

John Herries

THE GUARDIAN.

"HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

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

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POETRY.

THE CHURCH-GOING BELL.

BY A. D. MILNE.

How dear to my soul is the dawn of that morning
Which bids the wild tumults of labour to cease;
When the heart, void of care, is early adorning
The Lord of the Sabbath, in rapture and peace.
Not a sound from yon city alights on the ear,
But stillness and beauty o'er all doth prevail,
Till anon, over mountain and valley we hear
The clear rising tone of the church-going bell,
It is ever sweet music, dear, welcome music,
We hail its loved music, the church-going bell.

That call of the morning brings mingled emotion,
Known, only known to the children of prayer,
As round the old altar they pour their devotion
To Him who hath promis'd to meet with them there;
Who hath wash'd all their stains in his life giving blood,
And taught their free tongues a new anthem to swell,
As they joyful advance on the Zion-ward road,
Marked out by the chime of the church-going bell.
That is ever sweet music, dear, welcome music,
We hail its loved music, the church-going bell.

Soon, soon may its toll from the crest of each mountain
Be wafted afar on the soft Sabbath air,
And soon may its echo from lake, stream, and fountain,
The march of the cross in its splendour declare,
Till the slaves of delusion and darkness are free,
And rising in joy at the sound of its knell,
From the ends of the earth, and from sea unto sea,
Bless the dawn that awakens the church-going-bell.
It will then be sweet music, earth's dearest music,
Ringing wide o'er the world, the church-going bell.

LITERATURE.

CONCLUSION OF MR. BIRKMYRE'S SERMON ON THE SANCTIFICATION OF THE LORD'S DAY.

"But, here, let me remark, that the due observance of the Sabbath does by no means supersede, as I have already observed, the performance of works of necessity and mercy. We have the example of our Saviour to teach us that these are lawful on this day, and we have also his declaration, that the Sabbath was made for man, and not man for the Sabbath." We ought, however, to be exceedingly jealous, as to what constitutes a matter of necessity. If we merely consult our own personal ease and convenience, and not the word of God, and the voice of conscience, we shall find necessities innumerable springing up, to preclude us from spending this holy day as we ought. In this way the most trifling circumstance will furnish us with an apology for neglecting our duty. In this way, absence from public worship will come to be regarded as venial, on every trivial and meagre pretence. In this way, the forenoon's service will be uniformly disregarded, or the afternoon's service deliberately overlooked. I cannot away with half-day hearers. I am fully convinced, that there are but very few among us, who cannot be present at Church, during both services, provided there be only a willing mind. Delicate health, the cares of a family, and the necessity of allowing servants to hear the word of God, may oblige some to absent themselves, occasionally, from one, or from both services; but, at this moment, I declare, that I know of no other good and substantial reason, which can be adduced in justification of absence from the House of prayer, excepting inclemency of weather, or attendance at a sick or a dying bed. All these are acts of necessity or of mercy, which may not only be attended to on the Sabbath day, but which do plainly warrant absence from the public service of God; yet even these, I beg to say, apply more directly to the circumstances of the female, than of the male, portion of a congregation; for, it is seldom, indeed, that the latter have ever any sufficient excuse for absenting themselves from the courts of the Sanctuary.

"On the whole therefore, it may be observed, that the man who would approve himself unto God, is studiously observant of the Sabbath-day—is regular in his attendance on the public ordinances of religious worship, not making (as so many do) the forenoon, or the afternoon's service, suffice—is devoutly serious in listening to those solemn truths to which, in the House of prayer, his thoughts are directed—is zealous in offering up his sacrifices of prayer and praise, pub-

lic and private—is unceasing in his labours to recommend the Lord's day to the reverence of others—and is diligent in instructing in sacred matters those, whom Providence may have committed to his charge. And it is such a man as this, I add, that the Lord delighteth to honour. Peace here, and the unspeakable happiness of Heaven hereafter, shall be his richly to enjoy. On him, indeed, when "life's fitful fever" is at a close, a glory shall be conferred, infinitely more desirable than all the tinsel trappings, than all the sparkling distinctions, of the noble and the mighty of the earth—a glory, which shall out-live yon flaming orb, soon to leave the world to darkness and repose—a glory, which shall endure when sun and moon, and the stars shall have for ever disappeared—a glory, which shall flourish, in undecaying bloom, through the limitless ages of eternity—imperishable as the glory of the everlasting King!

"I beseech you, therefore, Brethren, by the living God, to reverence the Sabbath-day. Let it, indeed, be to you a season of rest from all worldly employments and recreations. Fancy not that the Sabbath is concluded, when the public services of the Church are at an end. Fancy not that you are then at liberty to indulge in foolish pastimes, in vain imaginations, in frivolous reading, in unprofitable conversations, or in idle sauntering. Fancy not that the evening of the Lord's day is to be spent as you please—in vanity, in indolence, in yawning and listless apathy. No—let it be devoted to self-examination, to sober reflection, to serious and profitable reading, to the exercises of prayer and praise. Let the study of the Bible be your principal occupation for the evening. Search the Scriptures, and ponder the sacred page. And O! be earnest in supplicating the divine blessing on all your doings—remembering that, without this, your souls will remain unbenefited and unimproved.

THE SHORTER CATECHISM.

FROM THE NEW YORK OBSERVER.

When I was a child of a very few years, my parents taught me the Shorter Catechism. It was a small matter for them, but I owe them a greater debt of gratitude for that instruction, than all the patrimony I ever received, or could have received, had they been "increased in goods."

Their method of teaching was simple but of exceeding value. At the close of each Sabbath day, the children were gathered, and a few of the questions in that catechism were asked and answered! and then every word was carefully and familiarly explained; then, the sentiment, the doctrines and duties were illustrated to meet our infant minds; and, last of all, the truth was urged upon our consciences that we might "lay it up in our hearts and practise it in our lives." Those were solemn seasons, on those Sabbath evenings. Seldom did they pass without witnessing many of that group in tears; and now, though years have rolled away, and changes have come over me, and the world has worked some of its hardening influence on my heart, my eyes fill with tears at the memory of that sacred season, and of the instructions I then received. Gray hairs may come, and memory may fail, as life's light burns dimly, but those Sabbath evenings will be among the last objects to be forgotten. I think I shall remember them till death comes, and in a dying hour, shall thank God for parents that hallowed those hours with their pious counsels, and their solemn prayers.

It was a rule in my father's house, and a good one, that each child should commit to memory, one answer in the Catechism each day, until the whole was learned. The labours of the week were rehearsed on the Sabbath; in the morning my mother heard us repeat our lesson, that we might be prepared for the general examination in the evening, when my father attended to our recitations, and enforced the truth upon our attention, and sought in prayer the blessing of heaven, for each of our souls. God bless those parents! May they never know

"How worse than serpent's tooth it is,
To have a thankless child."

Doubtless the instruction which children receive from faithful pious parents, is one of the most efficient means, that can be employed for their conversion. In my own case, that instruction was directly connected with, and founded upon that system of doctrine, embodied from the word of God, in the Shorter Catechism; and when the Holy Spirit was applied to my heart, to awaken me to a sense of sin and danger, the truth thus taught, was the truth most prominent in

my thoughts, and most powerfully impressed on my soul. Assailed as I was, (during a protracted season of conviction and spiritual conflict,) the truth furnished by that Catechism was a shield against the suggestions of sceptics, and the desires and reasonings of a corrupt mind. Well do I remember, that in hours of temptation to doubt or disbelieve, that same truth was a wall of fire round about me.

And when, some years afterwards, the Lord, as I trust, called me to stand before the—Presbytery, as a candidate for the gospel ministry, that same Shorter Catechism, with its Scripture proofs, was of more service to me in the hour of trial, than all the books of Theology which I had read. Scarcely a question could be asked, upon the great truths of the gospel, that was not clearly and happily to be answered from the pages that were studied, not in the Seminary, but in the nursery at my mother's knee. So it has been in preaching the Gospel; the doctrines and duties of the word of God, as they are summarily set forth in the Shorter Catechism, have been constantly before me, and have furnished unvarying themes of systematic and precious instruction. Hence, it is not strange, that one of my first labours among a people, has been to place a copy of this little book, in the hands of each of the children of the church, and to exhort and charge their parents, most solemnly, to see that their children were required to learn it.

