

PAGES

MISSING

THE GUARDIAN.

"HOLD FAST THAT WHICH IS GOOD."

VOLUME III.

HABITAX, N. S. WEDNESDAY, MARCH 8, 1841.

NUMBER 36.

POETRY.

THANK-OFFERING.

(BY THE LATE LADY FLORA HASTINGS.)

In every place, in every hour,
Whate'er my wayward lot may be;
In joy or grief, in sun or shower,
Father and Lord I turn to thee.

Thee, when the incense-breathing flowers
Pour forth the worship of the Spring,
With the glad tenants of the bowers
My trembling accents strive to sing.

Thee, when upon the frozen strand
Winter, begirt with storms, descends;
Thee, Lord! I hail, whose gracious hand
O'er all a guardian care extends.

Thee, when the golden harvests yield
Their treasures to increase our store;
Thee, when through ethers gloomy field
The lightnings flash and thunders roar.

Thee, when athwart the azure sky
The starry hosts their mazes lead,
And when thou sheddest forth on high
Thy dew-drops on the flowery mead.

Thee, when my cup of bliss o'erflows—
Thee, when my heart's best joys are fled;
Thee, when my breast exulting glows—
Thee, while I bend beside the dead.

Alike in joy and in distress,
Oh! let me trace thy hand divine;
Righteous in chast'ning, prompt to bless,
Still, Father! may thy will be mine.

LITERATURE.

AN ADDRESS DELIVERED BY THE REV. GEORGE McDONNELL, AT THE OPENING OF "THE ASSOCIATION FOR PROMOTING USEFUL KNOWLEDGE," AT BATHURST, NEW BRUNSWICK.

[CONTINUED.]

I PROFFER these remarks as pointing out something like the course which we ought to follow. In order to an Association attaining to anything like a good degree of success, every member should regard his membership as pledging him "bona fide" to discharge that share of the business which shall properly fall to him. Difficulties and discouragements, and these of no trifling nature, there doubtless are in the way, but surely it were exceedingly discreditable to us, both individually and collectively, if, owing to their existence, we were to fold our hands in sluggish apathy, or in selfish indifference refuse to exert our best energies for the general good. Still more would it be so, should we prefer to spend our time and strength in folly and dissipation. We ought to remember that our capabilities and opportunities have been entrusted to our stewardship by the great Lord of creation and bounteous benefactor of all, who will require of us an account of the manner in which we execute the trust with which we have been charged. It is by struggling with difficulties and discouragements that we overcome them.—In the efforts thus required and put forth, the mind is nerved, expanded, and in every respect improved. The very exertions necessarily bestowed upon even *endeavouring* to conquer obstacles, infallibly procure their own reward.—Our exertions may after all prove unsuccessful, or not completely successful as to the desired result, but if rightly conducted, we shall not only have the testimony of "the man within the breast" that we have done what we could, we shall also be the more likely to succeed in any future effort.

A glance at the experience of a few of the most distinguished of philosophers,—of some of

the brightest luminaries that go to form the galaxy of the scientific world, may evince how many were the discouragements and difficulties with which they had to contend. By looking for a moment to the history of these master spirits, we shall perceive a little of the opposition that assailed them.

The true theory of our planetary system was revived and improved by Copernicus in the beginning of the sixteenth century. I use the word *revived*, for though from him it took, and justly obtained the name of "the Copernican system," what Copernicus effected was perhaps rather a restoration than a discovery. This theory holds that the sun is at rest in the centre of the planets which revolve around him, forming what are called the *primary* planets; these again have their satellites, or secondary planets, or moons, which revolve around them. Thus our moon revolves about the earth, which again annually revolves about the sun, as well as daily upon its own axis, which latter motion of the earth is the cause of the diurnal motion of the heavens. Pythagoras and several ancient philosophers were aware of "the true system of the world," and taught it. But after the time of the celebrated Archimedes who adhered to it, it was neglected until it became unknown. It remained in oblivion during a long lapse of ages, until the illustrious Prussian* again brought it to light, and exhibited its lustre and beauty in a manner previously unknown. This distinguished man, after his return to his native country, from his travels in Italy and from Rome, where he had held a Mathematical Professorship, applied himself diligently to improve the science of Astronomy. His uncle, the Bishop of Warmia, had appointed him to a canonry, but his inclination led him rather to the investigation of scientific principles, data, and facts, than to engage in ecclesiastical labours. We have the fruits of his researches in his Latin treatise "On the Revolutions of the Celestial Orbs," in which he maintains that the sun occupies the centre, round which the earth and the other planets revolve.

Notwithstanding the beautiful simplicity and perspicuity which pertain to this theory, it was at first but coldly received, even by those who were not unfavourable, while by many more it was altogether repudiated and condemned.—What is very remarkable, Tycho Brahe, the Danish Astronomer, numbered himself among its adversaries. This ingenious theorist, whose observations as a practical astronomer are admitted to be highly valuable, regarded "the doctrine of the earth's motion as untenable, without abandoning the testimony of scripture: hence, he was led to imagine another system which bears his name; in which the sun, with all the planets and comets revolving round him, is supposed to perform a revolution about the earth in a solar year, while at the same time, all the heavenly bodies are supposed to be carried round the earth, from east to west, in twenty four hours.†

So well aware was Copernicus of the bigotry and intolerance which would assail him and display their hostility, that in his prefatory address to the Pope, to whom he dedicated his great work, these words occur. "If there be any who, though ignorant of mathematics, shall presume to judge concerning them, and dare to condemn this treatise because they fancy it is inconsistent with some passages of scripture, the sense of which they have miserably perverted, I regard them not, but despise their rash

censure." Such was his distrust of the intolerance which prevailed, and pervaded the minds of men, that several years elapsed after the completion of this treatise, before he could venture to allow the manuscript to be sent for publication; and it was only a few hours before his death that a printed copy was presented to him, as a token of assurance that his views should go forth to the world, while he himself would be alike beyond the assaults of prejudice and persecution.

