

Communications.

To the Editor of the Gleaner,
Sir,

I observed with regret, in your paper of the 21st instant, that your Correspondent,—“An adherent of the Church of Scotland,” was so far from being satisfied with the proceedings of the Synod of New Brunswick, at its late meeting, as his communication indicated. Will you allow me to say a few words with a view to attempt to induce him, and those who may concur with him, to regard what was done upon the occasion referred to, more favourably.

“An Adherent” remarks, “The first Resolution, in my humble opinion, ought to have been, not only a resolution of adherence to the Parent Church, as the Church of our Fathers, but an uncompromising and fearlessly expressed attachment, and a strong and ardent sympathy for her, in all her late, and present struggles and troubles, as a persecuted Church of Christ.” Now, no duty is more clearly enjoined upon the Church of Christ, and every Christian, than that expressed by St. Paul in his Epistle to the Ephesians, (IV. 1.) “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation with which ye are called—with all lowliness, and meekness, with long-suffering, forbearing one another in love—endeavoring to keep the unity of the Spirit in the bond of peace.” It was the violation, both in the spirit and letter, of the sacred precepts expressed in this passage, and in other portions of Holy Scripture, that caused the new Seceders to act the part they did, when sinfully effecting a separation from the Church of Scotland. The same cause has been productive of evils of a similar kind, in innumerable instances, among real and professing Christians. In order to promote unity,—Christian unity, the disciples of Christ must learn, better than heretofore they have attained, to be strong, and firm, and steadfast, and unyielding upon those great, leading, indispensable, essential, most clearly revealed, saving truths and doctrines that bear directly upon the way of salvation through Christ Jesus, and the attaining a meetness for the society of the kingdom of glory. With regard to points arrived at by inference from the Word of God, and topics about which intelligent, candid, spiritually minded men who have experienced “the renewing of the Holy Ghost,” may and do differ in opinion. The followers of Jesus are bound by the law of their Maker, if they cannot arrive at perfect unanimity, to agree to differ, while yet their unity as Christians and as Church members is undisturbed. How pre-eminent the importance ascribed to “charity,” in the word of inspiration. “By this,” says our Lord, (John I. 35.) “shall all men know that ye are my disciples, if ye have love one to another.” And His prayer to His Father, on behalf of these “given” Him, on behalf of all believers was, “That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” (John XVII. 21.)

In a Church Court, such as that of our Provincial Synod, no one will be surprised that the tone of feeling and sentiment with regard to the party who now form the “Free Church,” should vary in some degree. Nearly all were truly attached to the Church of Scotland. Their desire was to express their affection towards the Church of their Fathers, and to maintain unchanged their connection with her in such a mild and prudent manner, as, if possible, not only to prevent any dispersion or disunion among the members of the Synod, but also, to conciliate those who were not so decidedly resolved as themselves, to abide by the Church to which they had hitherto belonged; and to engage their sympathy and co-operation on behalf of the Parent Church. That this, their object, was good, and laudable, and Christian, will not, I trust, be denied. And if so much be conceded, I am persuaded that thus beheld “the first Resolution,” breathing too, as is the case with it, the spirit of the solemn principles commanded in the word of God, to which reference has been made,—is better as it was agreed to, than if one such as that which your Correspondent judges “ought to have been” adopted, had been preferred, viz.: “That, whereas the Church of Scotland disclaims all jurisdiction over her branches in the Colonies, leaving them to exercise free, full, and supreme ecclesiastical and spiritual authority over all their members; this Synod remains as heretofore, in connection with the Church of Scotland, as by Law established.”

Surely the latter and affirmative part of this Resolution, gives no uncertain sound. It is perfectly unequivocal, so that I would hope that your Correspondent, on further consideration, will acquiesce in the view just taken.

With regard to the individual members of the Synod, I have no doubt that some of these who cordially supported the Resolutions, would also, most heartily, join in a public declaration of approval of the conduct of the Establishment, and of increased affection in consequence of the calumny and reproach with which the Clergy and Members of it, have been maligned. This, however, would need to be done, not in their Synodical, but in their individual capacity.

I do not see how “the third Resolution,” is “in direct violation of the Law of the Church,” either at Home or in the Colonies. For the Church has nowhere said, that she will not receive *duly qualified* “ministers or probationers” from other Christian Churches, when such “ministers or probationers” “hold the Westminster standards,” and seek to be “in connection with the Church of Scotland, as by Law established.” Instances have occurred, which go to shew that the Resolution of the Synod was warrantable.