It was not a part of my purpose, in presenting this subject, to write a personal story, and yet this simple record, will furnish both argument and illustration. I commend the example of those who taught me the Catechism, as worthy of universal imitation, and my fear is, that such parents are not as numerous in the church at the present day, as they were some thirty or forty years ago. It is a fact that cannot be denied, that the good old practice of catechising the children, has long since been dispensed with, in families and churches, in many parts of our country; and if it be true, that in many churches, there has been a departure from the faith of our fathers, and that error has gradually and insidiously found its way into the minds and hearts of the people, I believe that this evil may, in a great measure, be justly attributed to the abandonment of the Shorter Catechism.

It is not in my heart to bring any charge of error or defection against the churches, but I will tell a story that will show what I mean, by saying that the distinguishing doctrines of the church, as taught in her standards, ought to be instilled into the minds of her children. Not long since I was passing the night with an elder of the Presbyterian Church, who in the course of conversation complained to me, that his minister believed "in the final perseverance of the saints." He was grieved that his pastor was so weak as to believe, and so "imprudent" as to preach such a doctrine. I expressed my astonishment, that an elder in the church should make such a complaint, and said to him that I was as weak and imprudent as his excellent minister. He was still more surprised, and enquired again, "What, do you believe in the doctrine of election?" "Certainly," said I, "and preach it as one of the most precious doctrines of the bible." His surprise was now unbounded, and I embraced the opportunity to urge upon his attention the great truths of the gospel system, that he had ignorantly professed to receive.

Who thinks that such belief would have been found in this man's mind, if he had been early and faithfully taught the Shorter Catechism? Either, he would have been more Orthodox in his faith, or, knowing that he did not believe as his brethren do, he would have sought another communion. Such examples have not unusual. I could easily multiply them, but have no disposition to give needless uneasiness to any minds. *Irenæus.*

DEATH OF THE MASTER OF GRANT, M.P. FOR INVERNESS-SHIRE.

(From the Elgin Courant.)

It is our most painful duty to announce the death of this excellent and amiable young gentleman, which took place, at Cullen House, on the morning of Wednesday last. Mr. Grant, accompanied by his immediate younger brother, arrived there the day before from London; and although he had been complaining of slight indisposition for some days, no apprehensions of danger on this account were entertained by his friends, who attributed his illness to the fatigues of a rapid journey, and the effects produced on an affectionate heart by the recent loss of his much lamented mother. He retired to bed at

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

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

THE GUARDIAN.

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

ON PRAYER.

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

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

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

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

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

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

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

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

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

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

D. M.

Middle River of Pictou,
15th April, 1840.

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

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

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

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

prevalence of disease and suffering among the people of Africa, and to secure the aid of Medical Science generally, to the beneficent objects of African civilization, must be considered of immense importance.

There are also various other measures, some of them of comparatively less moment, which will come within the legitimate scope of this Institution, and which uniformly attend the progress of civilization. A few of these are distinctly mentioned in the prospectus of the Society,—the encouragement of practical Science in all its various branches,—useful information as to the best method of draining in a climate so hot and so humid, and of cultivating the soil—as to the productions which command a steady market, and the introduction of the most approved Agricultural implements, and seeds. The Society might also assist in promoting the formation of Roads and Canals. The manufacture of paper, and the use of the Printing Press, would be amongst the most powerful auxiliaries in the dispersion of ignorance and the destruction of Barbarism. Such are some of the leading objects which this excellent Society seeks to promote.

It has already co-operated with Mr. Buxton in inducing her Majesty's Government to undertake an expedition to the River Niger, with the view of obtaining the most accurate information as to the state of the countries bordering on its mighty waters. And although the Society takes no part in any plan of Colonization or of Trade, its objects being exclusively pacific and benevolent, yet it will endeavour by encouragement and by the diffusion of information, to aid in the civilization of Africa, leaving it to her Majesty's Government to form Treaties with the native Rulers of Africa, for the suppression of the Slave Trade, and to obtain from the Chiefs, should it be deemed expedient, the possession of some convenient districts for carrying on Trade with safety and success.

A public Meeting is to be held at Exeter Hall, London, on the 28th of this Month, for promoting the objects of this truly patriotic Institution, and the Society calls for the aid and co-operation of all who hold in just abhorrence the iniquitous traffic in human beings, which has so long and extensively prevailed, of all who deeply deplore the awful crimes which have so long afflicted and still continue to devastate Africa, of all who remember with deep sorrow and contrition, that share which Great Britain so long continued to have in producing these scenes of bloodshed and of guilt to enable it to carry on its arduous and beneficent designs.

MODERATORSHIP OF THE GENERAL ASSEMBLY. We understand that the proposal to elect Dr. Hill, as Moderator, is likely to call forth considerable opposition. We are not at all surprised at this, as Dr. Hill, though a man of high respectability, and well versed in the laws and forms of our Church, belongs to the intrusionist party, and could not therefore bear a fair representative of the sentiments of the majority of the Church, on this vitally important question. We do not know to what extent Dr. Hill may be inclined, to approve of the recent proceedings of the civil courts, but this we should think is obvious, that no individual who is not prepared to resist every attempt at interference in ecclesiastical matters, by any mere civil authority, and, if need be, to act over again the part of Alexander Henderson in 1638, ought to be placed in the chair which he so nobly filled, in times not altogether dissimilar to the present. Indeed, we should think that any one, who has conscientiously embraced views, at variance with the known sentiments of the great majority of the Church, would hesitate before allowing himself to be placed in a situation, where his peculiar feelings are so likely to be totally disregarded, and even his conduct exposed to the charge of partiality.—*Witness.*

Meetings for the Revival of Religion in Dunfermline.—A series of religious meetings commenced at Dunfermline on Monday the 10th instant, in Queen Anne Street Church, and continued for nine successive days. At the first meeting about 1200 attended, and the number increased every evening, till at last between two and three thousand were present, and another place of worship required to be opened. The same regular increase in interest and in attendance was experienced in the morning prayer meetings;

and on Sabbath morning, at eight o'clock, there would be about 1200 engaged in supplicating the Divine blessing. The whole nine days were a religious festival; and as the word of God was going forth, on scoffers were silenced, the careless were aroused, and led weeping and humbled to the cross of Christ; saints experienced once more the freshness of their first love, and a solemn awe pervaded the whole community. Religion was the all-absorbing topic for the time. It is a pleasing feature in this religious revival, that all parties, whether Established or Dissenting, were engaged in it. All their minor differences were laid aside, and they were found labouring together for the common salvation of their fellow-men. Much of the success, under God, must be ascribed to this cause. The ministers of the town met at each other's houses every evening, and spent an hour in religious exercises, preparatory to the public meeting. The same spirit of love pervaded the audiences, and no matter what was the instrument employed, the truth was received from each with the same pleasure and profit. In addition to the ministers in the town, the services were conducted by the following strangers:—the Rev. Messrs. Buret (Relief), Cupar, Dick (Independent), Duncan (Established), Cleish, Frazer (Independent), Edinburgh, Irvine (Established), Abercorn, Johnstone (Secession), Limekilns, McDowall (Secession), Alloa, Walker (Secession), Comrie.

YARMOUTH AND ARGYLE BIBLE SOCIETY.

The adjourned Annual Meeting of the above Society, was held at the Baptist Meeting House in Yarmouth, on Wednesday the 15th ult.

The Chair was taken at half past seven o'clock, p.m. The Rev. Harris Harding. The meeting was opened with prayer by the President; after which he delivered a deeply interesting address.

The Report of the Committee was then read by the Secretary; whereupon, on motion of the Rev. Mr. Burton, seconded by the Rev. Mr. Dimock, *Resolved*, that the Report just read, be adopted by the Society, and that the same be printed under the direction of the Committee.

It was then unanimously *Resolved*, that the Constitution, as revised by the Committee appointed for that purpose last year, be received and adopted, and that in future the Society be governed by the rules and regulations therein contained.