I may next refer to another "illustrious astronomer, mathematician, and philosopher,"—to Galileo of Pisa. If Copernicus suffered and was annoyed by reason of the ignorance and the superstition, the obstinacy and the presumption that swayed the prince and the peasant, the priest and the people, much more was Galileo made to feel their influence. In fact, he experienced the rage and the malignity of the spirit of persecution that obtained during the unbridled reign of terror. Having heard of the invention of the telescope by Jansen, he also succeeded in constructing one, and thereby effected a series of the most important astronomical discoveries. "He found that the moon, like the earth, has an uneven surface, and he taught his scholars to measure the height of its mountains by their shadow. A particular nebula he resolved into individual stars; but his most remarkable discoveries were Jupiter's satellites, Saturn's ring, the Sun's spots, and the starry nature of the milky way. The result of his discoveries was his decided conviction of the truth of the Copernican system."* His meritorious disclosures met, for a length of time, with neglect. This induced him, in 1631, to communicate them to Philip II. of Spain, but that bigotted prince was unable to appreciate their importance, and afforded him little or no encouragement. He met with a better reception from the Dutch. They sent Hortensius and Bleau to Florence to confer with him. This would have been cheering, but on the arrival of the deputation, they found this great man nearly overwhelmed by the storm which the Church of Rome had raised against him. Having been thrown into prison, he could only obtain a mitigation of his confinement by asking pardon on his knees, for asserting that the earth moved round the sun. Twice was he brought under the tender mercies of the inquisition; first in 1615 and again in 1633. On each occasion he was compelled to abjure the system of Copernicus. We can scarcely help being amused with the probably involuntary protest to which the conviction of truth gave rise, against the absurd malice of the falsehood and tyranny that enthralled the philosopher. It is said that when last before the inquisitorial judges, Galileo, after repeating the abjuration imposed, stamped his foot on the earth, indignantly muttering "yet it moves."

The setting of this luminary in the scientific world, was, it is remarkable enough, contemporaneous with the rising of another, and perhaps, still more resplendent sun. Galileo died in 1642, the year in which Newton, the "first of philosophers," was born. The true idea of the motion of the planets, which had been formed by Pythagoras, five hundred years before Christ, and renewed by Copernicus early in the sixteenth century, was by this most eminent mathematician and astronomer firmly established. The amiable mildness of his character shines conspicuously, and is rendered the more conspicuous from its union with unshaken resolution and indomitable perseverance. Safe from the rage of that vindictive persecution, to which

* Copernicus was a native of Thorn, in West Prussia.—It is situated on the right bank of the Vistula.

† Murray's Encyclopedia of Geography, page 100.

* Maunders.

his eminent predecessors were exposed, an acquaintance with his personal history shews the value of a calm spirit of research, diligent application, and patient courage when sorely tried by unjust aspersions and untoward circumstances. Great as was his genius, without the exercise of these virtuous qualities we are well assured that this "prince of philosophers" could never have given to the world the various excellent treatises which resulted from his assiduous and unwearied prosecution of his scientific enquiries.

Let me only call attention to one more example,—to a philosopher who not only earned for himself the highest reputation, but who indeed defined the sphere of the sciences, and who marked out the true method of traversing that sphere. I refer to Lord Bacon, who may be styled the father of modern philosophy. Did he escape the encounter of severe trials and distressing obstacles? Or did their visitation damp his ardour or relax his diligence in studiously and laboriously seeking to advance the interests of science? Quite the contrary. It was after he had been accused of corruption in his office of Lord Chancellor, dismissed, and heavily fined, that he betook himself to retirement and those successful efforts, the fruits of which demand our admiration. Thus did the excluded statesman profit both himself and others by his disgrace. How much more commendable was his conduct than pusillanimously, indolently, or like a misanthropist, to have neglected the cultivation of those brilliant talents with which he was endued. Speaking generally of his works, they are pronounced invaluable, "but if," as has been observed, "none of these existed but his 'Novum Organum Scientiarum,' he would have earned himself a deathless name."

[TO BE CONCLUDED.]

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, MARCH 3, 1841.

ON THE LIMITS AND PROGRESS OF HUMAN KNOWLEDGE.

"Tell, for you can, what is it to be wise?" was the interrogatory of the Poet to his friend Lord Bolingbroke, one of the most celebrated wise men, after the flesh, of his day; and, as if aware of the answer which must be given to his question, he immediately adds,

"'Tis but to know how little can be known."

If such is the case, it is certainly pre-eminently calculated "to stain the pride of all" human "glory," and to admonish the wise man not to "glory in his wisdom."

But can it be, we may be asked, that the accumulated wisdom of ages and generations, amounts but to this? Can this be, with truth and justice, predicated of that knowledge which has subjected even the elements to the service of man? which has computed the dimensions and measured the distances of the sun and of the luminaries which revolve around him; which has calculated the periods of their revolution and the velocity of their flight; has ascertained the principles by which, under the divine guidance, their motions are regulated and controlled; has brought to light so many of the hidden mysteries of nature, and is still daily adding to the triumphs of science new and more important discoveries. Are not these things rather an argument, a proof, that the progress and the capabilities of the human mind are limitless, or can only be arrested by the want of further subjects to contemplate and investigate?

It cannot be denied—it is readily conceded that, independent of the important revelations which have been vouchsafed to us, in the inspired volume, of the mysteries of creation and providence, the discoveries which have been made by those of our race whom "He in whom are hid all the treasures of wisdom and knowledge" has endowed with superior powers of intellect and penetration, are extensive and astonishing. Yet how many things are there

which mock, how many which must ever defy the most assiduous and most persevering researches of the most pre-eminently gifted and most highly cultivated human understanding! How can finite comprehend that which is infinite—the existence, the nature and the perfections of the Deity? What do we know of the extent of the universe? What of the constitution and the inhabitants of those very planets which, with our own, revolve around the solar orb, and whose magnitudes, distances and revolutions we pride ourselves on having ascertained? How many of the ordinary and every day operations of Providence, mis-named Nature, are beyond our comprehension? Can we even tell how a single blade of grass grows, or how the power of germination is imparted to the seed "that it may bring forth food out of the earth?"

Are we then to suppose that our faculties receive their full development in the present state? or that those mighty minds, those master spirits who have astonished the world with the sublimity of their conceptions, the depth of their researches, and the extent of their discoveries, shall have their career of investigation and improvement terminated by the dissolution of their bodies? Were this the case we might be tempted to take up the desponding complaint of the Psalmist, "Remember, O Lord, how short our time is! Wherefore hast thou made all men in vain?"

But there are, we apprehend, no grounds for such a supposition. On the contrary, even in that higher and more blissful state, where "the righteous shall shine as the sun in the kingdom of their father," we have every reason to conclude that much of their felicity shall consist in the progressive development of their faculties, in the ever accumulating increase of their knowledge, and their unceasing discovery of new sources of wonder, and delight, and adoration. These subjects of holy and delightful contemplation eternity itself cannot exhaust, for the field is infinite, embracing, doubtless, many which are unknown to us, and of which we can form no conception; but we may be permitted to mention those mysteries of creation and providence which we know not now, but shall know hereafter; those wonders of redemption, "into which the angels desire to look," and for which "Blessing, and honour, and glory, and power, shall be ascribed unto Him that sitteth upon the throne, and unto the Lamb for ever and ever;" and the nature, the number, the uses, and the inhabitants of "all yon orbs and all their sons" revolving throughout illimitable space, with the endlessly varied exhibitions which they must present of the almighty power, the infinite wisdom, and the boundless beneficence and love of their divine Creator.

