

POETRY.

The following beautiful Stanzas appeared recently in the American Presbyterian, and are stated to have been composed by a lady in Easton:—

SABBATH REMINISCENCES.

I remember, I remember, when Sabbath morning rose,
We changed for garments neat and clean our soiled week-day clothes,
And yet no gaudy finery, nor bronch, nor jewel rare,
But hands and faces polished bright, and smoothly parted hair.

'Twas not the decking of the head, my father used to say,
But careful clothing of the heart, that graced that holy day—
'Twas not the bonnet nor the dress;—and I believed it true;
But those were very simple times, and I was simple too.

I remember, I remember, the parlour where we met;
Its papered wall, its polished floor, and mantel black as jet;—
'Twas there we raised our morning hymn, melodious, sweet, and clear,
And joined in prayer with that loved voice, which we no more may hear.

Our morning sacrifice thus made, then to the house of God,
How solemnly, and silently, and cheerfully we trod!
I see e'en now its low thatched roof, its floor of trodden clay,
And our old Pastor's time worn face, and wig of silver gray.

I remember, I remember, how hushed and mute we were,
While he led our spirits up to God, in heartfelt melting prayer;
To grace his action or his voice no studied charm was lent,
Pure, fervent, glowing from the heart, so to the heart it went.

Then came the sermon, long and quaint, but full of gospel truth—
Ah me! I was no judge of that, for I was then a youth;
But I have heard my father say, and well my father knew,
In it was meat for full-grown men, and milk for children too.

I remember, I remember, as 'twere but yesterday,
The Psalms in Rouse's Version sung, a rude but lovely lay,
Nor yet, though fashion's hand has tried to train my wayward ear,
Can I find aught in modern verse so holy or so dear!

And well do I remember too our old precentor's face,
As he read out and sung the line, with patriarchal grace;
Though rudely rustic was the sound, I'm sure that God was praised,
When David's words, to David's tune, five hundred voices raised!

I remember, I remember, the morning sermon done,
An hour of intermission came; we wandered in the sun—
How hoary farmers sat them down upon the daisy sod,
And talked of bounteous nature's stores, and nature's bounteous God;

And matrons talked, as matrons will, of sickness and of health—
Of births, and deaths, and marriages, of poverty and wealth;
And youths and maidens stole apart, within the shady grove,
And whispered 'neath its spreading boughs perchance some tale of love!

I remember, I remember, how in the church-yard lone,
I've stolen away and sat me down, beside the rude grave-stone,
Or read the names of those who slept beneath the clay-cold clod,
And thought of spirits glittering bright before the throne of God!

Or where the little rivulet danced sportively and bright,
Receiving on its limped breast the sun's meridian light;
I've wandered forth, and thought if hearts were pure like this
sweet stream,
How fair to heaven they might reflect heaven's uncreated beam!

I remember, I remember, the second sermon o'er,
We turned our faces once again to our paternal door;
And round the well-filled ample board sat no reluctant guest,
For exercise gave appetite, and loved-ones shared the feast!

Then ere the sunset hour arrived, as we were wont to do,
The Catechism's well-conned page we said it through and through;
And childhood's faltering tongue was heard to lisp the holy word,
And older voices read aloud the message of the Lord.

Away back in those days of yore, perhaps the fault was mine,
I used to think the Sabbath-day, dear Lord, was wholly thine;
When it behoved to keep the heart and bridle fast the tongue,
But these were very simple times, and I was very young.

The world has grown much older since these sun-bright Sabbath days—
The world has grown much older since, and she has changed her ways—

Some say that she has wiser grown,—ah me! it may be true,
As wisdom comes by length of years, but so does dotage too.

Oh! happy, happy years of truth, how beautiful, how fair,
To memory's retrospective eye, your trodden pathways are!
The thorns forgot; remembered still, the fragrance and the flowers;—

The loved companions of my youth, and sunny Sabbath hours!
And onward, onward, onward still, successive Sabbaths come,
As guides to lead us on the road to our eternal home;
Or like the visioned ladder once, to slumbering Jacob given,
From heaven descending to the earth, lead back from earth to heaven!

LITERATURE.

BIOGRAPHY.

There is no species of reading so generally engaging or better calculated to instruct, than biography. The history of men, should be, to men, the most interesting. Not only is curiosity gratified in observing how our predecessors, in the race of life, have conducted themselves under its various changes; but important lessons may be learned, which may materially assist us in encountering the vicissitudes through which we may have to pass. The recorded follies of others may serve to warn us, their virtues to excite emulation. Motives and doctrines are exemplified, and as they are thus presented to our view embodied, their influence is better appreciated, than when exhibited in an abstract or didactic form. General history, as it is mainly confined to great and prominent events, by which the fate of empires has been affected, does not present us with those minutely delineated portraits which it is the province of biography to furnish. When we read Tacitus, our minds are occupied with actions in which masses of men indistinctly pass before us; but when we read Plutarch, we are admitted, as it were, into the privacies of the actors who have distinguished their respective ages. The latter on this account, will always attract more readers than the former. The abuses of this kind of writing arise from the effort to give prominence to individuals, who are in no sense entitled to the distinction. Political motives will often lead to the attempt to magnify what is intrinsically little, and supply the place of indisputable facts, by bloated exaggeration and fulsome panegyric. An amiable, though indiscreet fondness is often the cause of similar abuse.—If an individual is beloved in the private circle, and regarded by those, whose fond prejudices render them incompetent judges, as possessing some extraordinary trait, the world which regards the matter more coolly, must forthwith be invited to listen to details, which can have no possible interest beyond the domestic circle, or at least neighbourhood, of the subject. Biographies are thus multiplied in amount, while their intrinsic value is in a very slight degree augmented. The truth is, that very few deserve to have their personal history thus perpetuated. Although it is not expected that the subject of biography is to be a perfect man, yet he should never be a subject for the study of future generations, unless his life present one or more traits so strongly developed, and in such marked relief, as to be worthy of contemplation. It is a practice too common in the writers of biographies, to make their subjects as perfect as possible, as if they were showing their skill in the composition of a fancy picture, instead of drawing a portrait from nature, in which there must be some imperfect features. Truth is expected, and when it is violated in a single instance, the correctness of the whole delineation is discredited. We might amply illustrate our remark from known instances, but it would appear invidious. The experience of every reader will furnish him with the proof, that it is not the life of every scholar, or every statesman, or every brave soldier, or every true Christian, man, or every brave soldier, or every true Christian, man, or every brave soldier, or every true Christian, man, which will furnish the materials of instructive Biography. To attempt to force public interest, therefore will not only be futile, but injure the memory of the worthy dead, who should have been embalmed in the hearts of their friends, without the exposure attendant upon an abortive attempt to give them notoriety. We need scarcely say, that religious biography, from the tenderness of the associations which Christian friendship is apt to awaken, is peculiarly liable to abuse. Our shelves groan beneath volumes of this kind, which, although they may interest for a moment, like an oral communication, can never be reverted to a second time for solid instruction. We can conceive of no reason why such memoirs are not