The following gentlemen addressed the meeting: Rev. Mr. Gilpin, Rev. Mr. Dewolfe, Rev. Mr. Burton, Rev. Mr. Chesley, Rev. Mr. Dimock.

The meeting closed by singing the Doxology—"Praise God from whom all blessings flow," &c.

There was a full attendance of the different denominations, who seemed united to promote the cause of the Bible Society. The evening was very pleasant and upon the whole it was an auspicious season to the Bible Society in this place. May the impression made continue and increase, until the myriads immersed in ignorance and superstition, receive this light of true knowledge, which will guide them to heaven.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

President—The Rev. Mr. Harding.
Vice Presidents—Rev. Mr. Gilpin, Rev. Mr. Burton, Rev. Mr. Ross, Rev. Mr. Dewolfe, Rev. Mr. Lent, Rev. Mr. Dimock.

Committee—Messrs Zachariah Chipman, Edward Huestis, Joseph Raymond, Joseph Ellis, A. W. Huntington, S. Dunseith, T. Hilton, Capt. Caleb Cook.

Treasurer—Amos Baker, Esq.
Depository—Mr. A. Lawson.

A. V. DIMOCK, *Secretary.*
—*Yarmouth Herald.*

ADDRESSES OF ST. GEORGE'S SOCIETY ON HER MAJESTY'S NUPTIALS.

Halifax, Nova-Scotia,
St. George's Day, 1840.

MAY IT PLEASE YOUR EXCELLENCY,

We, the members of St. George's Charitable Society, embrace the opportunity which the celebration of the anniversary of our Tutelar Saint most appropriately affords us to address our Most Gracious Sovereign Queen Victoria upon the auspicious and happy occasion of her Marriage with his Royal Highness Prince Albert, and as Englishmen, and the descendants of Englishmen, justly proud of our Birthright and the British Constitution, we hail the joyful event with true and heartfelt pleasure, sincerely wishing that her Majesty and his Royal Highness long may live in the enjoyment of every blessing.

We beg leave to place our Address in your Excellency's hands, respectfully requesting that you will transmit the same to the proper Authorities, to be laid at the foot of the Throne, and in thus soliciting your Excellency to be the channel of communication of these expressions of Loyalty and attachment to our Beloved Sovereign, we feel that we should ill discharge our Duty to you, as Her Representative, did we not at the same time make known

the high opinion we entertain of your disinterested government of this happy Colony, feeling assured that you have ever been actuated by the single desire of promoting its best and truest interests.

(Signed) T. N. JEFFERY, President.

JOHN HOWE, V. P.

JOSEPH STARR, V. P.

To his Excellency Lieut-General Sir Colin Campbell, K. C. B. Lieut.-Governor of Nova Scotia, &c. &c.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

We, your Majesty's faithful subjects, composing the Charitable Society of St. George, residing at Halifax, in the Province of Nova Scotia, gladly avail ourselves of our Anniversary Festival on this day, to lay before your Majesty, in all dutiful submission, our humble and sincere congratulations on your Royal Nuptials.

Warmly attached to the land of our forefathers, and inheriting their zeal and devoted loyalty to the throne, we participate in the universal joy diffused on this occasion through every part of your extended empire, and unite with heart and voice in the animated and rapturous expressions of delight, which this auspicious event has called forth.

We offer to your Majesty our earnest wishes, that it may be the source of true and lasting happiness to your Majesty and your royal and highly accomplished consort, and to the nation and its dependencies at large. That it may bind still more closely, a free and happy people in renewed love and veneration for that great and glorious constitution under which we live, and in heartfelt attachment and devotion to your Majesty's sacred person. May the Almighty shed on your union, his choicest blessings, and render it long and happy, honoured and renowned.—Under your fostering care, may religion and virtue increase, and honor and obedience to the laws, secure to us the freedom we enjoy. May domestic, quiet and universal peace, be the distinguishing character of your Majesty's rule, and your people reap the fruits in continued and solid prosperity. We hail the present joy as the harbinger of this happiness, and fervently pray, that future ages beholding it accomplished, may refer to your Majesty's glorious reign, as the brightest era in the annals of our country.

(Signed as above.)

The following is His Excellency's reply:

GENTLEMEN,

The congratulations contained in this dutiful and loyal address to the Queen, from St. George's Charitable Society of Nova-Scotia, on Her Majesty's Marriage with His Royal Highness Prince Albert of Saxe Coburg and Gotha, I shall have great pleasure in transmitting to the proper authorities to be laid at the foot of the Throne, agreeably to your request.

I cannot but avail myself of this occasion of conveying to you my best and warmest acknowledgments for the opinion you are pleased to entertain, and have expressed in your Address to me, of the disinterested manner in which I have administered the Government of this Province, and endeavoured to forward its best interests; what enhances that opinion is, that it emanates from a body so highly respectable and independent, as the Society which I now have the honour to address.

CELEBRATION OF THE MARRIAGE OF THE QUEEN.

By the Nova Scotia Philanthropic Society.

Friday last, being the day set apart by the above Society, for celebrating Her Majesty's Nuptials, the whole town, at an early hour, presented a scene of life and animation. Colours were displayed from the roofs and windows of houses and stores. At ten o'clock the Members of the Society, with each a bunch of May-flowers in the button-hole, and blue and white favors, met in the Province Building, where Addresses to the Queen and Prince Albert were read, and greeted with cheers. The Society were then formed into order of procession, around the grass plot on the south side of the building, and headed by the band of the Royal Welsh Fusiliers, proceeded, with their Banners, to St. Paul's Church—The procession was joined by the Carpenters' Society and the Thistle Lodge of Freemasons—and preceded by the Band of the 8th Regiment.

The Church was literally crowded. Dr. Willis read prayers, and the Rev. Mr. Cogswell preached a sermon, which, for appropriate language, and real eloquence, equalled any address we ever heard. We are happy to hear that this excellent discourse is to be published at length.

After the Church services were concluded, the Society reformed in procession, returned by George street, to Hollis street—proceeding south passed the

For the Remainder of Halifax Head See page 366.

POETRY.

HEAVEN IN PROSPECT.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,—
Priests, and kings, and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne:
And proclaim, in joyful psalms,
Victory through his Cross alone!

Kings their crowns for harps resign,
Crying, as they strike the chords,
"Take the kingdom—it is thine,
King of kings, and Lord of Lords!"

Round the altar, priests confess—
It these robes are white as snow,
'Twas the Saviour's righteousness,
And his blood, that made them so.

Who were these?—on earth they dwell,
Sinners once of Adam's race;
Guilt, and fear, and suffering felt,
But were saved from all by grace.

They were mortal, too, like us;
Ah, when we like them shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!

MONTGOMERY.

CORRESPONDENCE.

For the Guardian.

SOME THOUGHTS AS TO EDUCATION, &c.
MESSRS. EDITORS,

Education is loudly called for in every district which I have seen along these coasts. The people are shrewd, adroit, and versatile, and can give themselves to a variety of occupations, with uncommon facility and success. But their knowledge, save in the matters which directly concern their material existence, is small. This is owing to many circumstances. Much of the country is recently settled—population in general is thin and widely scattered. Of the religious persuasions that prevail in the province, some are more bent on diffusing their own peculiar tenets, than in propagating general piety and intelligence, others, unless they are greatly maligned, have gone on the notion that human knowledge and Divine grace are sworn antagonists, and that the proper method to secure the conversion of communities, is to shut them up in thorough ignorance.

From these, and other causes, the scholastic institutions of these districts, are still in a very young and weakly condition.

There are various practical evidences to prove, that the education of the country is imperfect and faulty. The pursuits of *fishing* and *lumbering*, to which so large a portion of the population devote themselves, furnish a strong proof that education has not yet taught the community its true interests, nor instructed it to apply to the most profitable branches. None but a population in a low state of mental culture, would addict itself generally to occupations, adverse to health, opposed to comfort, and little calculated to develop the real energies of a country. Economists are wont to place a community of hunters, at the foot of the social scale, a community of shepherds follows next in their system, a community of woodsmen and fishers, if higher, are but a shade more advanced than these last. These two occupations hold out excitement and enterprise, to the hardy but unlettered youth of these coasts, and caught by the fascination, they become unable to apply themselves to the steady, calm, and more improving pursuits of agriculture. Thus, though these parts of the province have been long settled, much of the best territory is but little improved, and of the inferior soils, large portions are in a state of nature. Numbers of the youth are annually swept away, by the fevers of the West Indies, and the casualties of the sea. Numbers more lead a comfortless existence, as fishermen and lumberers, and there are comparatively few, who settle down to elicit the powers of the soil, and to taste the sober enjoyments of rural life.