How cogent an argument does this consideration furnish for giving a proper direction to our studies, and for pushing them to the utmost possible point, ever looking through nature, as well as revelation, up to nature's God, that we may not only thus begin on earth the employments of heaven; but, even in time, make the greatest possible progress in that path which it shall be our felicity to pursue throughout that endless duration when there shall be time no longer.

But shall it be only in the regions of perennial and ever growing felicity that the human soul shall be continually developing new powers, and for ever acquiring additional sources of information and fresh stores of knowledge? Were this the case the pains of the place of torment would, we are of opinion, be divested of half their poignancy. How dreadfully, on the contrary, must these be aggravated if, throughout eternity, those who in this life would not know God nor obey the gospel of his Son, shall be for ever making new discoveries of the felicity they have forfeited, as well as of the misery they are doomed to endure.

Surely such considerations are not only calculated to impress deeply upon our minds the

divine admonition, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding," but to teach us also upon what foundation that knowledge should be based—upon that "fear of the Lord which is the beginning of wisdom;" and to what purpose that knowledge, when acquired, should be consecrated—to the glory of that gracious God whose gift it is, to the welfare of our fellow mortals, and the growth in grace of our own souls. The wisdom which has not this tendency is characterised by an apostle as "earthly, sensual, devilish;" while "the wisdom which is from above," which recognises the Divine Being as at once its author and its object, "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and of good fruits."

REPORT OF ST. ANDREW'S CHURCH FEMALE BENEVOLENT SOCIETY.

The time has now arrived when the Committee of *St. Andrew's Church Female Benevolent Society*, consider themselves bound to give some account of their labours, and of the appropriation of the funds, placed at their disposal during the past year. As the objects of the association are now well known, and as the Committee in relieving the destitute, have pursued the very same course which had been previously recommended and adopted by preceding Committees, a lengthened and elaborate detail of their operations, appears to be altogether unnecessary. To supply the wants and to alleviate the misfortunes of the humble and friendless Poor, were the leading objects which the Society had in view at its formation, these are its leading objects still. And altho' from the diffusion of useful knowledge, the decrease of intemperance, and the present prosperous condition of Halifax, pauperism has been greatly diminished, there are still a number of aged and infirm persons requiring occasional assistance, as well as destitute widows and orphans, who stand in need of your friendly attention. These persons appear to have a claim upon the liberality of their more fortunate and more wealthy brethren in Society, although your Committee have never felt themselves warranted to extend relief to any except those who had been previously visited, and whose case had been specially recommended to their notice.

During the past year your Committee have afforded relief in fuel, in clothing, and in some instances, in money, to above 70 poor families. They have made up and distributed, chiefly among poor children, 169 garments; and have expended, in the purchase of different articles for the poor, the sum of £56 3s 7d.

Such is a very brief statement of the labours of your Committee during the year that has now closed, extracted from the Books of the Society, and from the records of the Secretary, drawn up at the monthly meetings. A regular balance sheet, and a list of subscriptions and donations accompany this Report, which the Committee have endeavoured to arrange and to prepare with the greatest accuracy.

Fully convinced of the urgency and importance of the cause which they have espoused, and firmly believing that the Society, though small in its numbers and limited in its resources, has already done, and if properly supported and encouraged, will yet do much good among the poor of Halifax, your Committee now beg leave to commend it to the care and guidance of an all-wise and gracious God, and to the continued liberality and support of an enlightened and generous public.

HALIFAX, 4th January, 1841.

COMMITTEE.—*Mrs. MITCHELL, President; Mrs. Barron, Mrs. Hutchinson, Mrs. Troup, Mrs. Keith, Mrs. Wallace, Miss Burkitt, Mrs. McIntosh, Mrs. Flood, Mrs. Hunter, Mrs. Malcom, Mrs. Thompson, Mrs. Fraser, Mrs. Clarke, Miss Shannon; Mrs. Forsyth, Treasurer; Mrs. T. FORRESTER, Secretary.*

DIOCESAN CHURCH SOCIETY.—The Large room in the new Hotel was crowded, on Wednesday evening to overflowing. The Lord Bishop was called to the chair, and the business of the meeting was opened with prayer. His Lordship then addressed the audience, on the history of the society, its objects and prospects. He stated some interesting facts respecting the parent societies at home, and remarked upon the gratifying increase in the funds, from £10,000 in 1837, to £41,000 in 1840. Several gentlemen addressed the meeting with appropriate speeches; and, at the close of the meeting, a subscription was taken, amounting, it was supposed, to about £35.—*Post.*

At a meeting of the Presbytery of Edinburgh, held on Wednesday the 24th instant, a Committee was appointed to consider the case of the Rev. Wil-

liam Andrew, connected with Samt Stephen's Church New-Brunswick.—*Scottish Guardian*, Jan. 29.

SIMULTANEOUS TEMPERANCE MEETING.

Friday, the 26th ult. being the day on which Temperance Societies are accustomed to assemble simultaneously throughout the world, the Halifax Society met at seven o'clock, p. m., in the Garrison Chapel, Brunswick Street. By the hour of meeting the chapel was filled to overflowing, and hundreds, we were informed, were obliged to return home, not being able to obtain admission.

After an impressive and appropriate prayer, by the Rev. Mr. Knowlan, the business of the evening was conducted in the following order.

FIRST HYMN.

First Resolution—Moved by his Honour Judge Marshall, seconded by Dr. Teulon. "That the traffic in ardent spirits is an immorality, and should be abandoned throughout the world."

SECOND HYMN.

Second Resolution—Moved by the Rev. Mr. Breare, seconded by Mr. John McNeil. "That however moderate any man may be in the use of ardent spirits, yet so long as he continues to use them, and refuses to espouse the Temperance cause, he manifestly lends the influence of his name and example to intemperate men, and to the opponents of temperance societies, who will consider him as one of their number."

Third Resolution—Moved by Mr. John McDonald, seconded by Mr. John Mackintosh. "That the present encouraging aspect of the temperance cause, while it calls upon us for gratitude to Almighty God, demands our most strenuous exertions for its continued success."

THIRD HYMN.

Fourth Resolution—Moved by the Hon. T. A. S. Dewolf, seconded by G. Lewis, Esq. M. P. P. "That in order to create and revive an interest in the temperance cause, it is desirable that an accredited agent be employed to itinerate throughout the province, and deliver addresses on the subject, and that we pledge ourselves, and recommend to all friends of temperance to contribute towards his support."

ANTHEM.