indefinitely multiplied, except that many die who do not number among their friends one capable of working on small materials, or the fear of expense incurred by publication. We are aware that it may be said, that the mass of Christian readers would be discouraged, if they had placed before them only the biographies of individuals of less remarkable piety and zeal. This however, is a grievous mistake. A high standard of piety, embodied in the history of an eminent Christian will excite the reader to effort, in self-improvement; whereas a low standard, would not only fail to awaken effort, but in all probability, delude the reader into the belief, that his piety, not sensibly falling short of that of the subject of the memoir, was all that could be required. The intelligent reader can easily test this matter for himself, by noting the effect produced on his own mind by the perusal of various modern biographies, and then comparing it with the impression he has received when rising from the perusal of such memoirs as those of Brainerd or Halyburton. The former may interest him, but the latter can scarcely fail to set him about the work of self-examination, and constrain him to inquire why, if he possesses the grace of God at all, it does not lead him to the same devotion to Christ, and the same profound experimental knowledge of religion. The perusal of choice biography has many advantages. It is the most popular and attractive form in which sound instruction can be conveyed. As a history of the human heart and human life, it finds a responsive chord in every bosom. As partakers of humanity, we are naturally solicitous to learn how others have usefully pursued and happily finished the journey of life which lies before us. We have heard of good rules of conduct, but we are anxious to see them as practically exemplified; we wish to know with what temper good men have encountered unmerited injuries; with what spirit they have borne bereavements; with what zeal and faithfulness they have discharged their duty; how they surmounted temptations; what was their daily practice which led to such eminent piety; what sentiments and doctrines they found most edifying and comforting; how they succeeded in self control; what was the influence of grace on their hearts and minds in regulating their exercises; and with what feelings they encountered that solemn crisis which terminated their connection with this world. This is desired not as a mere matter of curiosity, but for the purpose of learning lessons which may be useful to ourselves. The living embodiment of religion is an argument for its truth, which often impresses, where all other arguments fail. A holy and consistent life, terminated by a peaceful and triumphant death, speaks to the heart as well as to the understanding. It cannot be gainsaid; it stops the mouth of the infidel, as well as encourages the faith of the believer. It is in this view that the personal history of the Lord Jesus Christ is so deeply interesting. Had the system of religion which he taught been a matter of direct revelation from heaven, delivered in a didactic form, it would have been worthy of all acceptance; but when we bear it delivered from his lips on different occasions, and see each and all of its divine truths strongly and perfectly exemplified in his holy life, it seems to be invested with a double power. His benignity, meekness, forbearance, self-denial, compassion, spirituality, patience, untiring benevolence, heavenly conversation make a perfect example. We attempt to imitate him and we are perfect in proportion to our success; and the biography of his disciples is instructive and valuable, just so far as it exhibits traits of character in them, approaching to the perfection of this divine pattern. The recorded deeds of the hero of a hundred battles, of the traveller who has explored the distant and untrodden places of the earth, of the statesman who has guided the affairs of nations, of the scholar who has gathered his harvests from every field of science, utterly fail in interest when compared with the exemplification of principles which teach us how to live, and how to triumph over death.—Presbyterian.

WHAT EDUCATION IS.

Education does not mean merely reading and writing, nor any degree, however considerable, of merely intellectual instruction. It is, in its largest sense, a process which extends from the commencement to the termination of existence. A child comes into the world, and at once his education begins. Often at his birth the seeds of disease or deformity are sown in his constitution, and while he hangs at his mother's breast, he is imbibing impressions which will remain

with him through life. During the first period of infancy the physical frame expands and strengthens; but its delicate structure is influenced for good or evil by all surrounding circumstances,—cleanliness, light, air, food, warmth. By and by, the young being within shows itself more. The senses become quicker.—The desires and affections assume a more definite shape. Every object which gives a sensation, every desire gratified or denied, every act, word, or look of affection or of unkindness, has its effect, sometimes slight and imperceptible, sometimes obvious and permanent, in building up the human being; or rather, in determining the direction in which it will shoot up and unfold itself.

Through the different states of the infant, the child the boy, the youth, the man, the development of the physical, intellectual, and moral nature goes on, the various circumstances of his condition incessantly acting upon him—healthfulness or unhealthfulness of the air he breathes; the kind, and the sufficiency of his food and clothing; the degree in which his physical powers are exerted, the freedom with which his senses are allowed, or encouraged to exercise themselves upon external objects; the extent to which his faculties of remembering, comparing, reasoning are tasked; the sounds and sights of home, the moral example of parents; the discipline of school; the nature and degree of his studies, rewards, and punishments; the personal qualities of his companions; the opinions and practices of the society, juvenile and advanced, in which he moves, and the character of the public institutions under which he lives. The successive operation of all these circumstances upon a human being from earliest childhood, constitutes his education; an education which does not terminate with the arrival of manhood, but continues through life—which is itself, upon concurrent testimony of revelation and reason, a state of probation or education for a subsequent and more glorious existence.—*Lator on Education.*

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, FEBRUARY 26, 1840.

THE VINEYARD WELL CARED FOR,—OR SOME THOUGHTS AS TO THE RIGHT REGULATION OF A PARISH.

To fill up this outline, we must borrow pretty liberally from fancy,—for in the imperfect state of things in which we live, we cannot find a real model from which to draw. The embryo condition of this new country, in religion, as in other things, does not furnish us with any complete specimens of the parochial system, well, and fully organised.

The *Utopia* of which we speak, the parish well ordered, should, *imprimis*, possess a minister who becomes his office, and adorns the gospel. Among the leading features of his character should be the following. Deeply imbued with the knowledge of divine things, he should possess the faculty of imparting this, in a plain, perspicuous, and manly style, as well from the pulpit, as with the pen. Possessing this gift, he should put it forth into active exercise, in his Sabbath ministrations, and his week-day visitations.—Preaching the Gospel with plainness, faithfulness and energy on the Sabbath, he should during the week bring it to each man's door, making his visits occasions, wherein to instruct the ignorant, alarm the careless, build up saints, comfort the mourners, and prepare the dying for the solemn event. The minister in question should be equally at home in the pulpit, and at the bed side, equally excellent in his Sabbath, and his week day ministrations.

Around this man there should be a little body guard of good men and true, the venerables of the parish, the elders of the flock. These should be men of ripe years, of mature understanding, of weight among their brethren, sound and steadfast in the doctrines of their faith, unflinching in opinion, blameless in practice. They should, so far as may be, be taken from each different district of the parish, and should co-operate zealously with the minister, in every plan and project that seems fitted to promote true religion in their several districts. We have thus secured a good governor and house of representatives.

The church, in this fancy parish of ours, should, if possible, be placed in the centre of the locality and should be constructed on the principle of being able to contain at least two thirds of the whole congrega-

tion. The sacrament of baptism should be publicly dispensed, according to the rule prescribed in our Confession, and every effort should be used, to put down those feelings of vanity or false shame, which would seek to pervert it into a household ordinance.—The sacrament of the Lord's Supper should be steadily celebrated, and at the least twice in the year, and no means should be spared to inculcate on the congregation, that this ordinance is not only a privilege, but a bounden duty,—is not only pleasant and profitable, but essential to salvation.

Attached to the church should be a Sabbath School. Not that it is the best possible system for the instruction of the young, but that, so long as parents neglect to fulfil this duty themselves, the Sabbath school is the only means by which the neglect can be supplied. It should be under the close superintendance of the minister and elders, and should be fostered and tended by them, under the notion that it is the nursery of the young religion of the district.

An institution which is the very mainspring of the welfare of the parish, is a good day school. Without this, all the other means of improvement, will only graze the surface of the community, and will effect no real and permanent benefit. As well might you direct light upon a blind *retina*, as address religious instruction to a society, that was not prepared by mental culture; in either case the faculty would be wanting, to the which you attempted to address yourself. The teacher of this school, being the second functionary in the parish, should be a man of sound head and heart, commanding an influence, by the rightness of his understanding, and the purity of his moral principles and conduct. His acquirements should be respectable, and the labour of instruction, should be to him a labour of love. He should co-operate with, and assist the minister, by preparing the youth for the instructions of the pulpit, by taking a prominent place in the duties of the Sabbath School, and by filling the office of secretary to the parish, in all that relates to its registers and public books.

There are two principal methods by which a pastor should seek to evangelize his parish. The one is to do all that in him lies, to render the attendance of the church regular, zealous and general. The means to effect this, are to make his pulpit services as interesting and influential as may be, moreover to visit his flock, and by his private addresses to them, to arouse them from their torpor, and urge them out to the public services of the Sabbath. And would he thoroughly effect his purpose, he must clearly teach his people, that the church is the centre towards which they must converge, *that they must come to him, not he to them.* And to this end he must scrupulously abstain from preaching in districts, which are within a reasonable distance of the parish church.