The usual argument employed to justify these proceedings is, that farming requires capital, and that much of the soil will not repay the expense of culture. The most direct and tangible answer to this, is the fact, that even in the least fertile districts along these coasts, such as those of Yarmouth and Shelburne, the portion of the population, which is in the most prosperous condition, is that portion which applies itself steadily to the cultivation of the soil.

Improved education would, amongst other things, introduce a more long sighted policy, it would instil

habits of industry and regular application, it would bring in a more enlightened system of things, it would implant higher notions of comfort, it would detain a large portion of the youth, on the spots which gave them birth, it would drive back the forest into the interior, and it would scatter plenty over tracts, that are now tenanted by discomfort and squalid indigence.

But how is this education to be come at?

A scheme, in order to be generally efficient, ought perhaps to emanate from the legislature. Until such a scheme shall be organized and matured, much may be done by individual exertion. Let there be but one really good academy in each county, and even that one may be rendered a nursery, for the enlightenment of the whole surrounding district. Let the teacher of such an institution, lay himself out to be in a measure a normal instructor. Let the teachers of the adjoining quarters, be drafted from this seminary, and let the inhabitants of such districts be taught not to expect a teacher from the central institution, unless they are fully prepared to award him a respectable position and a comfortable maintenance. The benefits that would accrue from such a system, are almost incalculable. The parent seminary would be strengthened, by including within it the materials for the future education of the vicinity. The youth of the district would be stimulated by the prospect of a literary career, held out to the most deserving. The views, as to education and its functionaries, would be elevated and expanded. The country would rear its own improvers, and a system efficient, but not complicated, would direct its well combined energies, against ignorance and its hateful brood. Something of this kind is being organized in this quarter. An intelligent teacher has been procured, a respectable grammar school, which, though but a few days old, numbers 44 pupils, has been set on foot—two or more youths, already think of devoting themselves to the career of tuition; three or four neighbouring districts, have caught the infection, and are thirsting for like institutions. The results will demonstrate, whether the scheme be chimerical or no. In the meantime, I submit the project to the friends of education in these provinces, and I shall be happy to listen to their strictures, on what may seem to them faulty, to benefit by their suggestions, or to take encouragement from their sympathy and co-operation.

W. T. W.

Shelburne, 22d April, 1840.

INTERESTING EXTRACTS.

CHILD OF LIGHT.

BY THE AUTHOR OF "THE SMUGGLER,"
"THE OLD HALL," &c.

"Eternal summer lights the heart,
Where Jesus deigns to shine."

It was a thick foggy evening, in the month of November, when the curate of one of the overwhelming parishes in the outskirts of London received information from the visitor of a district-society, that in a certain alley there was a person dangerously ill, who would be glad to see him. The scene in which this excellent young man was now called to labour was widely different from that which he had recently left. His first cure had been that of a delightful village in a northern county, where he was familiar with every face, and tolerably acquainted with every character. The death of the incumbent had, to the regret of his parishoners, caused his removal to another sphere of usefulness; and he had exchanged the fields and the woods of R—, in the North Riding of Yorkshire, with its picturesque scenery, and smoothly gliding streams, and rural cottages, for almost interminable rows of meanly built houses, in many of which misery dwelt, and, in not a few, vice in its most revolting forms. His was, in fact, a missionary station. He was called on to minister amongst heathens in a Christian land. Perhaps there is no situation in the Church more fearfully responsible, or more depressing at times to the spirits, than the cure of a large suburban population. To the merry Sunday observer all appears carried on as a clergymen would wish. The well-conditioned and elegantly furnished church; the services conducted in the most solemn manner; an overflowing and attentive congregation; the thrilling peal of the organ,—all tend to foster the supposition that the situation of a town minister is most enviable. Alas, this is not always the case! should these remarks meet the eye of any one, who conceives himself to be buried because his is the rustic congregation and his the village-church, and is pining, because, as he conceives, his talents are wasted, let him be assured that the situation of a country parochial minister, if he has with him the hearts of his people—and he will, generally speaking, have their hearts with him, if he preach fully and faithfully the great doctrines of the Gospel, and does not by his own conduct cause his

sincerity to be questioned—is one of the most important and enviable in the Church. There is the homely bow, the respectful salutation, the kind greeting, which awaits the faithful minister, as he walks along the path leading to the church-porch, which are infinitely more gratifying than the most splendid pomp of divine worship, or the flocking together of excited and too often captious hearers.

With a very heavy heart, though fully desirous of fulfilling his office, and ministering to the comfort of the invalid, the curate found his way to the alley to which he was directed. Vice presented itself at the entrance—on one side of which there was a gin-shop, on the other a pawnbroker's. Misery was apparent at every step; but at length he found the number to which he was directed, and he was informed that there was a man on the second floor of the name for which he inquired. He knew nothing of the character of the individual, whom he was about to visit, and dark forebodings crossed his mind. The place was peculiarly lonely, in a certain sense. It was not that in which a man of common moral decency would wish to be found. He ascended the staircase, and entered into the sick man's chamber, where he found him sitting by the dying embers of a fire in a most emaciated state, attended by an old nurse.

"Ah, sir, I am glad to see you," was the old man's salutation; "I think you are the clergyman. The visitor said that you should be informed how ill I was; and I thought you would come some fine day, but not on such a night as this. I thank you for your kindness."

There was something in this address which much pleased the curate; an indescribable something about the whole appearance of the invalid, which found its way to the young man's heart, who was relieved from his anxiety.

"Are you in pain?" inquired the curate. "Not in much pain, thank the Lord," was the reply.

"Are you in want of necessary comforts?" was the next question. "Not at all. I am liberally supplied by the visitor; and I have a few shillings yet by me, and two or three kind friends, who come to me and desire to supply my necessities."

"Have you applied to the parish?" "No, I have not: I never would apply there; for I think it would be wrong while I have a trifle of my own. But what the visitor gives me—and I told all my circumstances—I do not think it is to be regarded as parish-money. I was urged to accept it." It were well could such views be more widely extended. Parochial relief, it is notorious, is often claimed by those who ought not to be dependent on parish-bounty. A spirit of honest independence should be cherished among the lower ranks.

It is unnecessary to enter into details as to the conversations (for they were several) which took place between the minister and the sick man: but the following sketch of the history of the latter, given on one of those occasions, may be interesting:—"I am a native of the county of Norfolk, and was apprenticed to a shoemaker by my parents, both pious people of the established Church, who set me a good example, and gave me the best advice. I came to London as a journeyman when my time (i. e. apprenticeship) was out, and got into good work. By degrees my religious principles were corrupted, and my solemn vows of dedication to God's service regarded as no longer binding—vows, the sacredness of which had been strongly set forth to me, by our old rector previous to a confirmation. The greater part of the Sunday morning I worked as hard as on other days, and after dinner used in the winter to go to a convivial club, as it was called, where the greater part of the week's earnings were spent; and by the dissipation of the night, I was unable to work on Monday—sometimes even on the Tuesday. I was once carried to an hospital, having been found nearly dead in the street from drinking. In the summer used to go by water to Greenwich or Richmond, and our expenses were quite as great. The French Revolution broke out about this period; and many of my companions, as well as myself, were greatly delighted with that work of blood. We thought we should be the great folks. We cast off religious obligations altogether. One of our number, after spitting on the Bible and trampling on it, cast it into the fire; and in a certain alley, leading from Fleet Street, we had a regular debating society on the Sunday evening, which lasted all night; but I cannot bring my tongue to utter what was then and there said. I often look back with horror to that awful period of my life, and think what must have been my eternal portion, had not God in his long-suffering, spared me."