Fifth Resolution—Moved by the Rev. Mr. Knowlan. "That this society, fully sensible of the vast influence exercised by the press, recommend that all temperance societies in the country do support and circulate the temperance papers about to be published."

Sixth Resolution—"That the thanks of this meeting be most cordially presented to Mr. Andrew McGregor, for the handsome manner in which he tendered the use of this chapel for this evening's services."

Seventh Resolution—"That the cordial thanks of this meeting be presented to Mr. Seibold, band master, and the band of the 37th regt., and to the gentlemen composing the choir, for their very efficient and gratuitous assistance in conducting the business of the evening."

The proceedings of the evening were then closed by singing the doxology.

The speeches of the movers and seconders of the different resolutions were able, appropriate, and interesting. Forty seven new members were added to the society, twenty six of whom belong to the 8th, or King's regiment. The collection taken amounted to £6 10s. 6d. but the crowd was so dense, the number within the walls being supposed at least 1000, that many persons had not an opportunity of contributing.

The Chair was ably filled by the President of the Society, Beamish Murdoch, Esq.

LEGISLATIVE SUMMARY.

LEGISLATIVE COUNCIL.

Little business of importance has been before this branch of the Legislature since our last notice of their proceedings. In consequence of a Rule of the House the Bill for incorporating the town of Halifax cannot be considered until notice thereof has been given at the opening of the Quarter Sessions. The Gas Light Bill has been agreed to, 12 to 2. The Hon. Mr. Stewart has introduced a Bill substituting imprisonment for the punishments of the Pillory, cutting off the ears, and whipping.

HOUSE OF ASSEMBLY.

TUESDAY, Feb. 23 (Continued).—A petition from Mr. Stiles, Publisher of the Pictou Mechanic and Farmer, praying aid towards publishing an Agricultural Paper was referred to Committee on Agriculture. The report of the Committee on Reporting,

recommending the employment of two Reporters, was agreed to. Three Bills introduced by Mr. Young, abolishing the courts, allowing the present Judges a retirement, increasing the number of Judges in the Court to five, and providing for holding two Courts yearly in every County throughout the province were agreed to, after considerable discussion, by a large majority.

WEDNESDAY, Feb. 24.—Chipman introduced a Bill to allow a new township of Wilmot. A petition, presented by Mr. Lewis, complaining that the Hon. Farlane, being a member of the Legislative Council, had interfered in the election of a member of the House of Assembly, was referred to the Committee on Privileges.

THURSDAY, Feb. 25.—McNab submitted, by command of his Excellency the Lieutenant Governor, a Bill for incorporating the Halifax Mechanics' Institute. A petition from Stewiacke for the incorporation of the Institute was referred to the Committee on Education. The Hon. Attorney General introduced a Judiciary Bill, founded on Mr. Young's plan. On motion of Mr. McLellan it was agreed off £5000 of the Provincial Debt. The resolutions of this day and Friday 26th, were occupied in discussing the propriety of conceding to the Council the power of originating money, and whether the supplies should be sent to the Council in resolutions, as heretofore, or in one or two Bills. Mr. Holmes moved the usual practice, Mr. G. an amendment, that the whole supplies should be included in one Bill; the amendment was agreed to, and afterwards being brought for an original Resolution, was lost in the House by a large majority.

SATURDAY, Feb. 27.—Heard receiving Petitions.

MONDAY, March 1st.—Monday was employed as on Saturday. The number of Petitions presented, is, we understand, about 200. Hon. Mr. Dodd introduced a Bill for the abolition of imprisonment for debt, and a Bill incorporating a Company bearing the title of General Mining Association. A Bill incorporating St. Mary's (the Roman Catholic) Seminary was passed by a large majority, there being only 4 dissenters.

Private Petitions are to be heard on Friday next.

SIR COLIN CAMPBELL left Halifax on the 1st of February for his new Government (Ceylon.) Previous to his departure, this distinguished officer was presented to Her Majesty at Chy whom he was received in a most gracious and manner. Sir Colin, with his usual benevolent charitable feeling, has, we understand, directed a sum of money to be expended for the relief of the poor of this town, during the present inclement of the year.—*Journal.*

UPPER CANADA.—His Excellency Sir Geo. Arthur formally resigned the Government of Upper Canada, and dissolved the Executive Council of that province on the 9th ult.

CANADA.—LORD SYDENHAM sworn in as Governor General of the Province of Canada, on the 15th ult. at Montreal, with the usual ceremonies. In the evening a splendid Ball was given by his Excellency in honour of the event.

The Governor General has given orders for issuing writs for the election of members of the new Parliament, to be returnable on the 1st of April.—*Jour.*

PR. ED. ISLAND.—A Despatch from Lord J. Russell, has been submitted to the Legislature by Sir C. Fitzroy, recommending the increase of his Excellency's salary to £2,000 sterling.—It is now £1,000, paid by the British government.

A bill to authorize the Crown purchase the lands, and to regulate the settlement of the inhabitants of that Island, has passed the House of Assembly, without, it may be said, the show of opposition.—*Ibid.*

CONSULATE, U. S.—We regret to have been informed by the "New York Journal of Commerce," that our respected townsman John Morrow, Esq., U. S. Consul, has been removed from his situation, and superseded by a T. B. Livingston, Esq. No reason is assigned for the change, in the U. S. papers, nor have we heard the case even hinted at in Halifax.—*Rec.*

SAVINGS FOR A RAINY DAY.—We are gratified to state, that not less than £20,000 had been deposited in the Savings' Bank, in this town, on the 31st of December last. This total affords one of the best evidences that could be given of the provident habits of the industrious classes of Halifax.—*Post.*

MELANCHOLY OCCURRENCE.—A melancholy occurrence took place on Tuesday Thomas Holland, Esq. of Mrs. Holland

that place, and their three children were unfortunately drowned under the following circumstances; the three children were amusing themselves on the ice in front of the house, when it gave way and they fell in—Mrs. Holland hearing their screams went to their assistance, and fell in—Mr. Holland hastened to the relief of them all, and also fell in. Mrs. Holland and the three children were drowned; and Mr. Holland, with much difficulty, escaped. *Gazette.*

TEMPERANCE.—We understand that the Rev. Mr. Loughnan administered the Temperance Pledge to 235 persons on Sunday last, making in all 2,380 members since its commencement.—*Jour.*

PROVINCIAL SECRETARY'S OFFICE,

Halifax, 23rd February, 1841.

His Excellency the Lieutenant Governor has been pleased to appoint Reginald Barclay Porter, Esquire, to be Acting Sub-Collector of H. M. Customs at the Port of Windsor, in the place of Patrick Wright Esq. deceased.