As to “King’s College, Fredericton,” I believe the desire of the Synod, especially to be, that young men should have it in their power to attend at that Seminary, graduate, and have all its honours open to them, without requiring of them subscription to the Articles or other Formulae of the church of England. Can this desire be wondered at, when the Synod is anxious to obtain the means of educating youths for the holy Ministry within the Province?

With regard to the amendment and reasons of dissent from the Resolutions of the Synod, by the Rev. Mr. Master, they are, I apprehend, inexplicable in one who has not separated himself from a Synod which remain “as heretofore, in connection with the Church of Scotland.”

The late Meeting of the Synod was felt by the members, and remarked by observers, as characterized by much of that love, that unity, and that mutual forbearance, at which the ministers of Jesus and His people should ever aim. Such a disposition, as it was eminently fostered by these devotional and religious exercises, for which a portion of time was particularly set apart by the Synod, so it was both peculiarly felt and apparent after those of Friday forenoon.

I am, Sir,

Your’s, truly,

N. B., Sept. 28, 1844.

For the Gleaner.

Answer to J. G. Lorimer’s Original Enigma, by A. M.

THE Ladies delight in a HEAD-DRESS. I know, But more, I believe, in a kiss from a bean. OLD BACHELORS may at the Ladies take fright, But you need not fear them by day or by night. In the NIGHT Ladies sleep, tho’ oft it is true, They sleep not so sound as the bachelors do. When consign’d to the EARTH the ladies don’t weep,

Nor there do they quail at a rude husband’s feet.

When YOUTH’s sunny season has long passed by,

The ladies think of it with many a sigh.

The initials of these in SMALL CAPS, declare That HONEY’s a word less sweet than the fair.

A DAY OF THANKSGIVING FOR THE ABUNDANT HARVEST, PROPOSED.

It was one of the rich and benignant promises which the God of Providence spontaneously vouchsafed to man immediately after the restoration of Noah, and his sons, his wife, and his sons’ wives from the restraints of the Ark of their safety, to the freedom of the wide world, that “while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.” How truly and amply this Divinely benevolent assurance has been fulfilled by the faithful and the covenant-keeping God, we are all aware. Yet, on peculiar occasions and in striking circumstances, we may be naturally and properly more impressed with this, than ordinarily we are. The completed ingathering of an excellent and abundant increase of the field, ought certainly to awaken gratitude in the human heart to “the Giver of all Good,” and this gratitude ought to be expressed in some appropriate manner.

Are not then the inhabitants of this

Province called upon by the beneficence of that Father, from whom “cometh down every good gift, and every perfect gift,” with which they have been favored, in the plenteous Harvest which is now being secured for our population, to testify in some way their sense of the exceeding kindness of the Lord in providence to them? Such a prosperous season to the husbandman, and consequently to the country at large, has perhaps not been witnessed before in this Province. Surely, therefore, we should seek to acknowledge in a public capacity, with the voice of Thanksgiving, that goodness of the God of the Harvest, which has given us cause of rejoicing. “Praise waiteth for thee, O God, in Zion,” says the Royal Psalmist of Israel, and “Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the vallies also are covered over with corn; they shout for joy, they also sing.” How fittingly may these beautiful verses suggest to us the words of the wisest of men, when under the influence of the Spirit of inspiration. “Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” The Holy Seer declares of the people of God, “they joy before Thee, according to the joy in Harvest, and as men rejoice when they divide the spoil.” How joyous indeed, if we,—the recipients of the blessings of bounteous Providence, would heartily say, “Let us now fear the Lord our God that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the Harvest.”

But what, it may now be asked, shall we do, besides individually in our families, and peradventure, in some congregations of worshippers, giving praise to the Author of all our comforts? Endeavour to do this simultaneously throughout the Province, among every denomination of Christians. Let some day be set apart from secular business, and devoted to the worthy purpose of especial Thanksgiving to God, upon which, every assembly, who are wont, upon the Lord’s day, to present their homage to Jehovah, shall meet and observe Divine Service. In order to this, we require, however, the countenance, and even the authority of our civil rulers. For, though such a day might be kept, to a limited extent, by private effort and arrangement, it can only command the respect to which it is entitled by the sanction of “the powers that be.” They may enjoy a cessation from ordinary labour and business, which is essential to the right observance of such a day.

These lines have been written, in the hope that his Excellency the Lieutenant Governor may be pleased to appoint a day of Public Thanksgiving to Almighty God, for the abundant and good Harvest which He has bestowed upon this Province, during the present year. We have the good example of our republican neighbors in similar circumstances, when Governor and people concurred in offering such a tribute of thankfulness for the blessings obtained by the harvest. This example, to go no farther, we shall do well, if we follow.