The other method by which the religion of the parish is to be promoted consists, in impressing it strongly upon each man, that it is his imperative duty to be a priest in his own household. In other words, it consists in inculcating the duty of family worship upon the flock. Thus, within the parish, there would be the action of the two forces, the *centripetal* and the *centrifugal*, the two combining to promote in it a harmonious and symmetrical movement. In its centre would stand, as it were, the great temple, with its weekly sacrifice, repaired to by a crowd of eager worshippers, and all around it would be a host of smaller altars, on which, to use a common but lovely simile, there would be offered up a morning and evening sacrifice. By this system, religion would radiate from the church outwards, to the circumference of the district, and would converge back again to the church as to its focus. And in this manner would be discarded those conferences and feverish gaddings about, whereby the energies of the minister are squandered—whereby religion is transmuted into a thing of gossip and dissipation—whereby the duties of men's callings are continually interrupted—whereby a people are deterred from doing any thing for their own personal religion, and whereby the order of communi-

ties and households is miserably invaded and overturned.

Thus, with an active and zealous minister, effective in the pulpit, impressive in the house and at the bedside, with a board of elders, faithfully co-operating with him in their several districts, and forming with him, from time to time, a central council—with a Sabbath school zealously supported, and fitly introducing the youth to the higher things of religion that are promulgated from the pulpit—with a day school so conducted, as to impart the needful elements of education in an effective manner—with its teacher himself contributing his influence, for the intellectual and moral cultivation of the community—with public ordinances well frequented, and vigorously dispensed in the centre, and private religion carried out towards the extremities—with all these things obtaining in our parish, there would be a rich harvest of the goodliest fruits, peace, harmony, temperance, industry and opulence. The district would be a little kingdom, over which Jehovah ruled, it would be a household, over which God was the master, it would be a family united in love, in which the Most High dwelt as a father. Presbyterians, what hinders but that each of our parishes might present an aspect as lovely?

W. T. W.

Shelburne, 10th Feb. 1840.

With a view to enlist the talents of our friends in support of our Journal, to afford scope for the illustration and dissemination of the principles of Religion and Morality, and to furnish varied and profitable instruction to our Readers, we have readily and cheerfully published a number of valuable communications, from respected correspondents in different parts of the country, although we could not always concur in their opinions, and were constrained to believe that some of their observations might be either misapprehended, or liable to abuse. When the general tendency of their remarks appeared to be conducive, to the moral and spiritual improvement of mankind, we felt unwilling to disappoint our correspondents, and deprive the public of the benefit of their lucubrations, because perhaps through inadvertence, or from want of information they had committed some small unintentional mistakes.

In many instances we have been strictly enjoined, either to publish their communications exactly as we received them, or return them to their respective authors, and to make any alterations after receiving such strict injunctions as these, would be a breach of confidence, a want of common honesty, with which we trust we shall never be found chargeable. Even in these cases, where we have been left to our own discretion, we have always wished to make as few alterations as possible in the manuscripts sent to us, as we might by a new arrangement of a passage, be led to convey a meaning which its author never intended to express, and nothing is so annoying and provoking to a judicious and correct writer, as to have his carefully composed papers published in a mutilated and garbled state. There is still, however, one way left for correcting errors, by appending as is often done, some Editorial remarks to the article, at the time of publication, and in this way providing an antidote for the evil, before it has produced any dangerous consequences. This we believe is the fairest course that can be adopted, although, it may be from false delicacy or a facility of temper, it has always appeared to us to be somewhat unfair and ungenerous in an Editor, to commence an attack upon his correspondents in a Journal under his entire control.

We have found it necessary for us, to offer the foregoing observations, in vindication of our own conduct, and as an introduction to the strictures which we are compelled to make upon one or two passages in "W. T. W.'s" communication. It cannot be denied that all his letters, which have appeared in our Journal, have had a beneficial tendency, that they are designed to recommend and to enforce the observance and the practice of very solemn and important duties, and we feel sincerely grateful to our es-

teemed friend for his zeal and diligence in contributing to our pages.

But we cannot for a single moment believe, as he has hinted in former communications, and openly and boldly stated in this day's paper, that the observance of the Sacrament of the Lord's Supper is needful, nay "essential to salvation." We are extremely sorry that he has advanced this erroneous doctrine, a doctrine better suited to superstitious devotees in the dark ages, than to enlightened Protestants in the nineteenth century. We cannot, in this brief and imperfect notice, undertake to draw a complete and exact line of distinction between what may be considered as essential and non-essential to salvation. There are several highly important features of the Christian character, which are represented in the Sacred Scriptures as belonging to all true believers and inseparable from endless felicity.

Regeneration is a change which all the children of God must sooner or later experience, "For except," says the Saviour, "ye be converted and become as little children, ye shall not enter the Kingdom of Heaven." Faith in Jesus Christ is necessary to our acceptance with God, and the enjoyment of future happiness, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

Repentance also, although a duty performed by us, as well as a disposition wrought in us, is a saving grace. "For except ye repent," says the true and faithful witness, "ye shall all likewise perish." And we are exhorted by an inspired apostle, "to follow peace with all men, and holiness, without which no man shall see the Lord." But we can never consider any external duty, however solemn and important in itself, or however frequently and devoutly performed, as necessary and essential to salvation; "for in Christ Jesus, neither circumcision availeth any thing nor uncircumcision," and may we not add, neither Baptism nor the Lord's Supper are of any avail, "but a new creature."

If any religious ordinance could sustain this high character, and accomplish this desirable object, it must be the Sacrament of the Lord's Supper, which is undeniably one of the most solemn and important ordinances of Christianity, and one of the most delightful and profitable means of grace. But Mr. HANNAY in his communication has, we think, clearly established, both from the standards of our own Church, and from the Sacred Scriptures, that the Lord's Supper is not essential to Salvation, and we consider ourselves therefore warranted to conclude, that no other religious ordinance is entitled to such a high distinction.

It is readily admitted, that all the ordinances of Christianity are necessary and profitable, and ought to be regularly and devoutly observed, as unto the Lord and not unto men, but to maintain that the observance of any one, or of all these ordinances is essential to salvation, is, we apprehend, an unscriptural, and a dangerous doctrine, calculated to undermine and to subvert that foundation, which God has laid in Zion, as it ascribes that merit to our own imperfect services, which is due only to Immanuel's obedience and sufferings, and leads professing Christians to go about to establish their own righteousness, instead of submitting to the righteousness which is of God, by faith in Jesus Christ. If such an opinion were correct, and if the observance of the Lord's Supper were really essential to salvation, then indeed the state of many professing Christians would be still more alarming and hopeless than it actually is, and their continual neglect of this ordinance must seal their condemnation.

Far be it from us, to undervalue any of the ordinances of our gracious Saviour. We love and delight to observe all of them. But whilst hypocrites and unbelievers eat and drink judgment to themselves when they do sit down at a communion table, not discerning the Lord's body, we are bound to maintain that all who believe on the Lord Jesus Christ

shall be saved, although we are grieved to think that there are so many professing, and we hope also some sincere Christians, who from indolence, fear, worldly conformity, or some other improper motives, are prevented from confessing Christ before men, and habitually neglect to obey his dying command, "Do this in remembrance of me." Still we think that there are sufficiently numerous and powerful reasons, in the word of God, to constrain true believers to a regular and devout observance of the solemn and delightful ordinance of the Lord's Supper, without representing it as essential to salvation, and however desirous we may be to persuade others to "walk in all the commandments and ordinances of the Lord blameless," we must never attach undue importance to any external rite of Christianity, or "do evil that good may come."