SUPREME COURT, HALIFAX,

Hilary Term, Jan. 19, 1841.

William H. Troop, of Bridgetown, student at Law, having taken the usual oaths, was duly admitted and enrolled an Attorney of Her Majesty's Supreme Court of Judicature for the Province of Nova Scotia. J. W. NUTTING, Prothy.

LECTURES ON EDUCATION.

Mr. Reid will deliver his fourth Lecture, subjects Reading and Spelling, in the Royal Acadian School Room, on Friday evening.

MECHANICS' INSTITUTE.

G. R. Young, Esq. continued his lectures on education, last Wednesday evening, and will lecture again, on the same theme, to night.

MARRIED.

On Saturday evening, the 20th ult. by the Rev. Mr. Loughnan, Mr. MICHAEL WHALEN, to Miss JANE NOJENT, both of this town. At Wolfville, on the 25th ult. by the Rev. J. Pryor, Mr. WILLIAM SHAFTNER, of Annapolis, to Miss ELIZA, third daughter of the late Henry Best. At Amherst, on the 9th ult. by the Rev. Mr. Clarke, Mr. JAS. CORBET, of Five Islands, to ROSANNA, daughter of the late Mr. Forrest, of Amherst. At Charlotte-Town, P. E. I. on Thursday evening, the 4th ult. by the Rev. L. C. Jenkins, Mr. C. CLARK, of Bedouque, to LOUISA COLCLOUGH, second daughter of Charles Binn, Esq. Attorney at Law, Charlotte-Town. At Charlotte-Town, P. E. Island, on Tuesday, the 9th ult. by the Rev. L. C. Jenkins, Mr. H. STAMPER, Stationer, to Miss CATHERINE PIPPY.

DIED.

On Thursday last, ANN MARIA, youngest daughter of Mr. EDWARD BAKER, aged 2 years and 4 months. On Sunday night, Mrs. ELIZABETH MASON, in the 45th year of her age, widow of the late Mr. Thomas Haigh Mason, and daughter of the late Mr. James Colluppy, after a lingering illness, which she bore with much patience. On Saturday evening last, aged 36 years, Mr. HENRY CRUM. At Musquodocuit, three old men, GEORGE WATSON, aged 97 years, HENRY HOLLINSWORTH, aged 85, and DUN CALDER, aged 84—all natives of the mother country; they were remarkably healthy, and felt very little of the infirmities of old age until lately; they all died suddenly. Suddenly, on the 24th Jan. Mr. JAS. DINGWELL, senr. St. Peter's Bay, P. E. Island, one of the oldest inhabitants of that settlement, and nearly one of the first settlers on the Island, aged 80 years. On the 20th January, Mr. ALEX. DINGWELL, of Bay Fortune, P. E. I. an old and industrious inhabitant, aged 74 years. At Hillsborough, on 20th December last, aged 100 years, Mr. G. KNIFFEN—upwards of fifty years a member of the Methodist Society. At Suffolk, England, on the 3d. January, Rear Admiral Sir PHILIP VERE BROKE, Bart. K. C. B. The deceased admiral was son of Mr. P. B. Broke—was born in 1776, and married, in 1802, Miss Middleton, daughter of the late and his father of the present Sir Wm. Middleton, Bart. The date of his entering the navy is January, 1789, and his commissions, dated as follows:—Lieutenant, Aug. 19, 1797; commander, Jan. 2, 1799; captain, Feb. 4, 1801; and rear-admiral, Jan. 22, 1839. When a midshipman, he was in the Eclair at the reduction of Bonaire, and in the Romulus in Lord Hotham's action in 1795. He was Lieutenant in the French corvette L'Utile from und she so gallantly cut out the French corvette Le Hoc in the battle of the Batteries of Porquerolles, in 1796; was in the capture of the St. Vincens; and was in the Amelia, at the capture of Le Hoc by the squadron of Admiral Sir J. Warren. When commanding the frigate, he was actively engaged at the surrender of the frigate, and subsequently, commanded that frigate in its engagement with the American Frigate Chesapeake, where he was severely wounded. For his brave conduct on that occasion, he was created a baronet and received the gold medal. He was also presented with the freedom of the City of London, and received many other public testimonials in commemorative of that had earned victory. In January, 1815, he was nominated a K. C. B. The deceased baronet was brother of Sir Charles Vere Broke, M. P. and Major G. Broke, he leaves two sons and a daughter, the eldest son, Philip succeeding to the family honours.

For Remainder of Halifax Head, See p

POETRY.

THE SABBATH DAY.

Years now have passed, and ages rolled away,
 Since that eventful and illustrious day,
 When our triumphant Saviour first arose,
 And captive led all his malicious foes,
 By every Christian it is held as blessed—
 A day of peace, a day of hallowed rest.
 With pious thoughts and ardent hearts they go
 To worship God in temples here below.
 Ah! what delight, what joy when I behold
 The pastor to his listening flock unfold
 The sacred end for which it was designed—
 The love and kindness of the Almighty mind.
 And when dismissed, to view them homewards tread
 In silence, while they think on Him who shed
 His blood to save them from impending death,
 And prayed for them with his expiring breath,
 Night draws apace—all nature seems at ease;
 The songsters mute, while the calm zephyr breeze,
 With lulling influence invites the mind,
 For holy contemplation first designed,
 To think of that blessed day which knows no end,
 And which the righteous shall with Jesus spend
 In realms of glory, ever bright and fair,
 And which the Saviour doth for all prepare,
 Who, having followed him while here on earth,
 Have undergone the new, the second birth.
 There all who meekly bore disease and pain,
 Shall live for ever, and for ever reign.
 There too, the martyr whom the church reveres,
 Shall be, and God shall wipe away his tears.
 There sons and daughters, who on earth have trod
 The same rough path, and loved their fathers' God,
 Shall meet in that blessed land to part no more,
 And with increasing praise their God adore.
 And parents, too, with children dear shall meet,
 And fall in worship at their Saviour's feet;
 While through eternity they'll ever sing,
 The song of triumph to their heavenly King.

Scottish Guardian.

MISSIONARY INTELLIGENCE.

PASTORAL ADDRESS.

The following letter will be read with deep interest. It has been prepared in terms of a resolution of the last General Assembly: "The General Assembly express their high approbation of the conduct of the missionaries in India, under the varied trying circumstances in which they have been placed; and their thankfulness to God for his preserving care, his gracious direction, and the blessing bestowed on the means employed; and they direct that a Pastoral Letter from the Assembly be addressed to the branch of our Church in India." In a manner worthy of the cause to which it relates, of the source from which it emanates, and of the devoted men to whom it is sent, this address gives expression to the feelings of affectionate sympathy with which the Church at home regards her little army of soldiers who are fighting the battle of the Cross abroad. The sending of such a letter is the discharge of a great duty on the part of the Church;—the receiving of it must tend, by the blessing of God, greatly to revive and encourage the hearts of those who, in a foreign and idolatrous land, are spending their strength for Christ.—*Home and Foreign Missionary Record.*

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND TO THE MISSIONARIES OF THIS CHURCH IN INDIA, with all the Ministers and Elders of the same Communion in the Presidencies of Calcutta, Madras, and Bombay.