"It was on my return from Richmond, on one of these Sabbath visits—sad, sad visits they were to me, and many poor souls have been lost by such—that, as I passed through the streets, a tremendous storm of thunder and lightning came on. I had been unwell for some days, and left my companions at an early hour, to return by a passing boat; and I was

sober, which was rarely the case. The violence of the storm was inconceivable, and for shelter I went into a church. I had not, with the exception of attendance at one funeral, been within the walls of a place of worship for five years. The prayers were nearly at an end; the psalm was faintly sung, for the flashings of the lightning; and the peals of the thunder, were beyond all description. A grey-headed minister entered the pulpit, and after prayer gave out his text from a Bible before him. It was obvious he preached on the occasion of the storm; and that he wished, from the scene in which we were placed to interest the congregation. The text was Psalm xi. 6: 'Upon the wicked he shall rain snares, fire, brimstone, and an horrible tempest: this shall be the portion of their cup.' O, what a searching, powerful sermon was that! I see the preacher now. Had my body been struck by the elements, the shock could not have equalled that of my soul by the preaching of that aged man of God. "I am the man!" was my humiliating confession. I cannot, I will not say more, than that, from the hour I left that church, it was my determined and fixed resolution, as far as human weakness would allow to live unto God. I desire to bless God that, from that period, my heart's desire has been to follow on to know the Lord. I married three years afterwards a truly Christian woman—we had three children, but God took them young. Their mother died two years ago. I worked at my trade; but an abscess breaking out in my right arm ten years since, rendered me unable to work as a shoemaker; and my subsistence has been gained by distributing bills, and carrying about placards, until I was seized with this sickness."

Now here was, in a wretched neighbourhood, in one of the most depraved spots in the environs of the metropolis, surrounded by squalid wretchedness and unblushing vice, one who had been brought to a saving knowledge of divine truth—who, amidst the almost heathen darkness which surrounded him was walking as a child of light. He was happy. Could he be otherwise?—for the Comforter was with him. He was content; and he experienced that contentment with godliness is great gain. His heart was the seat of light; for the day-spring from on high had visited it; and the murky atmosphere with which he was surrounded could not affect the joyousness of his spirits.

There were only two funerals at the parish burying-ground (an extraordinary event) on the day on which the remains of the cobbler were consigned to the narrow house—that, at a somewhat early hour, of a leading man in the parish, but opposed to religion in all its vitality and saving power, and who, in a moment, by an apoplectic fit, had been summoned as he was dressing for a feast. The plumed hearse carried the remains; the pomp and pageantry of pretended woe was there. The chief mourner was the heir—mourner could he be called?—and the domestics, the lawyer, and the medical attendant. At the usual time, the shoemaker's remains were consigned to the grave,—the old nurse, and one or two poor neighbours the sole attendants. The curate, as he registered the one buried after the other, said nothing; but he has told me the text occurred to him, on which he preached the following Sunday—"Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"

SOMETHING PROFITABLE.

What that something is, amidst the wreck of the usual means of wealth, is an enquiry worth making. Men whose sagacity has deceived them, and whose speculations and plans of business have been so sadly disappointed, will with difficulty admit, that there is any thing which may safely be trusted. Their minds become morbid, and move from one extreme to its opposite, from credulity to distrust, from presumption to despair. There are multitudes who amidst the wreck of their fortunes conclude, that they have nothing to do, but to sit down and mourn over the ruin of all their hopes. This is not a wise conclusion. It does not help the matter, it affords no strength to bear a reverse, nay it greatly aggravates the reflections, which active employment might direct and controul. Disappointments and losses should never discourage, although they might very probably lead us to inquire, whether we have not been working in a wrong channel; spending our money for that which is not bread, and our labour for that which profited not.

We would whisper a hope into the ear of every one, who has met with vexatious losses and cruel disappointments to his worldly expectations—all is not yet lost; all things are not equally deceitful, there is one source of profit which you have not yet tried! Before we mention it we merely request that the infidel heart will not turn away at the sound of the word; if it does, the loss will be its own. Godliness is this fruitful source of profit! it is profitable for all things and at all times, it has the promise of the

life that now is, and of that which is to come. Its value is much more extensive than Balaam imagined, when he supposed that it was only desirable as a support in death, nay, it has great efficacy in promoting the best interests of men even in this world. Wonderful indeed is its efficacy! The possessor of it finds that just in proportion as he resorts to this, his wealth increases, a wealth that rust never corrodes; it cheers him wonderfully as he pursues his pilgrimage; sorrow loses its gloomy aspect and half its weight, when regarded through this medium; nay, it absolutely can make the grave a subject of pleasant contemplation. No man can become bankrupt who has this wealth, and no one who desires to possess it need fear failure in attaining it. Amidst all the miserable and unprofitable pursuits of life, it is the Lord of all who kindly directs us to a pure source of happiness, and who says, If you would enjoy a pleasant journey through the world and a happy rest in heaven, seek and obtain Godliness—for this is profitable for all things.—Presbyterian.

VIRTUE AND ITS REWARDS.

There is the same certainty in the rewards of virtue as in the punishment of vice; but it is far from being a certain rule, that the retributions of each shall be in time; vice may be punished and virtue rewarded signally in this life, but it is not always so; nay the very contrary may occur, that vice may triumph and virtue be depressed. There is danger in always connecting virtue with some tangible reward in this life; it fosters selfish feelings, and lowers the character of virtue itself as if it were a commodity, the value of which, could be measured by silver or gold. In the best constructed novels, we generally see the virtuous hero struggling against a thousand adverse circumstances, and maintaining his integrity until, in the development of the plot, he is amply rewarded by an eligible marriage, enlarged influence, and increased wealth. The virtue which can be satisfied by such rewards must be of an earthly character, and it must be at once apparent, that if children are taught to look only at the temporal rewards of virtue they will soon become discouraged in finding that the reality of life is a very different thing from a well told story. It is true that there is in this life a reward of virtue, but it is not often a golden one; it is the pleasing, and delightful approbation of an enlightened conscience, or in other words the approving smiles of God's face. The great reward however, is that which is treasured up in heaven, and to that the mind should always be directed. The reward which is not of debt, but of grace, is the one best suited to stimulate to the highest exercises of virtue; it is higher than any earthly possession, it is eternal, it is worth every struggle made to reach it; and hence the heart should never rest on any object on this side of the eternal rest. It is a poor service which does not at last terminate in the possession of God and his eternal blessedness.—Ibid.

LOYALTY.

Whatever be the form of government under which his lot is cast, the servant of Christ will be subject to the higher powers. The mere moralist indeed may compute to a nicety the claims of the social compact, and mete out the extent of his allegiance according to the measure of protection afforded, and the security obtained for persons and property. The Christian, however, will not be content thus to limit the contract of obedience, expressed or implied, into which he has entered; far less will he resort to the miserable dogmas of a shifting expediency, and estimate the guilt of disloyalty by its probable chances of success. Other men may doubt, and speculate, and dispute; his path is broad and clearly defined; and unlearned though he be, if only he be imbued with the spirit of Christ, he shall not, cannot err therein. As one subject not only for wrath but also for conscience' sake, he will not sit down, ever and anon, to count the cost of rebellion and to weigh the consequences of personal risk, whenever anything may occur in the march of affairs to offend his prejudices, to shock his prepossessions, or even to militate against his reason and judgment; but he will cherish a tender regard to the ordinance of God in the institution of government, and to the providence of God in the choice of those agents whom He has called to the administration of it. The Lord's own appointment of civil power for the welfare of his creatures,—this is the sure ground-work of his obedience. He knows that the Divine Institution has this object in view,—and is wisely adapted to promote it; and what if the perverse ingenuity of man shall sometimes divert it from its end,—yet the ordinance itself is wise and just and good. The abuse of authority does not prove that the existence of authority is not a public good. As well might we say that the healing art is therefore baneful to society because it may sometimes impede instead of forwarding the efforts of

nature; or assert that the diffusion of knowledge is a general curse, because in some particular instances it may have chanced to prove hurtful to its possessor,—as affirm of civil government, that its value is to be tested by its possible abuses. Tyranny may be, and is hateful; but no state of society can be contemplated so appalling, as that referred to in the Book of Judges, when every one did what was right in his own eyes.