We are happy to observe, by an article in the Pictou Mechanic and Farmer, that the Sabbath School in connection with the Rev. Mr. McKinlay's congregation, in that place, is in a flourishing condition; the total number of pupils being 218, and the average attendance about 185; who are divided into 22 classes, 12 of Girls and 10 of Boys, under the superintendance of 10 female and 12 male teachers. About 300 volumes of valuable works are stated to have been added to the Library during the two last years; and the sum of £19 7s. 7d. has been collected during 1839.

From the Pictou Observer.

AUXILIARIES OF THE EDINBURGH BIBLE SOCIETY.

The following contributions have been received since 25th December last, and been transmitted to the Parent Society:

West and Middle River Auxiliary, per Rev. D. Mackintosh,	
West River, £33—Middle River, £31, £64	0 0
East River and W. Branch Auxiliary, per Rev. J. McRae,	
E. River £17 1s.—W. Branch £19 2s.9d.	36 3 9
New Glasgow Auxiliary, per Rev. J. Stewart,	43 18 3
McLennan and Blue Mountain Auxiliary, per Rev. A. McGillivray,	16 7 6
Sections of Pictou Congregation (vacant.)	
Scotch Hill, per John McInnes,	£ 5 3 3
Carriboo, per William Graham,	10 4 9
Lochbrook, per Robert McKay,	1 7 1—16 15 1
Earlton Auxiliary per Rev. William Sutherland,	6 6 6
Rogers Hill, Cape John, Mount Dalhousie, &c. per Rev. D. MacConnachie,	20 10 0

Total received, 29th January, 1840. £203 11 11
JOHN STEWART, General Treasurer.

The above contributions to the Bible cause are well worthy of notice and commendation, as indicating both the preference of Scotchmen to their native land, and their love of the circulation of the pure Scriptures. With little more than a month's notice the sum of £203 11 11 currency has been collected, and remitted to Edinburgh, an offering well calculated to cheer the hearts of the good men, employed in the circulation of the word of God throughout the world. The offering is the more enhanced in value, when it is considered that this amount has been collected in situations, where forty years ago the wild beasts of the forest roamed for their prey; where a human dwelling could scarcely be seen, but now private altars are raised, for the worship of the God of the Bible, around which thousands assemble to join in family prayer and praise, and churches are erected, where thousands from Sabbath to Sabbath listen anxiously and attentively, to the lessons and demonstrations of the Bible. Truly the words of the prophet are in a great measure verified here, "The wilderness and the solitary places are made glad, and the desert is made to rejoice and blossom as the rose."

But the above contributions are also an admission, that the Bible is not so plentiful among us as it ought to be. It is cheering, however, to know that the want is felt, and that a response to an urgent call for its possession, is to be found in the minds of our countrymen; and the men who have done so nobly in the cause of God, will not be wanting in supplying us with means, to uphold a regular and efficient ministry in the land. When so much has been done in the space of a few days, may we not augur well to the cause of Theological learning, which in a short time will be submitted to the consideration of a christian public. Yes, the men of the rivers, and mountains and vales, will do their duty, and we shall leave behind us a memorial of christian philanthropy, which

will be a blessing to our children and our children's children to the latest posterity. J. S.

MONTREAL, FEB. 6.

At a meeting of the Presbyterians of this city, held in St. Gabriel Street Church, the Hon. Peter McGill in the chair, and Mr John Bruce acting as Secretary, after an address from the Hon. Chairman on the object of the meeting, the following Resolutions were proposed and adopted:—

Moved by the Rev. H. Esson, seconded by John Fraser, Esq. of Sherbrooke, and

Resolved, 1st. That this meeting do cordially approve of the design of founding a Presbyterian College in connection with the Established Church of Scotland; and are desirous to contribute, by voluntary subscriptions, towards its erection and endowment.

Moved by the Rev. Dr. Mathieson, seconded by Mr. Alex. Ferguson, and

Resolved 2d. That an immediate appeal be made, to the liberality and public spirit of the Presbyterian inhabitants of Montreal and its vicinity; and of all who are friendly to the cause of religion and education generally, to aid in furtherance of this design.

Moved by the Rev. Mr. Findlater, seconded by Mr. James Fleming, and

Resolved 3d. That a Committee, composed of the Sessions of the three Churches in this city, in communion with the Church of Scotland, and the following gentlemen, with power to add to their number, be now instructed to adopt the most prompt and effectual means of obtaining subscriptions for the purpose.

Moved by John Fisher, Esq. seconded by Robert Armour, Esq. and

Resolved 4th. That said Committee shall cause a list of the subscribers' names, and of the amount of their several subscriptions, to be published monthly in the journals of this city; and that the monies received, shall be placed in the hands of the Hon. Peter McGill.

The subscription list was then opened, and headed by the Chairman by a munificent donation, in money and land, of £500. Several amounts of £50 and £25 followed, and the total put down at the meeting was £1150.

FEBRUARY 11.

It affords us sincere pleasure to learn that the subscription in this city to Queen's College, is proceeding with great spirit and liberality; and that, though nearly last in the field, we shall not be backward in aiding the proposed establishment—an establishment which, we hope, will reflect enduring credit upon the Canadas. One of the most gratifying incidents connected with this subscription, or with any subscription of the kind that we have ever heard of, is the praiseworthy fact, that the Rev. Mr. Esson has handed in to the Committee, the sum of £8 8s. which had been placed in his hands by two Sergeants of the Royal Regiment, now in garrison here, as a contribution from the Non-commissioned Officers and Privates of that gallant and ancient SCOTTISH corps.

We learn from the *Cobourg Star*, that the meeting which was held at that place for promoting the erection, and endowment of Queen's College at Kingston, was very numerously attended, and its object supported with unprecedented spirit and success.—The subscriptions at the meeting amounted to £323.

We are also happy to learn, that at a meeting of the Presbyterians of LACHINE, convened to aid, by subscription, in the endowment of Queen's College at KINGSTON, after a suitable address by the Rev. JOHN TAYLOR, the sum of £310 10s. in money and lands, was promptly subscribed upon the spot, while a considerable number have yet to put down their names. It is but right to add, that the handsome sum of £250, was, with characteristic liberality, subscribed by JAMES KEITH, Esq. whose example, we have no doubt, will be followed by the many other SCOTCHMEN of the Hon. HUDSON Bay Company.

The Bill empowering the authorities to lease the Hospital at KINGSTON, as a temporary place of meeting for the Presbyterian College, passed the House of Assembly on the 6th, and little doubt was entertained but that it would receive the Royal assent.

LEGISLATIVE SUMMARY.

LEGISLATIVE COUNCIL.

Friday, Feb. 21.—The Council having gone into consideration of the Despatches, Mr. Wilkins reviewed the letter, addressed by the Assembly's Delegates, to the Speaker, impugning, from facts stated both from recollection, and from notes taken at the interviews in Downing Street, the accuracy of the statements made, in that letter, in disparagement of the correctness of the report, rendered by the Council's Delegates, the responsibility for which report, the Hon. Gentleman took wholly upon himself.

HOUSE OF ASSEMBLY.

Monday, Feb. 17. Continued.—Mr. Doyle moved the appointment of a Committee, to enquire of His Ex-
For the Remainder of Halifax Head See page 286.

POETRY.

THE LIGHT OF NATURE.

"It is a happy world after all. The air, the truth the water, teem with delightful existence."—[Paley's Natural Theology.]

I LOOKED ON THE MORN—on the balmy Morn,
When the sunbeams danced on the waving corn,
And the East was tinged with a golden hue,
And the meadows glittering with pearls of dew,
And the birds that peopled each shrub and tree,
Were warbling their tuneful melody:
And I said, can it be that the Author of these
Is a God of vengeance that none can appease?
Oh! thinkest not thou that they clearly prove
His endless mercy and boundless love?