September 27, 1844.

*Genesis VIII, 22. †Psalm LXXV. ‡Proverbs II, 9, 10. §Isaiah IX, 3. ¶Jeremiah V, 24.

Colonial News.

Newfoundland.

Halifax Nova Scotian.

On Wednesday, the steamer North America arrived from Newfoundland, by which we received our usual files. They contain little of interest. The arrival of Bishop Flemming had excited quite a sensation, and a Public Meeting, numerous and respectably attended, had been held to welcome him to the island. Mr Winton is about establishing another newspaper, to be exclusively devoted to commercial interests.

We subjoin a couple of extracts:

Our readers will perceive in the list of entries at the Custom House, the arrival from London of the Bishop’s Church Yacht, “Hawk,” of which some interesting mention was made in our columns a week or two since. She is a schooner of about 60 tons new measurement, and is fitted up as a floating church, in which it is designed to hold public service, in the various remote settlements of the island where no Church-buildings have yet been

erected. The Hawk has had a very short passage, last from Torquay.—Lodger.

West Indies:

Bermuda Paper.

THE TURKS’ ISLANDS AND THE BAHAMAS.—Differences existed between the Turks’ Islands and the Bahamas. They have originated in the oppressive policy pursued by the Governor of the Bahamas in the exercise of its jurisdiction over those islands. All hopes of redress having fled, the people of Turks’ Islands recently appointed a Delegate to proceed to England, for the purpose of exhibiting their grievances to the home government. The gentleman delegated by the Turks’ Islanders, (Daniel T. Smith, Esq.) arrived here a few days since, and proceeds forthwith to England via New York.

It is well known that the Turks’ Islands were chiefly settled by families from Bermuda, and for a considerable period of time the Government of this Colony exercised jurisdiction over those islands. A correspondent in this day’s paper, discusses in a temperate and forcible manner, the question, whether the Bermudas or the Bahamas have the better claim to Turks’ Islands. He also gives a glimpse of mal-government practised upon the latter, which cannot be reprobated in terms too severe. We hope that the steps taken by the Turks’ Islanders will teach the Nassau Officials a lesson which they will not soon forget.

New Brunswick.

St. John New Brunswicker, Sept. 23.

The American settlers in the Oregon territory have raised \$800 for the purpose of establishing a newspaper in that country.

September 26.

LATE NEWS FROM THE ISTHMUS OF PANAMA AND PERU.—Captain Purchase late of the Samuel L. Southard, who came passenger in the schooner St. Lawrence from Black River, Jamaica, has kindly furnished us with the following information.

Capt. P. left Panama on the 12th of July, arrived at Chagres on the 18th, and sailed from thence for Jamaica. He left that island for New York on the 20th of August. When the Captain left Panama the engineers sent from France to survey the Isthmus had completed the operation. They left Chagres in the same vessel with Captain Purchase, and he left them at Jamaica, waiting an opportunity to return to France. The result of the survey could not be learned.

The English were forming a coal depot at Panama for a line of Steamers, but for what line was kept a profound secret. In the interior Gen Castilla was scouring the country, and every where victorious. It was expected that he would soon be acknowledged President.

Canada;

From Neilson’s Quebec Gazette.

Some of the late Upper Canada papers contain various speculations concerning the future political state of Canada, which have probably originated in the unsettled state of the Provincial Government for the last nine months, certain interpretations put upon parts of Sir Robert Peel and Lord Stanley’s speeches on Canada affairs in the House of Commons the 30th May last, and some expressions in the United States newspapers, and in the communications of some of their public characters.

These speculations relate to no less than—

I. The Federal Union of all the North American Provinces.

II. A representation in the Imperial Parliament as a substitute for Provincial Assemblies; and;

III. INDEPENDENCE!

We have already stated our opinion of the Federal Union, in the Gazette of the 26th June. We viewed it as bringing together greater elements of confusion and discontent than at present existing.

The representation in the House of Commons, if created even in proportion to our population, would give us very little influence in the decisions of that body, unless it were agreed to leave colonial questions entirely to the decision of the representatives of the several Colonies, and in that case they had as well decide at home, at a lesser expense. The people in the colonies could not bear the taxes that are paid in the United Kingdom, and it would not be fair to let them vote on the imposition of taxes, or the distribution of the proceeds to which their constituents did not equally contri-