The Christian then, having respect unto the will of God, "renders unto all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.—He "submits himself to every ordinance of man for the Lord's sake, whether it be the king as supreme, or unto Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well; for so is the will of God that with well doing he may put to silence the ignorance of foolish men. As free and not using his liberty for a cloak of maliciousness, but as the servant of God." And in this same dutious loyalty—this fealty for conscience's sake, there is a something how grand, how refined, how ennobling! This loyalty—it is no reluctant deference of a slavish fear—it is no prudential regard to the consequences of disobedience; but an obedience lovely, and to be desired in itself, and because the Lord would have it so. Thus an act of submission to a fellow man is homage rendered to the King of Kings,—the payment of appointed tribute a free-well offering given to the Lord by whom princes reign, and sanctified to His glory! Loyalty, in the popular acceptance of the term, may certainly exist separate from any principle of allegiance to God, and a thoughtless multitude once shouted, "Hosanna to the son of David," and hurried him away to Calvary; but a principle of godliness cannot exist separate from a principle of loyalty to constituted authorities. A Christian, and not a loyal man,—the paradox is too palpable and glaring! "Fear God: Honour the King:" the kindred injunctions are bound up together in an indissoluble connection; and it is because "the kindness and love of God our Saviour towards man hath appeared," that the Apostle charges it upon Titus to put men in mind that they "be subject to principalities and powers."—The Church.

COVETOUSNESS.

But the last triumph of covetousness remained yet to be achieved. To have sold the temple for money would have been an act of daring impiety: to make it the place of merchandise was perhaps still worse—it was adding sacrilege to impiety. Only one deed more remained to be perpetrated, and covetousness might then rest satisfied. There was one greater than the temple. God so loved the world that he had sent his only begotten Son to redeem it: might not he be sold? Covetousness, in the person of Judas, looked on him, eyed him askance, and went to the traffickers in blood, and, for the charms of thirty pieces of silver, betrayed him—a type of the manner in which the cause of mercy would be betrayed in every succeeding age. Yes, in the conduct of Judas the incarnation of cupidity, towards Jesus Christ, the incarnation of benevolence, we may behold an intimation of the quarter from which, in all succeeding times, the greatest danger would arise to the cause of Christ. The scene of the Saviour's betrayal for money was an affecting rehearsal, a prophetic warning, of the treatment which his gospel might expect to the end of the world. And have events falsified the prediction? Let the history of the corruptions of Christianity testify. The spirit of gain deserted the Jewish Temple, only to take up its abode in the Christian Church. Having sold the Saviour for the Cross, it proceeded in a sense to sell the cross itself. We allude not to the venality of selling "the wood of the true cross"—that was only a diminutive of that accursed lust of gain which "thought that the gift of God might be purchased with money," and which literally placed the great blessings of the cross at sale. Gradually every thing became a source of gain. Not a single innovation or rite was introduced, which had not a relation to gain. Nations were laid under tribute. Every shrine had its gifts—every confession its costs—every prayer its charge—every benediction its price. Dispensation from duty, and indulgence in sin, were both attainable at the sum set down. Liberty from hell, and admission into heaven were both subject to money. And, not content with following its victims into the eternal state, covetousness even there created a third world, for the purpose of assessing its tortured inhabitants. Thus the religion, whose blessings were intended to be without money or without price, became the tax and burden of the world; a proverb for extortion and rapine; till the wealth which the Church has drained from a thousand states "turned to poison in its bosom" and mankind arose to cast it from them as a bloated corruption and a curse. The truth is, covetousness

is native to our fallen nature; and, unless religion vanquish it in its indiscriminate ravages, it will vanquish religion. Other forms of selfishness are partial in their operation, being either confined to a party, or, at most, to an order of character; but covetousness is the sin of humanity: it is the name of a disease which knows no distinction of class or party—the epidemic malady of our race.—*Mammon, Prize Essay, by the Rev. Mr. Harris.*

SUMMARY OF NEWS.

EUROPE.

A great sensation was caused at Brighton, on the 17th March, by the elopement of a Mrs. Heavyside with—no less a person than Dr. Dionysius Lardner, the well known lecturer on steam engines, and getter up of books on every thing. Mrs. Heavyside is said to be a very elegant woman, about 30 years old, and mother of three children. The guilty pair were traced to Ostend.

There is no foundation for the rumour contained in the Calcutta papers, that Lord Auckland was about to proceed to China. His Lordship's return to Calcutta was rendered necessary, in consequence of the instructions which reached him by the November mail, the character of which is sufficiently manifest, from the preparations which his Lordship ordered to be made for the expedition to China. Any negotiation which may take place, will be conducted by the Admiral, in command of a force sufficient to give effect to his remonstrances, if, which is very probable, they should be disregarded by the Chinese authorities.—*Morning Chronicle.*

THE WEATHER.—For nearly a month the weather has been beautiful, and notwithstanding the slight frosts of the nights, spring labour has progressed most favourably. The sunshine has occasionally been strong and warming, and after a few hours of rain on Saturday night, and on the mornings of Sabbath and yesterday, the air has partaken of the mildness of May, and the soil is in capital working condition. The seed-time for black vetch has been, or will soon be, favourably closed, and the sower has, during the last eight days, been a-field betimes, and every thing would lead us to believe, that should three weeks of similar weather be vouchsafed, the seed will be deposited under circumstances more favourable, than have been known for twenty years. It is long since we enjoyed such a month of March.—*Glasgow paper.*

MEDITERRANEAN PACKETS. It is the intention of Government, at the earliest possible opportunity, to take the conveyance of the English mails to Alexandria, out of the hands of the present French contractors. From £50,000 to £60,000 per annum, is now paid for the use of French steamers, which might just as well find its way into the pockets of British contractors. The Liverpool, (formerly of the New York line,) has already been purchased, and two others will be added, of as nearly the same tonnage as possible.—*United Service Gazette.*

WOLVES IN TRANSYLVANIA.—The *Pesth Journal* states that Transylvania is infested by wolves, in packs of from 20 to 50, which attack travellers and isolated farms. Six soldiers had been devoured by them near Temeswar, and only their arms and their boots were found. Troops had been despatched to different points, for the destruction of these animals. The cold in Transylvania was more than usually severe, and the earth was deeply covered with snow.

The forthcoming hostilities between England and China, have determined the French Government to despatch a French frigate to the China seas, in order to observe the movements of the belligerents.

VAN DIEMEN'S LAND.—From Van Diemen's Land we learn that the island had been visited by abundant rains; that the agricultural reports are most satisfactory, generally speaking. The grub had done some injury in parts of the colony. Upon the whole the prospects as to the crop of grain were more favourable than they have been for years past.

The Nation gives a deplorable account of the condition of the working classes in Paris. Out of a population of 83,000 who inhabit the fourth arrondissement, 14,368 are dependent on public charity for their daily subsistence.

Mr. W. Buck, boatswain of Plymouth Dock yard, who was the person who nailed the British flag to the mast-head of the Royal Sovereign at Lord Howe's great engagement in 1794, has been superannuated with a pension of £160 a-year.

LOSS OF LITERATURE. We regret to learn from Rome, that the fire in the library of the Roman College, has been far more destructive than was at first apprehended. Upwards of 370 manuscripts have been destroyed, including twenty-seven Arabic, forty-three Persian, nine Armenian, besides a collection of the Hindu and Chinese dramas, all of which are unpublished, and supposed to have had no duplicates in

Europe. The number of printed books consumed has not yet been ascertained; but, 1500 volumes, belonging to the earliest days of printing, are unhappily included in this portion of the loss, as well as the valuable collection of Greek and Latin classics, bequeathed to the Roman College by the celebrated French philologist, Muretus, enriched by the autograph marginal notes of that distinguished scholar.

INDIA. We regret to learn from the newspapers that Col. Stoddart, who had been directed to proceed to Bokhara, by order of government, to form a commercial treaty with the chief of that country, has not only been exposed in the public bazaar there, for the bigotted Mahomedans to spit upon, but has, as an alternative to save his life, been forced to enter the Ameer's service, and train a troop of artillery, preparatory to the expected invasion by Russia.