'T WAS NOON—and the freshness of morn was gone
Yet strong and brilliant the sunbeams shone.
And a flood of glory around them streamed,
And the air with delighted fragrance teemed;
All cloudless and pure was the azure sky.
And nature was vocal with strains of joy!
And I said, can it be that the Author of these
Is a God of vengeance that none can appease?
Are they not blessings designed to prove
A FATHER'S mercy—a FATHER'S LOVE?

'T WAS NIGHT—and I looked on the spangled sky,
And the thousands of Worlds that were rolling by;
The moonbeams slept on the silver deep,
And the hum of voices was hushed in sleep.
Not a sound was heard save the night wind's sigh,
That whispered of peace and harmony.
And I said, can it be that the Author of these
Is a God of vengeance that none can appease?
I will not, I cannot, believe it true,
While all these things are before my view.
Ah! thinkest thou not that they clearly prove
A FATHER'S mercy—a FATHER'S LOVE?

INTERESTING EXTRACTS.

THE CRIMINALITY OF LOT'S CHOICE.

BY THE REV. JOHN PURVIS, MINISTER OF JEDBURGH.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where," &c.—GEN. xiii. 10-13.

[Concluded from No. 33.]

In this page of sacred history, God has left inscribed in large and indelible characters, the guilt and infatuation, and ultimate ruin of every mere worldly choice, of every choice in which the world is the only element in the calculation, and in which the interests of the soul and eternity are either left entirely out of the account, or subordinated, or, it may be completely sacrificed to the interests of a present, perishing life. And yet it is greatly to be feared, that the principle which actuated the choice of Lot, is the very, and the only principle on which thousands, and ten of thousands, are daily acting, down to this present hour. It is greatly to be feared, that notwithstanding the lesson that has been read them, the infatuated and guilty part of Lot is acted over again every day, and by all classes of men, from the very lowest to the highest. It is done so by those servants who, in looking out for a place, never think of any thing but where they will get the highest wages, the easiest work, the best fare; who never inquire whether it be a situation in which their morals will be safe, their religious instruction attended to, their spiritual welfare consulted and advanced, the time of the Sabbath religiously secured to them, and every facility granted for their attendance on the means of grace; and who, for the merest pittance of additional wages, rush into places and families, where the conversations and examples that prevail, render them little better than another Sodom, the atmosphere of which is pregnant with death to all who approach it. The same part is acted over again, in substance, by many parents, who, in the training of their children, have no other end in view than how they may best accomplish them, for making a conspicuous figure on the theatre of this present world; who, with this view, send them to masters who will teach them every thing, but how a guilty sinner may be saved; who will store them, with all knowledge but that which it most behoves a fallen creature to acquire—the knowledge of Christ Jesus, and him crucified; or place them in seminaries which, in a fearful majority of cases, prove the grave of modesty, and virtue, and undefiled religion, and the nursery of vanity, frivolity, pride, and every sin; and who, in the settlement of their children for life, never almost take any thing into consideration, but where they will best succeed in acquiring a competency, or in accumulating wealth, and who think they have done well for them, in putting them in a way to gain the meat that perisheth, even though it be by sending them to a country, or setting them up in a place, where their souls are left to famish for want of that meat which endureth to everlasting life. The same

part is acted over again, as might be expected indeed, from this miserable training to which they have been doomed, by a great majority of those who are entering upon the active business of life, who, in choosing a profession, or a place where to exercise it, never once consider the religious advantages, or disadvantages, which it presents, think of nothing but its relations and bearings on a present world; are actuated in all their elections, and in all their movements, by the hope of mere temporal good, and who, in order to realize this hope, will venture to prosecute their worldly calling, in scenes and circumstances where the preservation of virtuous, still more religious, principle is next to a moral impossibility; where deprived, perhaps, of a Gospel ministry, and surrounded by every species of wickedness, their souls can hardly fail to perish, and their eternal welfare to be undone. In short, the principle that actuated the choice of Lot, is acted upon by thousands in conducting the common and every day business of life, where worldly gain is prosecuted with an ardour and engrossment of mind, to which every thing is made to bend, and by which every precious spiritual interest is remorselessly sacrificed; where men are determined to be rich at all hazards, and at all costs; where, if a worldly advantage can be secured, and wealth amassed, and honours acquired, though at the expense of every thing like spirituality of mind and progress in holiness, and to the deep and lasting injury of the soul, it is done without compunction, and without scruple; where even the deadly and the soul-destroying pestilence of Sodom will be encountered, and the vast calamity of a ruined spirit and an undone eternity be hazarded, so be they can only reap the fruits of the well watered and fertile plain. Oh it is lamentable, to see such multitudes of rational immortal creatures acting a part like this,—a part pregnant with all the guilt and folly, and with still more dismal and dreadful consequences, than what were involved in the choice of Lot! No doubt men may prosecute their worldly business, and consult their worldly advantage, in so far as this involves no sacrifice of religious principle, and infers no loss to the precious soul; and when a well watered and fertile plain can be found, without a spiritual Sodom in its bosom, it would be folly not to choose it. But surely it is obvious as day, that if man has a soul as well as a body to care for, if he has to make provision for a long eternity as well as for the little inch of time, the first consideration with every rational human being is, not, where shall my perishing body thrive, but where shall my immortal never-dying soul; not, how shall I best promote the interests of a passing hour or day, but how shall I best secure the vast and imperishable interests of that eternity on which I must so soon and may so suddenly, be called to enter? And I know not, if to the eye of a superior Being, that clearly sees time and eternity, in close connexion, the insignificance of the one, in contrast with the magnitude of the other, the littleness of every thing here with the vastness of every thing hereafter, if to such there be a sight upon earth more pregnant with guilt and folly, than that which may be so lamentably often seen,—immortal creatures, in all their plans and projects, thinking, and planning, and labouring for nothing, but the comfort of the life that now is, leaving altogether unprovided for the life that is to come; or if it may be deliberately and recklessly sacrificing that coming life, with all its imperishable interests, on the altar of worldly prosperity, at the shrine of Mammon. Individuals who are acting such a part, are chargeable with all the guilt, and with all the infatuation which characterised the choice of Lot; and though their conduct may not involve them in the same disastrous consequences in a present life, yet they should remember, that while temporal judgments are more alarming, just because they are obvious to the eye of sense, they are, in reality, nothing at all,—light even as a feather, when compared with those eternal retributions which guilt and folly, if unpunished and uncorrected in a present life, never fail to draw after them in a world to come. It is not the calamities which such guilt and folly will sometimes be visited with in a present life, but the endless penalties with which, if passed with impunity in this world, they will be the more certainly visited in the next, that are to be dreaded by a never-dying creature; and it is all the more awful, to have none of sin's certain retributions endured in a present world, and to have all reserved entire to that world which is to come,—the place of final reckoning, the place of full and never-finished woe. Pointing, then, to the smoking plain, when overwhelmed by the judgments of heaven, or to the only remaining fragment which survived the universal ruin, the miserable desolate old man, with his two incestuous daughters, cowering in the cave on Mount Zoar, as if half-afraid lest the whole judgment of heaven was not yet discharged, or pointing to a scene, in comparison with which Sodom, even in desolation, was a perfect paradise, and where the guilt and ruin of such conduct as I have been referring to, are written in characters of everlasting

fire, in the agonies of an undying and, therefore, infinite misery, we would say to servants, and to parents, to the young who are entering on the world, and to those who are now immersed in its cares, to all, in fact, see here the consequences of a mere worldly choice,—a choice in which religion has no part,—a choice in which no regard is had to the poor perishing soul,—a choice in which the increase of flocks, the prosperity of farms, the acquisition of this world's wealth, are more considered, and are held of higher moment, than the everlasting welfare of the spirit, whose property it is to live for ever.

PROFANE SWEARING.

BY THE REV. DR HUMPHREY.

"Because of swearing, the land mourneth."—Jer.