DEARLY BELOVED BRETHREN,

On receiving the Report of our Committee for propagating the Gospel in foreign parts, we have felt ourselves constrained by a strong sense of duty to express our high approbation of the manner in which the Missionary enterprise to which that Report related, has been forwarded by all of you, under the multiplied and varied trials to which it has been exposed; and we have united in offering our fervent thanks to God for the gracious visitation by which you have been sustained and directed, and for the abundant blessings which have already descended on your labours.

While we ascribe all the glory of your success to the Lord of the harvest, it is incumbent on us, as fellow-helpers to the truth, especially to encourage, after a godly sort, those who for His name's sake, have gone forth, taking nothing of the Gentiles, for whose souls they have been willing very gladly to spend and to be spent. May the Lord himself give you souls for your hire, and multitudes of converts redeemed by His precious blood, and your joy!

We have deeply with you during the whole protracted undertaking; encompassed as you by difficulties, perplexities, and perils, hearts less strong in the faith would have desisted. While the fields which are now yet in their greenness, and before a corn sown in tears had been reaped in joy, despise the day of small things. When the magnitude of the enterprise and the inadequacy of the means provided for its ment, we might indeed be tempted to sit are these among so many? but all such objections and carnal reasonings were checked by the divine declaration, "Not by my power, but by my Spirit, saith the Lord."

It has been of surprise to us to hear of the formidable difficulties in which you have been involved, and of the desperate efforts which have been put forth to frustrate the great work in which you have so bravely and strenuously engaged. It is no new thing on earth that men should prefer darkness to that they should account those their enemies who tell them the truth. From the moment the Church contemplated the design of promulgating the Gospel of the grace of God among the natives of India, attempts were made—even in the most friendly to Christianity—to paralyse our efforts by telling us how hopelessly impracticable a scheme must prove, which aims at the introduction of the doctrines of the Scripture among a people whose whole institutions, manners, and are incorporated with ancient superstitions so ancient and tenacious, that the renunciation of their obnoxious would be equivalent to an annihilation of all the human ties by which they have been linked to kindred, and friends, and even to the love of their own fleshly existence of such difficulties you were fully aware; but they did not wear so appalling an aspect on your eyes as to tempt you to stagger at the power of God, who sustains the spirit and the strength who commit their way to Him. You never expostulated with the establishment in the perilous path on which you were enabled to combine in your journey the boldness of the lion with the wisdom of the serpent and the harmlessness of the dove; and in your lives the irresistible force of perfect love which casteth out fear, and that which is the hope which defies and disarms all opposition. You counted the cost, not according to the old cautious rules of human calculation, but in the guidance of Him who, having all power in heaven and in earth, enforced the command to teach nations by the promise, "Lo! I am with you unto the end of the world;" and why this irrevocable promise of His perpetual presence, has encouraged all who are to be his witnesses in the uttermost parts of the earth, to arrive at this joyful conclusion, "If the Lord our Redeemer be with us, who or what can prevail against us?" And when, with all such ideal alarms as should make an impression on those who, having faith as a grain of mustard seed, act on the conviction that to them not the removal of a mountain shall be impossible because they can do all things through Christ strengthening them. "Who art thou, then, O great man? Before Zerubbabel thou shalt become a pile." You are not to be deterred from your holy and heroic purposes by being told of long cherished and invincible prejudices; or of the temporal privileges which the possessors, in the pride and blindness of their hearts, esteem so precious that they would rather forfeit life than relinquish what they account the honour of their name. Is there, in the attempt to surmount these difficulties, anything more revolting to flesh and blood than what is implied in putting out the right eye, or cutting off a right hand,—in denying ourselves,—in taking up the cross, in counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord,—in hating father and mother, and brethren and sisters, and even our own lives? Have we any reason to conclude that in these latter days the yoke of Christ is to be easier, and his burden lighter to such as come after him, than it was to the chosen few to whom he showed himself alive after his passion by many infallible proofs, and to whom he gave grace and apostleship for obedience to the truth among all nations? Surely these solemn words are not obliterated from the volume of his book: "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not up his cross and followeth me is not worthy of me." Nor has the faithful and true Witness revoked the holy promises addressed to them who overcome and keep his works unto the end. We had you therefore be of good cheer, because, if you have the mercy of the Lord to be found faithful, the Master's mercy will make you more than conquerors. You serve will confidently

hope that you will not cease from the conflict against the rulers of the darkness of this world, till all the idols shall be utterly abolished; and they who in time past were not a people, shall be made a name and a praise among all people of the earth. By your zeal, activity, and steadfastness in the years wherein you have been enduring hardness; you have proved that you are not of them who set limits to the Holy One of Israel, as if his arm were shortened that it cannot help as in the days of old, when it was gloriously revealed in pulling down strong-holds, and every thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. You are not of them who have ever drawn back, or even listened to the discouraging insinuation that the times and seasons are not favourable for the holy and benevolent work of enlightening the dark places of the earth; and you have already had such ample experience of the exceeding greatness of the power of God in confirming the word of his servants, and performing the counsel of his messengers, that our hope of you is steadfast; knowing that you will hold on your way, waxing stronger and stronger, till you finish your course with joy.

Great as has been our satisfaction in reflecting on the faithful and successful labours of those who have so cheerfully borne the burden and heat of the day in the capacity of Christian missionaries, we cannot for a moment forget the inestimable services of our brethren the ministers and elders in communion with our Church; who, though primarily appointed to the charge of a portion of the British population, have also most efficiently contributed to the triumphant issue of the missionary cause. Brethren, we heartily rejoice in all the good which you have been the happy instruments of accomplishing. Your countrymen and ours have borne witness to your labours of love, to which, through the divine blessing, they are so greatly indebted for the prosperity of their souls.—We trust that you will long continue to see the manifest tokens of the Divine good pleasure multiplying around you; and that your hearts will be more and more refreshed by the experience of the exercise of winning souls, and ministering to the heirs of salvation. We have had good cause for admiring and commending your care for the churches with which you are specially connected; and we have been fully satisfied that you have in no respect been chargeable with keeping back from your peculiar flocks any thing that was profitable unto them; but, on the contrary, that their provision has been more abundantly blessed; while casting your bread on the waters, you have given a portion to seven and also to eight,—in the morning sowing the seed, and in the evening not withholding your hands, that peace might be proclaimed to them who were far off as well as to them that were near. Thus, instant in season and out of season, enlarging the place of your tent, and lengthening your cords on the right hand and on the left, you have found that the stakes of your habitation have not been weakened, but increased in strength; and your labour has prospered the more among your kinsmen according to the flesh, while they have seen how mightily the Word of God has grown and prevailed among the sons of the stranger. We are sure that your work has been rewarded, while in watering others you have been watered yourselves, so as to grow in grace and in the knowledge of our Lord Jesus Christ. And we are not less confident, that by persevering in the course in which you have hitherto proceeded, holding forth the word of life, you will have cause to rejoice in the day of Christ that you have not run in vain, neither laboured in vain.