RUSSIA. Advices from Berlin of the 13th inst. state, that the Russian expedition against Chiva, was encountering many impediments in its march—the Khan having caused all the bridges over the numerous streams, canals and ravines which intersect the country to be destroyed. Wood being scarce, the Russians with difficulty procured the means of re-establishing the communications; and being constantly harrassed by the cavalry of the Usbecks, their progress has of late been extremely slow.

NEW YORK, April 18.

We shall have no war with Great Britain: the strong interest of both nations—the cause of humanity and civilization: the present temper of our government and people, alike forbid it. We shall quietly and firmly await the forthcoming ultimatum of England, and if it be not admissible, our government will submit one in return. If terms of adjustment cannot be agreed on, another arbitration will be proposed, with a pledge or understanding that its decision will be acquiesced in. Meanwhile, Maine and New Brunswick must be kept as quiet as possible, and all attempts at bustle or defiance on either side, repressed with a temperate firmness and dignified moderation.—*New Yorker.*

Halifax Head Continued from page 361.

hon. Michael Tobin's and returned by Pleasant street to Government House, where His Excellency received, for transmission, the Address of the Society to Her Majesty and Prince Albert, when a royal salute was fired by the Halifax Volunteer Artillery.

His Excellency returned an appropriate Reply which was received with cheers. The Carpenter's Society also presented an Address, and received a suitable answer. The Procession, headed by the Artillery, then moved on through Barrington street, part of Granville street and Upper Water street to the Dock Yard, where another Royal Salute was fired, succeeded by three cheers. Thence ascending Gerrish street, the procession returned through Dutch Town to the Grand Parade, where a suitable dinner was prepared for the Indians, by three of whom the Banners of the Society had been borne. The venerable Chief took his seat at the head of the table, surrounded by those of his Tribe present, who did justice to the repast. The Parade and the windows and roofs of the surrounding buildings were crowded with spectators. The scene terminated with an Indian dance, and the whole celebration went off with the greatest order and regularity, all being highly pleased with the festivities of the day.—*Journal.*

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The Humble Address of the Nova-Scotia Philanthropic Society.

MAY IT PLEASE YOUR MAJESTY,

We, your Majesty's dutiful and loyal subjects the Members of the Nova-Scotia Philanthropic Society, beg leave to approach your Majesty on the joyful occasion of your marriage with his Royal Highness Prince Albert, of Saxe Coburg and Gotha, with our sincere and ardent congratulations.

Though born in a small and remote Province of your Empire, the natives of Nova-Scotia marked your Majesty's accession to the Throne with unfeigned delight, for in addition to the peculiar claims your sex and age gave you upon their affections, the memory of your honored and Royal Father had been long cherished by them, as that of one of the early ornaments and benefactors of the land which gave them birth. If these circumstances led them to view with deep interest your Majesty's elevation to the Throne, the firmness with which you have held the sceptre, and the wise and benevolent policy which have distinguished your Majesty's short reign, have given fervency to their prayers that it may be as long as they are convinced it will be advantageous and glorious to the mighty Empire, of which this province forms an integral part.

That your Majesty has in the bloom of your youth, allied yourself with a Prince worthy of your affec-

tions, is a subject of rejoicing to us—and your Majesty may be assured that those who now avail themselves of the occasion, to offer the homage of grateful hearts, have no higher hopes than to see the *Mayflower* of their native country, indissolubly interwoven with the national emblems of their Fatherland, and to prove, should the honor of your Crown, or the peace of your dominions ever be menaced, the sincerity of the feelings they now express.

(Signed) THOMAS FORRESTER, *President.*
WILLIAM A. McAGY, *V. President.*

TO HIS ROYAL HIGHNESS PRINCE ALBERT, OF SAXE COBURG AND GOtha.

The humble Address of the Nova-Scotia Philanthropic Society.

MAY IT PLEASE YOUR ROYAL HIGHNESS:

The Nova-Scotia Philanthropic Society, while congratulating her Majesty *Queen Victoria*, on her alliance with your Royal Highness, beg to express to your Royal Highness the feelings with which they find so amiable and accomplished a member of an illustrious Family, connected by the closest ties, and in the most exalted manner, with the mighty Empire of which they form a part.

They are confident that your Royal Highness will exhibit the virtue which they admire in the English character—that you will feel the deepest interest in the true dignity of the Crown to which you are united, and in the welfare of the People over whose hearts your Royal Consort wields a wise and gentle Sceptre.

Nova-Scotians are acquainted with the proud names which Germany has contributed to the pages of history, in all its departments, and with the many connecting links which exist between that great country and the British empire.—They hail your Royal Highness's accession to the character of a Briton of the highest rank, next their beloved Sovereign; and sincerely and fervently wish to your Royal Highness a life of usefulness, happiness and prosperity.

(Signed) THOMAS FORRESTER, *President.*
WILLIAM A. McAGY, *V. President.*

His Excellency's Answer.

GENTLEMEN,—

The loyal, dutiful and affectionate Addresses of the Societies to which you respectfully belong, on the joyful and happy event of Her Majesty's Marriage, with his Royal Highness Prince Albert of Saxe Coburg and Gotha, I shall have much pleasure in transmitting to be laid at the foot of the Throne.

The benevolent sentiments you have expressed of his late Royal Highness the Duke of Kent, the father of her Majesty, must be grateful to her warm and affectionate heart.

The delicate and beautiful emblem of your native Country, the *Mayflower*, interwoven as you desire, with the *Rose*, *Thistle* and *Shamrock*, is a pledge (if any were necessary) of your sincerity in maintaining the happy connection with your Father Land.

COBOURG, U. C. April 11.

We are gratified to see that so much honour has been done to our beloved Queen, throughout the towns of her loyal province of Upper Canada, on occasion of her auspicious nuptials. The *Toronto Patriot* gives a lively account of the very creditable celebration of this interesting event in that loyal city: in Cobourg, we were ourselves witnesses of the bon-fires and illuminations, to which that joyous occasion gave rise; and in Port Hope, we understand, it was conducted with a spirit and effect, scarcely rivalled in any other part of the province. The sentiments of affection which have been thus expressed, we know, are heartfelt; and we know as well, that they are shared with equal fervour, by those who may have borne no part in these outward rejoicings. There are none, in the vast extent of our Sovereign's dominions, who breathe their prayer with a warmer devotion, than her Upper Canadian subjects,—“God bless her, and long may she reign over us!”—*Church.*

DESTRUCTIVE FIRE AT KINGSTON, U. C.

A disastrous Fire occurred at Kingston, Upper Canada, on the 17th ult, during a violent gale of wind. The following buildings were destroyed: Counter's, McPherson's and Crane's, and the Otway Company's warehouses, with several buildings in the immediate vicinity; the entire square lying north of the Market, except the Commercial Bank and three stores next adjoining, fronting on South street, and one small building on the eastern corner of the square.—There were in all about seventy-five buildings consumed.—Many persons were injured, and one man was killed. A tremendous explosion of gunpowder, which was in one of the warehouses, scattered burning fragments far and wide. An immense amount of property was destroyed, amounting which was about 10,000 barrels of Flour; one schooner, the “*Lord Nelson*,” and



From the Cabinet of Sacred and other Poetry.
A WIFE'S APPEAL TO HER HUSBAND.

You took me, Henry, when a girl, unto your home and heart,
To bear, in all your after fate, a fond and faithful part;
And, tell me, have I ever thought that duty to forego,
Or pined there was not joy for me, when you were sunk in woe?

No; I would rather share your grief, than any other's glee:
For though you're nothing to the world, you're all the world to me;
You make a palace of my shed—this rough-hewn bench a throne:
There's sunshine for me in your smile, and music in your tone.

I look upon you when you sleep—my eyes with tears grow dim;
I cry, "Oh, parent of the poor, look down from heaven on him!
Behold him toil from day to day, exhausting strength and soul!
Look down in mercy, Lord, on him, for thou canst make him whole!"