This, I am sorry to say, is emphatically true at the west. I heard but very little profane language on this side of the Alleghanies. One of our passengers, indeed, swaggered and swore outrageously. He was a great boaster, a great politician, a great sloven, and a great coward. He wore his hat on one side, was out at one elbow, and had a beard which had once been black—but the crop had stood over and gone to seed. Nobody, I am sure, thought so well of him as his grandiloquent self, and when he left us, it was a deliverance fervently to be acknowledged, by every decent passenger. When we had got over the mountains, profane expressions began to be more frequently dropped in free conversation, and sometimes by decent looking men. In descending the Ohio, I soon found that several of the passengers were grievously addicted to the vulgar, and wicked habit of letting off their oaths on all occasions, let who would be present, and without in fact seeming to suspect that any body would be pained by hearing them. Many and many a conversation, during the journey, was I obliged to break off abruptly, in consequence of some profane exclamation, which made me shudder. The further we went, the more common and shameless did the habit of taking God's name in vain become. Indeed, I had no conception before, that such a state of things existed anywhere in the land. As an American, as a citizen of this enlightened Christian country, I blush to say, that I had never heard anything like it on the other side of the Atlantic. It is rare that your ears are pained in this way, in the public conveyances of England, rarer still in Scotland, and even in Ireland, so far as I had opportunity to judge, there is nothing which approaches our own "bad pre-eminence." It is not the whiskey saturated salamander of the great Western steamboats, nor the boozy ostlers and stage drivers only, that constantly pollute the air with their pestiferous breath—but you will meet with multitudes of intelligent and respectable looking men, who can hardly open their lips without an oath. It is a dreadful annoyance I will not say to the Christian traveller, but to any traveller, who has a decent respect for the third commandment.

But while I make these complaints, in the name of religion, morality, and even common civility, let me not be understood to represent, that the majority of those whom you meet with at the hotels and in the public conveyances, are addicted to the use of profane language. This is not the case. Many are as much pained by what they hear, as you are yourself; and others who are not at all shocked, but rather amused, with good-natured profanity, have too much conscience or self-respect, or regard to the feelings of others, to indulge in it themselves. "But it is a lamentation, and shall be for a lamentation, that the name of God is so dreadfully "blasphemed" by any class of men in any section of our country. Can God hear it, and his anger not be kindled? Can he hear it, and not "bend his bow, and make his arrow ready upon the string?" Will not his "soul be avenged on such a nation as this?" What Christian father must not shudder, at the thought of bringing up his children in such a state of society? and what can change it? We must look to the Bible, to the faithful preaching of the Gospel, to the Sabbath school, and above all, to the Spirit of God, to bring about the desired reformation.

THE CHARACTER OF A TRUE FRIEND.

Concerning the man you call your friend—tell me, will he weep with you in the hour of distress? Will he faithfully reprove you to your face, for actions for which others are ridiculing or censuring you behind your back? Will he dare to stand forth in your defence, when detraction is secretly aiming its deadly weapons at your reputation? Will he acknowledge you with the same cordiality, and behave to you with the same friendly attention, in the company of your superiors in rank or fortune, as when the claims of pride or vanity do not interfere with those of friendship? If misfortune and losses should oblige you to retire into a walk of life, in which you cannot appear with the same distinction, or entertain your friends with the same liberality as formerly, will he still

think himself happy in your society, and, instead of gradually withdrawing himself from an unprofitable connection, take pleasure in professing himself your friend, and cheerfully assist you to support the burden of your afflictions? When sickness shall call you to retire from the gay and busy scenes of the world, will he follow you into your gloomy retreat, listen with attention to your "tale of symptoms," and minister the balm of consolation to your fainting spirit? And, lastly, when death shall burst asunder every earthly tie, will he shed a tear upon your grave and lodge the dear remembrance of your mutual friendship in his heart as a treasure never to be resigned? The man who will not do this, may be your companion—your flatterer—your seducer—but depend upon it he is not your friend.

THE PRODIGAL SON.

"I will arise and go to my Father!" The person who makes this resolution, is one who is convinced of the error of his ways, and is desirous of returning to his father, from whose guardianship he has strayed. It is made from a knowledge of his father's kindness and compassion, and deeply sensible that he will forgive him his offences, if he comes to him truly penitent. It is made with a sincere hope of mercy, which saves the sinner from despair. The chief reason why all people do not arise and go to their Father in Heaven, is because they have not come to themselves. There is no reason to expect this change, so long as we are engrossed with the things of this world, and do not come to a knowledge of ourselves. We are fascinated with the parade of the world, with ambition and delusive hopes, which are, in a moral sense, ungrounded.

A vigorous mind, a retentive memory, and a discriminating judgment are all necessary in the adoption of this resolution. Some will pretend to say there is no need of making such a resolution, we are safe enough if we mind our own business, and do not commit any of those heinous crimes which are forbidden by human laws. But can we ever enter heaven without a change of heart, without being born again? Is not the natural heart "desperately wicked and deceitful above all things?" Does not Scripture say, "Except ye be born again, ye cannot enter the kingdom of God?" Verily, it does;—and is it not to be relied upon? Most certainly, as it is the word of God who cannot lie.

The experience of the prodigal is full of useful instruction. Thoughtfulness is preparatory to sincere repentance. A great change must take place in the mind of a prodigal before he is convinced of the necessity of returning to his Father. None will ever return until they are sensible of having wandered away from the path of duty. Let Christians besir themselves, to a sense of the importance of the duty that is incumbent upon them. They must let the light of the Gospel shine before the world in all its fulness and radiance, that their fellow creatures around may see that they belong to the fold of Christ, and in the indulgence of these thoughts they may be led to return to that fold, from whence they have ever been wandering farther and farther. Christians must be careful to depart from all iniquity, to shun the smallest temptations, and the first appearances of evil, however small they may be.—*Olive Branch.*

DOMESTIC HAPPINESS.

"He who tempers the wind to the shorn lamb,"—who causes the dew to descend, and the earth to bring forth its fruits, will provide for each created being; the place on earth left vacant by death is supplied by the birth of the living. Let man be only industrious and frugal, trust to Providence for bread, and his children will not want. How many married men have been saved from ruin—from being plunged into bad habits, wanton extravagance, and debased pleasures, by the sacred ties which bind them to their wives and children! How many unhappy dissensions have been reconciled between man and wife, through the powerful influence of attachment to their offspring! How many crimes have been prevented to parents from apprehension of entailing infamy on their children! When we see married persons unhappy, avoiding each other, and indulging in perpetual jars, how frequently do we trace the cause to their having no children! What can be more gratifying to the just pride of parents, than seeing the tender flower, "their bed connubial grew," unfolding its beauties, and throwing around them its rich perfumes; or in rearing the tender plant, until it becomes a noble tree watered by care and watchful attention? When in sickness, who smooths your pillow—whose hand presses more affectionately over your fevered brow, than your child's? And when on the confines of eternity, whom do we enfold in our parting embrace and parting benediction more affectionately than our children? What can be more desolate than age sinking into the grave un mourned, solitary, and childless?—

How earnestly did our mothers in Israel pray to the Lord to take from them the curse of barrenness?

I was never more forcibly struck with the beautiful results of a well governed marriage, than on a recent occasion, in my own family. Among the anniversaries of joyful events and Providential blessings, to be gratefully remembered and celebrated, first in importance is my wedding day—the day which, of all others, changes our relations in life. My little ones always kept count of the arrival of that day as their jubilee; and in their holiday attire, with smiling, jocund faces, they came from school to offer their congratulations, and celebrate the anniversary. One spoke a new piece; another had a new song; a third some offering of a flower, or some compliment; and when the whole six, with rosy cheeks and sparkling eyes, surrounded the dinner table, and the boys arose with their glass of foaming champagne (an indulgence granted only once a year) to drink to the long life and continued happiness of their father and mother; and when looking on the comfort which surrounded them, their hale and hearty appearance, the well spread board, and the family party around it, who could desist from returning thanks to the Giver of all Good, for his bountiful and manifold blessings, in having reflected these images around us, in health, in happiness, and in comfort; and who afforded the means of giving them instruction, and "daily bread?"—*N. Y. Star.*

THE DEAD LIVE.