May the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, and settle you. To him be glory and dominion for ever. Amen.

Given at Edinburgh this 25th day of May 1840.

ANGUS MAKELLAR, Moderator.
JOHN LEE, Cl. Eccl. Scot.

INTERESTING EXTRACTS.

THE CRUCIFIXION.

The morning sun shone forth and lighted up the polished marble and rich ornaments of Jerusalem's Temple, and glanced on the domes of the palaces of wealth; the innumerable inhabitants of the Holy City were astir and eagerly assembling to behold some novel and attractive scene; they move onward, and as they go, we learn the object of their intense interest. In varied forms of expression we hear the language of denunciation and of malignant triumph. There is a company of Priests with their flowing vestments not engaged in ministering at the altar of the Most High, but expressing their gratification that their plans were to be consummated in the ignominious death of Him who had dared to charge them with hypocrisy, and expostulate with them for superseding

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the word of God by their vain traditions. At length the clustering crowds gather to a point; an immense cavalcade is formed; they press towards the gate of the city and a confused murmur of sounds breaks upon the ear. The rich and poor; the young and aged; the priest and artisan mingle in the throng. One subject occupies all minds and animates every tongue. It is the doom of Jesus. The Pharisees exult because their stern reprover is to be silenced; the Priests, because he, who detected, beneath their sanctimonious exterior, the insincerity of their ministrations, is to be held up as a spectacle of ignominy before heaven and earth; and the common people, with a thousand exaggerated tales of criminality, hasten to the execution of one whom they believe to be an emissary of the devil, an enemy to God, and a conspirator against the religion of their country. "He ought to die," is the verdict, and as they see their victim in his seeming helplessness they bitterly revile him, and laugh him to scorn for his high pretensions.

But where is the object of his deadly hate? There he is just passing the gate of the city and with his face directed towards Calvary. He is surrounded by a band of Roman soldiers, appointed to attend his execution, and who evince the utmost heartlessness and want of feeling.

Behold the man! Is he like one whose life is dangerous to society and who deserves thus to be hunted to death? Do his looks betray guilt? Are his features marked with ferocity? He bends under the weight of his cross, and is assailed on every hand with the curses or the gibes of the inhuman crowd: his pallid brow is enwreathed with thorns whose points pierce his temples; and yet that face expresses no angry or malignant feeling, neither is it blanched with grief. Its prevailing expression is sorrow and grief, deeply seated, and most intensely felt. When he looks around upon the multitude who are thirsting for his blood, he does not revile them, he does not plead for his own life, but seems absorbed in that same feeling which had so recently burst forth in the exclamation, "O Jerusalem, Jerusalem! how often would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not."

The fatal spot is reached. Two miserable culprits are to participate in the same shameful death with this noble victim. The preparations are made; the crosses are laid upon the ground, and with horrid suffering the hands and feet of the condemned are nailed to the wood; they are then raised and thrust into the holes prepared to receive them. How fierce the pangs which shoot through the shivering flesh of those so suspended, no language can express. What a scene is thus presented! The work of death is slowly progressing; the Roman soldiers are dragging among them the garments of the suffering; the crowd are feasting their eyes with the bloody spectacle, and among the many, but a few are seen who sympathize with the dying.

The countenance of Jesus still reveals love and compassion; his voice is heard breathing the prayer for his murderers, "Father forgive them, they know not what they do;" but with this compassion is mingled an expression of mental anguish most intense! he bears the guilt of the world on his guiltless soul, and the weight extorts the cry, "My God, my God, why hast thou forsaken me?" A mysterious darkness overspreads the heavens; Jesus dies; the earth rocks like the agitated ocean, and its strongest barriers are rent; the graves open and the dead appear, and what to the fears of the people is a still more alarming sign, the veil of the temple is torn from the top to the bottom! The taunts and shouts of the multitude are now silenced, and stimulated with fear they hasten to the city. Amidst this scene of sudden alarm, when Scribes and Pharisees had fled, fearful but not penitent, the Roman Centurion, although a heathen in his education, and trained up to the hardening profession of arms, first directing his eyes to these fearful portents, and then turning them to the now motionless body of Christ, exclaims, "Truly this was the Son of God." Peradventure this confession indicated a true surrender of the heart to Christ, and he that stood to direct his execution, may now be standing in his glorified presence.

Night closes on the scene; Calvary is deserted; there is Jerusalem reposing in deep silence; but the tragedy of the day has sealed its doom. In less than forty years that doom was accomplished, and temple, palaces and towers, presented a mass of blackened and indiscriminate ruins, while the hundreds of thousands of her inhabitants had sunk into the sleep of death, or sighed in hopeless captivity.

The signs are full, and never shall the sun shine on the cedar roofs of Salem more, Her temple of splendour now is told and done; Her wine-cup of festivity is spilt, And all is o'er, her grandeur and her guilt.

Her streets are razed, her maidens sold for slaves, Her gates throw down, her elders in their graves; Her feasts are holden 'mid the Gentiles' scorn, By stealth her Priesthood's holy garments worn. -Presbyterian.

HONESTY REWARDED.

Virtue is the surest road to happiness. It sweetens every enjoyment, and is the sovereign antidote to misfortune. Pleasures, unless wholly innocent, never continue so long as the sting they leave behind them. See that moth fluttering incessantly round the candle. Man of pleasure, behold thy image! In a just account of profit and loss, an unlawful gain is a greater misfortune than a real loss. This is but once felt; that scarce ever wears out, but is the source of continual affliction.

