Shrouded awhile, like thee to lie;
Then, then, to burst, the bonds of sleep,
And up toward heaven, like thee to fly!

BANK OF NOVA-SCOTIA,

Halifax, 2nd December, 1839.

NOTICE.

THE following AGENCIES have been Established by this Bank.

- ANNAPOLIS, CHAS. T. C. McCOLLA, Esq.
- LIVERPOOL, S. P. FAIRBANKS, and JAS. N. KNAUT, Esqrs.
- PICTOU, JAMES PRIMROSE, Esq.
- WINDSOR, JAMES D. FRASER, and HARRY KING, Esqrs.
- YARMOUTH, STAYLEY BROWN, and JAMES BOND, Esqrs.

Persons desirous of negotiating Bills of Exchange Drafts, &c. &c. will be accommodated on application at the several Agencies above named, or at the Bank

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

The Temperance Recorder,

A PAPER—published monthly at Albany, N. Y. will be furnished to Societies in this province, at 25 cents a year, beginning in March next—payable in advance. The amount of Subscriptions may be paid in all this month; and the papers will be forwarded to the parties by the earliest opportunities after the arrival here.

W. M. BROWN,
Sec'y H. T. Society.

Halifax, Jan. 8, 1840.

Editors of papers who are favourable to the Temperance cause may advance it by giving the above one insertion.

Spices, Drugs and Chemicals.

By the FLETA from LONDON.

THE SUBSCRIBER has completed his supply of the above, comprising all the principal requisites for the Chemist and Physician,

ALSO RECEIVED--

JEFFRY'S ORAL RESPIRATORS, for the use of Asthmatic and Consumptive persons, giving warmth to the air drawn into the lungs in breathing.

CUNDELL'S BALSAM OF HONEY, POWELL'S BALSAM OF ANISEED for the cure of Cough and Asthma, and other approved Patent Medicines. A variety of Toilet Soaps, Brushes and PERFUMERY, with a large assortment of SPICES, which are offered on the best terms at his Store, Hollis-street near the Bank.

Halifax, Jan. 8, 1840. G. E. MORTON.

HALIFAX PUBLIC LIBRARY,
AND LITERARY ROOM.

THE SUBSCRIBER begs leave to inform his friends and the public, that he has undertaken the management of the above establishment, and trusts by careful and unremitting attention, to render it worthy of a liberal share of public patronage.

The Library comprises a selection of nearly 2,000 volumes; among which are to be found some of the most approved standard works, recent publications, and periodical literature.

The Reading Room now contains a variety of European, American, and Colonial papers; and the proprietor is making arrangements to obtain the ablest English papers by the latest arrivals.

The terms are extremely moderate, viz. -for the LIBRARY and READING ROOM, 20s. per annum; and for either separately, 12s. 6d. per annum; or for a shorter period in proportion.

Particulars can be obtained, on application at the Library, (near the Bank of British North America,) which the public are respectfully invited to visit and inspect for themselves.

In appealing to the public of Halifax, in behalf of this undertaking, the subscriber begs to state his determination to add to his Library, the principal popular works as they appear; and otherwise to increase the variety in the Reading and News department to the fullest extent that the amount of subscriptions will warrant. He also adds the assurance, that while he presumes to hope for a liberal support, no exertion on his part shall be wanting to deserve it.

While Halifax is rapidly advancing in prosperity and enterprise—while a taste for Literature is diffusing itself among all classes—and when an extensive system of Steam Navigation is about to be established, which will connect Halifax, by a constant and rapid communication, with the principal ports of the Old and New World—it is hoped that a comfortable Reading Room, connected with a carefully assorted Library, and enriched with the latest intelligence from all quarters, will not be deemed unworthy of support by the members of an enlightened commercial community.

R. M. BARRATT.

Halifax, Nov. 27, 1839.

Bible, Prayer Book, and Tract
Depository.

THE COMMITTEE of the Diocesan Church Society give notice, that they have established a DEPOSITORY in George Street, under the care of Mrs. NICHOLLS, immediately above Messrs. Temple & Tapper's, where Bibles, Prayer Books and the other Publications of the Society for Promoting Christian Knowledge, are on sale at considerably reduced prices.