I have seen one die; she was beautiful, and beautiful were the ministries of life that were given her to fulfil. Angelic loveliness enrobed, and grace as if it were caught from heaven, breathed in every tone and followed every affection, shone in every action, invested, as a halo, her whole existence, and made it a light and blessing, a charm and a vision of gladness to all around; but she died! Friendship and love, and parental fondness and infant weakness, stretched out their hands to save her; but they could not save her, and she died! What! did all that loveliness die? Is there no land of the blessed and the lovely ones, for such to live in? Forbid it reason, religion! bereaved affection and undying love, forbid the thought! It cannot be that such die in God's counsel, who live in frail human memory forever!

I have seen one die, in the maturity of every power, in the earthly perfection of every faculty; when many temptations had been overcome, and many hard lessons had been learned; when many experiments had made virtue easy, and had given a facility to action, and success to endeavor; when wisdom had been learned from many mistakes, and a skill had been laboriously acquired in the use of many powers; and the being I looked upon had just compassed that most useful, most practical of all knowledge, how to live and how to act well and wisely; yet I have seen such a one die! Was all this treasure gained only to be lost? Were all these faculties trained, only to be thrown into utter disuse? Was this instrument—the intelligent soul, the noblest in the universe—was it so laboriously fashioned, and by the most varied and expensive apparatus, that on the very moment of being finished it should be cast away forever;—[*Dewey.*]

HOPE—may be called the life of youth. It is that which strings the muscles to action, inspires the intellect to exertion, prompts the heart to enjoyment. It throbs in every pulse, glows in every wish, lives in every thought. Do the plans of youth fail? Hope inspires new ones. Do the friends of youth become deceitful? Hope still looks for truth in human kind. Do the visions of youth prove delusive?—Fancy employs hope to brighten her colors, and re-decorate her scenes; in youth, she dips her pencil in rainbow hues, and represents futurity calm as the evenings of Paradise, but bright as the glassy waters basking in the moonbeams.—*Olive Branch.*

COMFORT OF CHILDREN.—Here are beautiful sentences from the pen of Coleridge. Nothing can be more eloquent—nothing more true:

"Call not that man wretched, who, whatever else he suffers as to pain inflicted, pleasure denied, has a child for whom he hopes, and on whom he doats. Poverty may grind him to the dust, obscurity may cast its dark mantle over him, the song of the gay may be far from his own dwelling, his face may be unknown to his neighbours, and his voice may be inadvertent by those among whom he dwells—even pain may rack his joints, and sleep may flee from his pillow; but he has a gem, which he would not part with for wealth defying computation, for fame filling a world's ear, for the luxury of the highest health, or for the sweetest sleep that ever sat upon a mortal's eye."

HARD CASE.—To work hard half your life in amassing a fortune, and then spend the rest of life in watching that fortune just for your victuals and clothes.

CORRESPONDENCE.

For the Guardian.

MESSRS. EDITORS,

The Guardian of the 29th ult. contains a communication entitled, "An Address to the Presbyterians of the three Provinces, on the incumbency of the Sacrament of the Lord's Supper," which in several respects, is so highly objectionable, as to call for some degree of animadversion.

In that communication, the writer asserts, that Baptism, and the Lord's Supper, "are both of them, in the strictest sense of the term, ordinances needful unto salvation," and again and again reiterates the idea, that it is through the latter, that the members of Christ's body are joined unto their living Head.

These doctrines are not more unscriptural, than they are opposed to the standards of the Presbyterian Church, of which your correspondent is professedly a member. In the Westminster Confession, Chap. 25th, Sec. 5th, we are taught, "that though it be a great sin to neglect this ordinance (Baptism), yet grace and salvation, are not so inseparably annexed unto it, as that no person can be regenerated and saved without it." And in the subsequent chapter, we are instructed, that the Lord's Supper is "to be observed in his (Christ's) church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death,—the sealing of all the benefits thereof unto believers,—their spiritual nourishment and growth in him,—their farther engagements in, and to, all duties which they owe unto him;"—and that worthy receivers do "inwardly by faith, verily and indeed, yet not carnally, and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death;"—his body and blood being "spiritually present to the faith of believers in that ordinance."

In confirmation of the statement, that the Lord's Supper is "needful to Salvation," we are furnished with a long quotation from the sixth Chapter of the Gospel according to St. John, the 51st and seven subsequent verses, wherein we are told that Christ himself states this doctrine "with uncommon plainness, and repeats it under many forms and shapes." But plainly, as your correspondent supposes this doctrine to be there taught, I must confess that I am one of those whom "this plainness does not persuade." On the contrary, I am convinced, that no reference whatever is there made to the Sacrament of the Lord's Supper,—because the words in question were spoken long before the institution of that Sacrament,—because in the 27th and 29th verses of the very same chapter, Christ himself identifies, labouring for the meat that does not perish, with believing on his name,—because having said in the 35th verse, "I am the bread of life," he immediately adds, "he that cometh unto me shall never hunger, and he that believeth on me, shall never thirst,"—because in the 33d verse, having said, "for the bread of God is he which cometh down from Heaven, and giveth life unto the world," he confirms this expression in the 40th verse, by affirming, that "every one which seeth the Son, and believeth on him, may have everlasting life;"—and because, in the 47th and 48th verses, he declares, "he that believeth in me hath everlasting life. I am the bread of life." The passage in question, therefore, instead of referring to the Lord's Supper, exhibits the necessity of faith in Christ's sufferings and death, as a Divine Propitiation, and, in so doing, only accords with the whole tenor of scripture, in instructing us that it is by faith, and by faith only, that believers are united unto Christ Jesus.

But your correspondent has placed this Ordinance, not only in the room of faith in Christ, but even in the room of Christ himself. For after informing us that "the Communion, in the new dispensation, serves the same purpose as did the Passover under the old;" and that "the Passover was the sign of the destroying angel, that he should not hurt the chosen seed;" he asks how we purpose, "without this defence, to escape?" leaving us to infer that the Ordinance in question, and not the Blood of Atonement, is our defence and security.

The "address" is equally objectionable, on account of the charge it contains, as also on account of the purpose it is intended to subserve. The Presbyterians of the three Provinces are accused of neglecting the Sacrament of the Supper, so as almost to "induce the notion, that it is not considered to be an Ordinance of Divine institution." This accusation is unfounded and calumnious, and exhibits the same recklessness that is displayed by your correspondent in his dealings with scriptural truth. And, even were the charge well founded, it is more than questionable whether he were entitled to address them in the manner he has done. I admit, that a Pastor, owing to his acquaintance with the spiritual state of the people of his charge, and in the exercise of that authority over them, wherewith he is invested, may do so with propriety and advantage; or that a Presbytery or Synod, for the same reason, may admonish the mem-

We beg leave to tender our thanks to Dr. Gesner, for the copy of his second Report of the Geological Survey of the Province of New Brunswick, which he has sent to us.

An Inquest was held on Monday afternoon, on the body of Mrs Ann Heffernan, the Jury returned a Verdict that the deceased had died in consequence of a blow, inflicted by some person unknown.

To Correspondents.

We have received from Charles Young, Esq. a number of important documents, relating to the present neglected condition of the congregation of St. James' Church, Charlotte-Town, P. E. Island, which we shall forward, agreeably to his instructions, to Scotland by the earliest conveyance.

By letters lately received from Guysborough, we learn that the Presbyterian Church now building in that town, is nearly finished, and that the Presbyterian population are anxiously waiting for a visit from some one of the Ministers in the Eastern part of the province, to open the church, and afford them such occasional services, as their present limited means will enable them to procure.

