

## POETRY.

## MISSIONARY HYMN.

FOR HIS NAME'S SAKE THEY WENT FORTH.  
3 JOHN 7.

Who are those that go with gladness  
Far from friends and native land?  
By the world 'tis counted madness,  
But they do not understand:  
God is with them,  
And they go at his command.

These are citizens of Zion;  
Once they loved the world alone;  
Now his promise they rely on  
Who has claimed them as his own;  
And he bids them  
Go, and make his mercy known.

There are toils, and there are dangers,  
While they traverse land and sea;  
Far from home, 'midst foes and strangers,  
Is their lot ordained to be,  
While they publish  
Grace to sinners, rich and free.

Grace be with them, truth and mercy,  
In the work they have to do;  
Theirs an awful controversy—  
Awful and yet glorious too:  
Grace be with them,  
To whatever clime they go!

Blessings from the Saviour speed them,  
And make every burden light!  
May the hand of mercy lead them,  
Safe to yon celestial height,  
Where for ever  
All is pure, and all is bright!

## CORRESPONDENTS.

For the Guardian.

ON THE UNION AMONG PRESBYTERIANS.  
LETTER III.

MESSRS. EDITORS,

In my last, I took a passing glance at two reasons urged, or supposed to be urged by our Seceding friends, why they should not join the communion of the Church of Scotland. There may be many more of which I have not yet heard.

You will observe, that the people commonly called the Presbyterians of Nova Scotia, have no transition to make, and no change to undergo, by returning into the communion of the church from which they have for a short season gone aside. The people are really members of the church, and they should see to the soundness of the creed of their pastors, by duly considering whether they have subscribed the Westminster Confession of Faith, and should it be found that they have not, they should at once insist on their doing so, as by departure from this standard of Presbyterianism, they may lead them into Socinianism or Universalism, as many of the English, and a still greater number of American Presbyterian Ministers have done. Let this common test be once established, as required by the church at home, or as proposed by the Synod of Ulster in Ireland, to their Seceding brethren, and there is then a common bond of union: the minor points of difference will soon yield to the light of reason and scripture.

But I have a word or two yet to add about the corruptions of the Church. I acknowledge that the spirit of her standards has not been followed up, and that for upwards of a century, she has been, to no small degree, under Presbyterian fetters. In the days of Queen Ann, she tamely submitted to a spoilation of part of her birthright. The yoke of patronage was entwined about her neck, and her resistance was too feeble to shake it off. But still there has been a resistance, and there have been men within her pale, who, feeling the weight of these galling fetters, have been earnestly anxious to shake them off, and to return to the good old paths. And the day of her deliverance, I trust, is not far off. The Church of Scotland now stands forth, the admiration of the Churches of Christendom, nobly struggling to get quit of her yoke. Not indeed as some of her enemies would represent her, as being in a state of active rebellion against the State, but suing, with all the earnestness of a captive, for deliverance from fetters which are too galling to be borne, and to whatever obloquy she may be subjected, she has determined to obtain from the State, what was wrested from her by the high hand of domination, in the days of faction and turbulence. She has had her trials, but she is emerging out of them. The government of Great Britain seem to perceive, that they must yield up an assumed right, and let the Church of Scotland follow up her spiritual

enactments, without being entrained by interpositions from the state, and the Queen of the greatest nation on earth, has so far become her nursing mother, (if I am rightly informed), as to give all the patronages of the crown to be submitted to the veto enactment of the church. Lay Patrons must and will follow the example set them by the source of power, and then shall the Church of Scotland have her primitive rights, and all that a visible church, supported by state enactments, could desire. No reclaiming congregation in her communion can fail to be heard, and in none of her congregations can a minister be intruded, without the consent of a majority of the male communicants who are to be hearers.

And all that is noble and dignified in action, all that is praise-worthy in example, is to be found in this said corrupted church. During the last five years, she has raised and expended in the erection of churches, for an overgrown and outcast population, the sum of £250,000, besides thousands more raised and expended for educational purposes in destitute parts of the country. She sends thousands of pounds to the banks of the Ganges, to educate and christianise the heathen there, and that hitherto hopeless territory of pagan idolatry, is giving up its converts to her teachers. She sends her ministers, and thousands of pounds along with them, to rear infant congregations in Australia and Africa, in the West Indies, in Upper and Lower Canada, New Brunswick, Nova Scotia and its dependencies, &c. &c. while purity of doctrine characterises her pulpit ministrations, and strictness of discipline is enforced by her courts, and the Jews in their wanderings are the objects of her missionary work.

God has honoured her as the theatre of some remarkable revivals of religion, and is honouring her at this day with a wonderful effusion of his Spirit from on high, so that even those whose watchword formerly was "*Delenda est Carthago*," have now assumed the more appropriate motto "*Munienda est Ecclesia*," and yet this church is so corrupted in the eyes of new-fledged theologians in this country, that they cannot conscientiously join the Presbyterian Church of Scotland.