And though, at times, relieving sleep, has on my eyelids smiled,
How oft are they forbid to close in slumber by my child!
I take the little murmurer that spoils my span of rest,
And, feeling it a part of thee, I lull it on my breast.

There's only one return I crave—I may not need it long,
And it may soothe thee when I'm where the wretched feel no wrong:

I ask not for a kinder tone—for thou art ever kind;
I ask not for more dainty fare—my fare I do not mind;

I ask not for more gay attire—if such as I have got
Suffice to make me fair to thee, for more I murmur not:
But I would ask some share of hours that you to "clubs" bestow;
Of knowledge that you prize so much, may I not something know?

Subtract from meeting among men, each eve, an hour for me;
Make me companion of your mind, as I may surely be!
If you will read, I'll sit and work, and think when you're away,
How happy I shall find the time, dear Henry, of your stay.

A meek companion soon I'll be, e'en for your studious hours;
And gently teach our little ones, you call our cottage flowers;
And if we be not rich or great, we may be wise and kind,
And as my heart can warm your heart, so shall your mind my mind.

BIBLE, RELIGIOUS TRACT & BOOK DEPOSITORY.

Corner of Barrington and Sackville Streets, Immediate
by opposite the Halifax Grammar School.

THIS Establishment has been formed by several
Gentlemen whose sole object it is, thro' God's
blessing, to furnish to the public at a cheap rate, a
regular supply of sound, useful and religious pub-
lications. Every book offered for sale will contain the
Scriptural Doctrine of Salvation by faith in the perfect
atonement, of Jesus Christ;—and the renewal of our
fallen nature by the influences of the Holy Spirit.

As the great aim of the originators of this Institu-
tion is the benefit of their fellow creatures by the
diffusion of Divine Truth, it will be conducted gra-
tuitously; and should any profits arise, they will be
devoted to the promotion and extension of Religious
Knowledge.

A stock of Books is expected by the earliest arrivals
from London. These have been carefully selected
and will, consist of Bibles, Testaments, Prayer Books
Commentaries on the Scriptures, a general assort-
ment of religious Tracts, Sunday and Infant School
Books, &c.

Orders from the Country and from the neighbour-
ing Provinces, will be carefully attended to;—and
may be immediately sent, addressed to the Honorary
Secretary, Mr. CAVIE RICHARDSON, at the Depo-
sitory, to be completed on the arrival of the Books.
But as the proprietors are anxious to maintain an
adequate supply at a cheap rate, every order must be
accompanied by the money, or a reference for pay-
ment in the Town.

Books purchased for gratuitous distribution, and for
Sunday Schools, will be furnished at reduced prices.
Halifax, March 20, 1840.

R. D. CLARKE.

THANKFUL for the very liberal support he has
received, since he has resumed the AUCTION
and COMMISSION BUSINESS, respectfully begs
to intimate that his Rooms are open for receiving and
sale of all descriptions of Merchandise, Household Fur-
niture &c., on which liberal advances will be made if
required.
March 4,

AGRICULTURAL AND HORTICULTURAL AGENCY.

THE SUBSCRIBER having been appointed Agent
for one of the first Agricultural Warehouses and
Seed Stores in the United States, begs leave to inform
his friends and the public, that he is ready to execute
any orders in that line, with which he may be favoured,
and pledges himself, that all articles imported by him,
shall be of the best description, and perfectly fresh.

Roots, Flowers, & Fruit Trees,

procured at the shortest notice. A list of articles and
seeds can be seen at his rooms.

R. M. BARRATT.

Halifax, March 25th, 1840.

JUST RECEIVED PER ACADIAN,

AND FOR SALE AS ABOVE,

An assortment of Garden and other Seeds,
in Boxes and Packages, warranted fresh.

—ALSO—

A few Bushels of the Celebrated ROHAN
POTATOE.

The following are a few, among many notices, respec-
ting this excellent vegetable:

One Potatoe planted by Mr. William Clark, of Nor-
thampton, U. S. produced two and a quarter bushels
A writer in the Genesee Farmer states, that one pound
of seed produced in his Garden, 136 lbs. 3oz. Judge
Buel, after cultivating them two seasons, says that he
feels justified in recommending them, as a valuable
acquisition to North American Husbandry. Because
their quality for the table will justify it—because they
admit of great economy—because they require little
labour in harvesting, and because they yield an abun-
dant crop.

R. M. B. is also authorised to receive Subscriptions
for the Magazine of Horticulture, Botany, &c. Pub-
lished Monthly, by Hovey & Co. Boston, at \$3 per
annum.

The following are a few of the notices of the above
by the Public Press:

"The work is conducted with ability, and contains
many very interesting communications and selections,
—one of the best magazines in the world."—*Maine
Farmer.*

"Evinces information and talents, both in the cor-
respondents and Editor."—*Cultivator.*

"Contains much interesting matter. It treats much
of flowers, but more of fruits and vegetables, with in-
formation for the proper culture of them, so as to have
the best products."—*American Magazine.*

"We would advise every person, who takes any
interest in the cultivation of the garden, to become
a subscriber to this valuable work; to such, the plea-
sure to be derived from the perusal of its contents,
will amply repay the price of subscription."—*Craw-
ford (Pa.) Messenger.*

"It is an excellent work, and contains all the late
discoveries and improvements in rural affairs."—*Penn-
sylvania Enquirer.*

The following resolution was passed at a late meet-
ing of the New York Horticultural Society:—

"Resolved, That the New York Horticultural So-
ciety, hail with pleasure the appearance of Hovey's
Magazine of Horticulture, as a work highly creditable
to the horticultural talent of the country, and that
the Society will subscribe to the work."

All Orders from the Country, for any Articles or
Books, in the Agricultural or Horticultural depart-
ment, will have the Agent's best care, and be promptly
attended to.

JOHN FRASER,

BEGS leave to intimate to his friends and the pub-
lic 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 at-
tended to on the shortest notice. J. F.

Halifax, Nov. 27, 1839.

SABBATH SCHOOL BOOKS.

THE SUBSCRIBER will attend to any orders (at
a commission of 5 per cent.) which may be for-
warded to him, for the supply of Books for Sabbath
Schools in the country. Having opened a correspon-
dence with some extensive publishers of Books both
in England and the United States, he will be able to
execute such orders on the best terms. In every
case it will be expected that the money will be for-
warded with the order.

R. M. BARRATT.

Halifax, Feb. 26,

BREAD STUFFS!

Landing this day, the cargo of Schooner LION,
from PHILADELPHIA,

300 BARRELS Superfine FLOUR,

198	do	Scraped	do.
134	do	Rye	do.
199	do	Kiln dried	CORNMEAL,
56	Bags	BREAD,	} Fresh baked.
46	Bbls.	do.	

For sale at low figures by

ROBERT NOBLE, Consignee.

WHO HAS ALSO IN STORE,

Tierces Prime Carolina RICE,

Bbls. and half bbls Pilot BISCUIT,

Kegs of CRACKERS,

Bags of Yellow CORN.

April 8th, 1840.

THE SUBSCRIBERS,

HAVING this Day, entered into COPARTNER
SHIP, the Business hitherto conducted by E.
L. LYDIARD, in Granville Street, will be continued
under the firm of

T. & E. L. LYDIARD,

At the Store lately occupied by J. N. Shannon, Esq.
opposite the Provincial Building, where they will be
happy to execute any Orders with which they may
be favoured.

THOMAS LYDIARD,

E. L. LYDIARD,

Halifax, April 1, 1840.

The Subscriber will be obliged by an early settle-
ment of all accounts due him, and those against him
being sent in for payment.

E. L. LYDIARD.

April 1, 1840.

Valuable Property for Sale,

THE SUBSCRIBER offers for sale
the whole of his Property, in Water
Street, comprising—BREWERY, MALT
HOUSE, SOAP & CANDLE MANU-
FACTORY, 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 arch-
ed 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 exten-
sive 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 offer-
ed 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 per-
sons indebted to him, will please make as early set-
tlement 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.

To be Sold at Private Sale.

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

March 4.

JOHN METZLER.

THE GUARDIAN,

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

BY JAMES SPIKE,

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

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

** ADVERTISEMENTS will be inserted in the Guar-
dian for the usual charges.

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