PASSENGERS.

In the Packet brig Portree for Boston, Messrs H. Fay, G. Paw, J. Milward, A. Wright, Maccau, Mr. and Mrs. Oakes, and 16 in the steerage.

MARRIED.

On the 6th February, by the Rev. J. McRae, Mr. DONALD McDONALD, to Miss ISABELLA MUNRO, both of Fox-brook At Pugwash, on the 11th inst. by the Rev. Hugh McKenzie, Mr. DAVID McPHERSON, to Miss HENRIETTA COLBORNE. On the same day, by the same, Mr. THOMAS COLBORNE, to Miss ELIZABETH LEFURGY, all of Pugwash.

DIED.

On Wednesday evening, Mr. JAS. POWER, aged 33 years, son of the late Michael Power, of this town. On Monday, after a short illness, Mr. MARTIN BEUREE, aged 55 years. At Digby on the 12th inst. after a short but severe illness, Mr. JAS. T. S. FALLE, merchant.

MARINE NEWS. PORT OF HALIFAX.

ARRIVED.

Friday—Schr Sylphy Young, Lunenburg; Hope, Bruce, Shelburne. Tuesday—Briat. Breeze, Astwood, Cienfuegos, 22 days—molasses, to Frith, Smith & Co. Wednesday—Returned Schr. Victory and Dock Yard Schr. The former had been 16 miles to the S. E. of Sambro, the latter had been to the Westward of the light. No wrecked vessel. Arrd. Brigs Alva, Lewis, Yarmouth, 5 days—ballast; Geron, Porter, do 3 days—do.; Schr. Avon, Hawbolt, St. Marys; reports Barque John Porter parted her cable, 15th inst. in a S. E. gale, and went ashore, high and dry, at the entrance of St. Marys Harbour. Expected to be a total loss, CLEARED. Wednesday—Briat Margaret, Smith London, molasses, staves

oil, logwood, &c. by W. Lawson, Jr. and Fairbanks & Allisons; brig Emerald, Freeman, L.W. Indies—fish pork, butter &c. by Fairbanks and Allisons.

Friday—Briat John, Blagdon, Savannah-La-Mar—flour, meal, fish, &c. by J.L. Starr.

SAILED.

Friday—Briat Portree, Simpson, Boston. SPOKEN, Dec. 4, lat 33. S. lon. 32 1-2 E Whaling barque Rose, of Halifax, out 144, with 30 bbls sperm oil.

SABBATH SCHOOL BOOKS.

THE SUBSCRIBER will attend to any orders (at a commission of 5 per cent.) which may be forwarded to him, for the supply of Books for Sabbath Schools in the country. Having opened a correspondence 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.

Halifax, Feb. 26,

R. M. BARRATT.

Diocesan Church Society.

THE Annual General Meeting of the DIOCESAN CHURCH SOCIETY will take place at the NATIONAL SCHOOL ROOM in Halifax, (if the Lord will) on WEDNESDAY, the 26th day of FEBRUARY, at 7 o'clock, P. M.

The Local Committees throughout the Province are requested, in compliance with the standing rules of the Society, to send one Clerical and two Lay Delegates, as their representatives at such General Meeting.

By Order of the Vice Presidents, W. COGSWELL, Secretary.

Halifax, Feb. 19. 1840.

Temperance Meeting.

Seats will be reserved for the Ladies.

THE SIMULTANEOUS TEMPERANCE MEETING will be held at the Masonic Hall, on the Evening of WEDNESDAY 26th February. Admission at seven o'clock—Meeting opens at half-past seven. Several Gentlemen will address the meeting, and some appropriate Hymns and an ANTHEM will be performed.

A Collection will be taken to defray the expenses of the meeting, and to purchase Tracts and Papers for distribution.

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

Spices and Perfumery.

20 BAGS PIMENTO. 2 barrels NUTMEGS, bags of Black Pepper Cloves, raze Ginger, Corianda and Caraway Seed, Boxes Cassia and Cayenne Pepper, Smyth's Doubled distilled LAVENDER WATER, Price & Gosnell's treble distilled Do 150 Boxes Farina's EAU DE COLOGNE, a genuine article, at a low price.

ALSO—1 Case Superior INDIGO—just received, and for Sale at the DRUG STORE of G. E. MORTON.

February, 1840.

ADVERTISEMENT.

THE Superintendent of the ACADIAN SCHOOL, having a few unemployed hours in the afternoon, would be glad to devote them to the instruction of young persons in the

LATIN AND FRENCH LANGUAGES. Further particulars may be known at the ACADIAN SCHOOL, or at Mr. ROUSSELLE's Lodgings, opposite St. Paul's Church, at any hour in the evening. Halifax, 10th Feb. 1840.

NOTICE.

Bank of Nova-Scotia, HALIFAX, 14th Feb. 1840.

NOTICE is hereby given, that the GENERAL ANNUAL MEETING of the Stockholders of the Bank of Nova Scotia, for the choice of Directors and other purposes, will be held at the Banking House in Hollis Street, at 11 o'clock in the forenoon, on Wednesday, the 4th of March next, being the first Wednesday in that Month, agreeable to the Act of Incorporation.

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

BOOK & FANCY JOB Printing, Executed at this office.

WHOLESALE PRICES CURRENT.

DUTIES PAID—CORRECTED WEEKLY.

Table with columns for various commodities and their prices. Includes items like Alewives, Codfish, Mackerel, Herrings, Beef, Pork, Sugar, Molasses, Butter, Lard, Flour, Corn, etc.

AUCTIONS.

Evening Book Sale.

WM. M. ALLAN, Will Sell by Auction, at his Room, (opposite the Commissariat Office,) on the Evenings of Friday and SATURDAY next the 28th and 29th February.

LARGE and valuable Collection of BOOKS, ANNUALS, ENGRAVINGS, &c.

Catalogues will be prepared previous to the sale—The Sale each Evening will commence at Seven o'clock. TERMS—CASH before Delivery. Feb. 26.

Brig Gazelle.

BY J. H. REYNOLDS,

On Brown's Wharf, on SATURDAY Next, at 12 o'clock, without reserve.

THE Good Brig GAZELLE, 180 tons old tonnage, and 149 tons new, built at Shelburne by W. Muir, and launched in May last. She is a superior built vessel, and copper fastened, sails fast and carries a large cargo. Inventory to be seen at the Office of the Auctioneer. TERMS—One Third down, remainder in 3, 6, and 9 months. Feb. 26.

Town Lots! Town Lots!

IN the flourishing Village of New Glasgow, from ONE to SIXTY Sites for building, along the River and Eastward, commanding a delightful view of the River and adjacent hills, will be Sold to suit purchasers.

TERMS made known on application to the proprietor, WM. McDONALD. New-Glasgow, Dec. 27, 1839.

India Rubber Shoes.

MEN'S, WOMEN'S, AND CHILDREN'S, INDIA RUBBER SHOES, from 3s. 9d 5s. to 6s a Pair. For Sale at MRS. MALCOM'S, Granville Street—Back of the Mason Hall. February 19, 1840. 2w.

India Rubber Shoes.

A VERY EXTENSIVE ASSORTMENT OF—Ladies INDIA-RUBBER SHOES, Gentlemen's do do do Children's do do do Of the best quality, may be had at a very low price, of MRS. FLOOD, Opposite N. E. corner Dalhousie College. February, 19. 4w.

NOTICE.

Bank of Nova-Scotia, HALIFAX, 3th Feb. 1840. A DIVIDEND of Four and a Half per Cent. on the Capital Stock of the Bank, for the Half year ending 31st January, 1840—likewise a further Dividend of the remaining undivided profits which have accrued up to that period, will be paid at the Bank on or after FRIDAY, the 6th day of March next.

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

Ex barque THALIA from London.

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