Before concluding this letter, I have a few words to address to the ministers of the Secession Presbyterian Church who were educated in Scotland. Perhaps brethren, you have received your rudimental education in the parochial schools of your native land, and your earliest lessons in Morals and Divinity, from the parochial schoolmasters of Scotland. At any rate, you received your literary, classical and scientific attainments, at the endowed Colleges of Scotland, and you must have many associations connected with your early history, to remind you of Scotland's schools, colleges and churches. And may it not argue something like indifference, or even ingratitude, to be forgetful of the interests of a church, under whose fostering care you have received so much. Should you stand aloof from her communion, when in the providence of God you can enter within her pale, without any sacrifice of principle, and, in my opinion, without the slightest prostration of conscience, surely something like what is hinted at may lie at your door. Let me, in one word remind you, that here there can be no lordly dominations, no spiritual tyranny, no corrupting influence from the existence of patronage, no debasing connection from Legislative endowment. From these bugbears of corruption you have freedom in Nova Scotia to your heart's content. I doubt not you pray for unity in the faith, for the healing of breaches, for the purity of Zion, for peace within her walls, and prosperity within her palaces, and I would simply remind you, that prayer will be availing only when the deeds of the outer man shall come to correspond with the expressed wishes of the inner man.

You will bear with me, Messrs. Editors, till I add one little word to the sons and daughters of the Scottish Kirk, now in the connection of the Seceding Presbyterian Church of Nova Scotia. You must know that the church of your fathers has claims upon you. At her schools you received your instruction, from her ministerial visits and catechisings your theology, and from her desks and pulpits you learned to lip your Maker's praise; and if I am not misinformed, you have learned in the land of your adoption, to despise your mother church, and often to make her the butt of your scorn. Whatever foreigners or strangers to Scotland's Sabbaths, ministrations and schools might do, you should know better and feel otherwise. Ingratitude is a sin of a deep die. I would simply bring before you an anecdote, related by Dr. Cook of Belfast, about an Irish boy, who by reading and examining the scriptures became a protestant. And he not only became a protestant, but having read about missions, he resolved to become a missionary himself. The youth applied to a minister, who determined to have him fittingly instructed for the duty which he wished to undertake. Well, this was done, a station was appointed for the youth, and a passage engaged for him. On the day previous to that on which the vessel was to sail, the Irish youth went to

the minister and said, "I cannot go to-morrow." The minister expressed his surprise, and asked the reason. "I have thirty miles to go to-morrow, was the youth's reply, "to see a person," and then he broke out into a pathetic exclamation, "Oh my mother, my mother." The aged mother was still a Roman Catholic, and the Irish boy could not sever himself from her, till he shed his tears on her bosom, and poured his religious instructions into her heart.

The application is easy. You have crossed the wide Atlantic, it is true, but you should cherish the yearnings of the Irish boy for your mother church, and if you have got the christianity of the New Testament in the church with which you stand connected, you should manifest an earnest and anxious solicitude for the best interests of your mother church. And whoever or whatever has taught you to kick at your mother, has not been the minister of God for good to you; and when she opens her arms to receive you into her bosom, let the emotions of the Irish boy, under a different application, urge you to acknowledge your error towards her, and I would earnestly exhort you all to say of her, in the language of the Irish boy, "Oh my mother, my mother," and the result, I doubt not, will be pleasing in the sight of men and angels.

I have yet one communication to make on the advantages which would result from a union, and the disadvantages which must accrue from a state of division, and if I cannot provoke our presbyterian brethren to love and co-operation, I have then to submit to your readers the "overture ament the establishment of a Theological school," brought before our Synod at its last meeting, for the purpose of rearing native ministers for our church. If we cannot get our friends to unite with us in forwarding this object, we trust, under the blessing of God and our own exertions, with the fostering aid of the church of our fathers, to succeed in the philanthropic undertaking.

Yours,

JOHN STEWART.

New Glasgow, 23d Dec. 1839.

For the Guardian.

## ON EDUCATION.

No. III.

MESSRS. EDITORS,

Passing from the mode, which formed the subject of my last Communication, to the means of imparting Elementary Instruction in Schools, I proceed to observe that whatever system may, upon mature consideration, be accounted the best, it is essential, first to its introduction, and secondly to its permanence and prosperity, that it should be administered by persons not only theoretically acquainted with its principles, but familiarized, by sufficient practical training, with their application. No idea is more unfounded than that the mere possession of knowledge is a sufficient qualification for imparting it to others. For communicating instruction, especially to the youthful mind, a species of tact, if I may so express myself, is necessary, which, in some rare instances, may be intuitive, but in the great majority of cases can be acquired, and in all must be nurtured, by practice alone. Nothing indeed is more difficult to a person of cultivated and expanded intellect, than to clothe his ideas, and communicate his instructions, in language adapted to infantine, or even juvenile comprehension; and, accordingly, observing and experienced Teachers have always found that when an intelligent pupil has mastered a difficulty, he can impart the knowledge he has acquired, to his class-mates or school-fellows, with a facility and rapidity which the tutor himself can rarely attain; and this, by the way, constitutes one, and by no means the least, of the advantages of the monitorial system.

Indeed the fact that previous instruction, that serving an apprenticeship, in short, is as necessary to qualify for the due discharge of the duties of a Teacher as for those of any other profession, has of late been so often insisted on, and is in itself so evident, that in repeating the statement I may incur the hazard of being convicted of a truism; but, in this Province especially, it is one of those truisms which, however often in our mouths, are rarely reduced to practice. He who makes a shoe for our foot, must prepare himself by the assiduous application of years, but the individual to whom we commit the much more important and difficult task of developing, forming, and cultivating the mental and moral faculties of the young immortals committed to our charge, and fitting them for usefulness in time, and happiness throughout eternity, we pick up ready made! as if we not only thought, with Dogberry, that to "read and write," but all other intellectual attainments also, and the act of imparting them besides, "came by nature." On the contrary the truth really is, as I have already more than hinted, that not only is the possession of sufficient knowledge an indispensable pre-requisite for a Schoolmaster, but the art of communicating that knowledge, which practice alone can adequately impart, is a qualification still more necessary. The