District Committees will be supplied, as usual, from the Depository of the National School, on application to Mr. MAXWELL, the Teacher.

Halifax, January 8, 1840.

THIS DAY IS PUBLISHED,

and for sale by A. & W. MCKINLAY, and R. M. BARRATT, price 2s.

THE MINUTES OF THE
SYNOD OF NOVA-SCOTIA,

With a Statistical Account of the Congregations in each Presbytery,

Drawn up for Publication by order of the Synod.

THIS Pamphlet contains an account of the Congregations within the bounds of the Presbytery of Halifax, furnished by their respective clergymen, viz. the churches at Bermuda, Lawrence Town, St. Andrew's Church, Halifax, Lunenburg, Dartmouth, Yarmouth, Shelburne, and Cornwallis, and also an account of the Missionary Stations, at Musquodoeit, Annapolis, and Digby.

Oct. 16.

West of England Broad Cloths.

No. 39 BARRINGTON-STREET.

OPPOSITE ST. PAUL'S CHURCH.

THE SUBSCRIBER returns his thanks to his friends and customers in Town and Country, for the encouragement he has received in business; and begs to inform them, that he has received this Fall a Supply of the West of England Black, Blue, Invisible Green, and other

BROAD CLOTHS & CASSIMERES

of superior quality.

ALSO—Green, Blue, and Brown, Beaver and Pe tershams, for Winter Frocks and Over Coats.
ALSO—An assortment of Doe Skins, Tweeds, &c. &c. which he will make up on reasonable terms.
Also—A Piece of SCARLET CLOTH, which he will make up or sell.

WILLIAM McAGY.

Ladies Habits made to order at the above Establishment.
6w. Dec. 4.

JOHN FRASER,

BEGS leave to intimate to his friends and the public at large, that he has commenced business on his own account in the

Dry Goods & Grocery Line,

Next door south of Messrs Temple & Lewis Piers's store, Water Street, where he solicits a share of the public patronage, as he intends selling at a low profit for cash, and will warrant his goods all fresh and of a good quality.

N. B.—Orders from town or country punctually attended to on the shortest notice. J. F.

Halifax, Nov. 27, 1839.

Halifax Bazaar & Repository,
RE-OPENED,

and Removed to the Stone Building (near the Bank of British North America.)

TERMS OF SALE—CASH.

THE SUBSCRIBER begs leave to intimate to his Friends and the Public, that he has undertaken the management of the above establishment, and hopes, by care and attention, to make it all that it ought to be, so far as the present circumstances of Halifax will allow.

He is now ready to receive Goods to be disposed of at Private Sale; and has at present on hand,

A VARIETY OF ARTICLES,

which he solicits the public to call and examine—Among which are to be found:—

- A few superior CLOCKS & WATCHES,
- A small assortment of Superior JEWELLERY,
- A Handsome set of Desert Knives and Forks, with fruits, 38 pieces, Silver Handled, quite a splendid article.

Ladies WORK BOXES.

A large variety of Indian Quill Work.

A small selection of BOOKS, some of them very valuable, among which are—19 vols. of the MEDICO CHIRURGICAL REVIEW; Scott's Prose Works, 6 vols.; SCOTTISH PULPIT, in 5 vols.; Leighton's Complete Works; Milner's Church History; Paterson's do.; Ferguson's Lectures; Walker's Dictionary; Selections from Montgomery's Poetical Works; Grant's Beauties of British Poetry, &c. &c. &c.

—ALSO—

Psalm, Hymn, and Prayer Books; Sunday School Books; Children's School Books; and a small assortment of STATIONERY, Perfumery, Soaps, Brushes, and a variety of Small Wares, too numerous for the limits of an advertisement.

Those who may honour him with their patronage, either by entrusting their property to him for Sale, or by purchasing at the Bazaar, may depend upon his best exertions and attention.

R. M. BARRATT.

November 27, 1839.

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.

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