Perrin lost both parents before he could articulate their names, and was obliged to a charity house for his education. At the age of fifteen, he was hired by a farmer to be a shepherd, in the neighbourhood of Lucetta, who kept her father's sheep. They often met and were fond of being together. Five years thus passed, when their sensations became more serious. Perrin proposed to Lucetta to demand her from her father; she blushed, and confessed her willingness. As she had an errand to the town next day, the opportunity of her absence was chosen for making the proposal. "You want to marry my daughter," said the old man. "Have you a house to cover her, or money to maintain her? Lucetta's fortune is not enough for both. It won't do, Perrin, it won't do." "But," replied Perrin, "I have hands to work; I have laid up twenty crowns of my wages, which will defray the expense of the wedding; I'll work harder, and lay up more." "Well," said the old gentleman, "you are young, and may wait a little; get rich, and my daughter is at your service." Perrin waited for Lucetta's returning in the evening. "Has my father given you a refusal?" cried Lucetta. "Ab, Lucetta," replied Perrin, "how unhappy am I for being poor! But I have not lost all hopes. My circumstances may change for the better." As they never tired of conversing together, the night drew on and it became dark. Perrin, making a false step, fell on and it became dark. He found a bag which was heavy. Drawing toward a light in the neighbourhood, he found that it was filled with gold. "I thank Heaven," said Perrin in a transport, "for being favourable to our wishes. This will satisfy your father, and make us happy." In their way to her father's house, a thought struck Perrin. "This mother is not ours; it belongs to some stranger; and perhaps this moment he is lamenting the loss of it. Let us go to the vicar for advice; he has always been kind to me." Perrin took the bag into the vicar's study, saying, that at first he looked on it as a providential present to remove the only obstacle to their marriage; but that he now doubted whether he could lawfully retain it. The vicar eyed the lovers with attention; he admired their honesty, which appeared even to surpass their affection. "Perrin," said he, "cherish these sentiments; Heaven will bless you. We will endeavour to find out the owner; he will reward thy honesty; I will add what I can spare; you shall have Lucetta." The bag was advertised in the newspapers, and cried in the neighbouring parishes. Some time having elapsed, and the money not demanded, the vicar carried it to Perrin. "These ten thousand livres bear at present no profit; you may reap the interest at least. Lay them out in such a manner as to insure the sum itself to the owner if he should appear." A farm was purchased, and the consent of Lucetta's father to the marriage was obtained. Perrin was employed in husbandry, and Lucetta in family affairs. They lived in perfect cordiality; and two children endeared them still the more to each other.

Perrin, one evening returning homeward from his work, saw a chaise overturned with two gentlemen in it. He ran to their assistance, and offered them every accommodation his small house could afford. "This spot," cried one of the gentlemen, is very fatal to me. "Ten years ago; I here lost ten thousand livres. Perrin listened with attention. "What search made you for them?" said he. "It was not in my power," replied the stranger, "to make any search. I was hurrying to Fort L'Orient, to embark for the Indies, for the vessel was ready to sail." Next morning Perrin showed to his guests his house, his garden, his cattle, and mentioned the produce of his fields. "All these are your property," addressing the gentleman who had lost the bag; "the money fell into my hands; I purchased this farm with it; the farm is yours. The vicar has an instrument which secures your property, though I had died without seeing you." The stranger read the instrument with emotion. He looked on Perrin, Lucetta and their children. "Where am I," cried he, "and what do I hear? What virtue in people so low! Have you any other land but this farm?" "No," replied Perrin; "but

you will have occasion for a tenant, and I hope you will allow me to remain here." "Your honesty deserves a better recompense," answered the stranger. "My success in trade has been great, and I have forgotten my loss. You are well entitled to this little fortune; keep it as your own." What man in the world would have acted like Perrin? Perrin and Lucetta shed tears of affection and joy. "My dear children," said he, "kiss the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorse." Thus was honesty rewarded. Let those who desire the reward, practise the virtue.

Correspondence.

For the Guardian.

MESSRS. EDITORS,

I shall feel obliged by your inserting the following notices of the late Rev. Hugh Graham of Stewiacke.

This worthy clergyman was born in the neighbourhood of Edinburgh, of creditable parents, distinguished for piety and good sense. His mother was in early life occasionally a hearer of Ralph Erskine, one of the fathers of the Secession; and his father was an elder of the secession congregation at Long Rig. He was educated at the University of Edinburgh, and for some time pursued his studies at the College of Aberdeen, where he obtained the degree of Master of Arts. The piety of his parents devoted him to the service of God in the Gospel of His Son, whose name they desired that their children and their children's children might make to be remembered in generations yet to come. A father's holy prayers, and a mother's christian sensibility, were blessed by the Spirit to his good; for his earliest years were consecrated to the service of the Redeemer, his whole life was spent in promoting the interests of religion, and he died in April, 1829, full of years, and venerable for piety and usefulness.

Having completed the usual course of study, he entered the Divinity Hall of the Secession Church, under the Reverend and venerable John Brown of Haddington, and became the associate, in Theological study, of the Wangos, the Dicks, the Husbands, and other pious men of his time; with some of whom he kept up a correspondence during the course of his life. Some time after he was licensed to preach the gospel, he was commissioned by the Secession Church for the young congregation of Cornwallis, in Nova Scotia; for the Secession Church was a Missionary Church from the very beginning, and she contributed her full share to plant the Rose of Sharon in our green woods and snow clad regions.

His parents cheerfully gave him up to the missionary service, a period when Missionary enterprise was comparatively in its infancy and without many of those attractions and charms which public opinion has thrown around it in later years. Mr. Graham left his native country in his childhood, and a country that is blessed beyond most other countries for civil and religious privileges, to meet the difficulties and uncertainties attendant on a Christian Mission beyond the western main. His younger brother, William Graham of Stewiacke, still recollects the parting scene, and his father's excited strong feeling, and placed eternity of sailing; he should be buried in a watery tomb, whether he should summon him to an early grave, or whether a great and effectual door should be opened for him in his adopted country.

Many Missionaries have dropped their clay mantle, when they had scarcely time to sow the seed, from which others have reaped the harvest. But he was permitted to run a long and useful career, to see truth and holiness prevail among the hills and valleys of Nova Scotia, and to die surrounded by many who were converted and edified by his ministry, and who were ready to drop a tear over his grave. He was not without zeal to his ministry in Cornwallis; but the noblest monument of his ministerial labours, is to be found in the vales of Stewiacke. He found them scattered people, and he collected them into the fold. They were a divided people, and he united them.— He baptized them, he married, he instructed them; he took the road before them, and set them a Christian example; he blessed them, and tenderly trained them up for a future state, and when he put off his priestly robes, and entered into God's own house, they mourned for him, and erected a monument to his memory. From small beginnings, under his ministry, and under the fostering care of heaven, they have reached a degree of prosperity which is surpassed by few congregations in the colonies, and in point of numbers, devotional feelings, and steady habits, they will bear a comparison with rural congregations in the mother country. The Congregation is still rising in efficiency and numbers, under the ministry