

grossness, and immorality, which lead to the commission of crime. We call upon the liberality of the community to subscribe to the support of this school and whether they subscribe or not, to select worthy objects to send for education. Sixty scholars can be conveniently accommodated, and we are happy to hear that thirty have already appeared. After becoming organised, the school will be open to the public, certain days of the week in order that the progress of pupils may be observed. Sanguine hopes are entertained of complete success; to witness which must prove gratifying to parents and patrons. We recommend the managers to call upon the inhabitants to subscribe, and feel assured that so important a remedy for grievances,—the education of the people, cannot fail to command patronage and support. We are assured that this school will not be conducted on principles calculated to exclude the children of any who approve of the Bible being made the foundation of general education, nor partake in any degree of a sectarian character.

"Tis education forms the common mind,  
Just as the twig is bent, the tree's inclined."  
—*Niagara Reporter.*

### THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, OCTOBER 16, 1839.

#### ON THE CONNECTION BETWEEN THE PARENT AND THE COLONIAL CHURCHES.

We have been requested by an aged and respected clerical friend in a remote district of the Province, to furnish our Readers through the pages of the Guardian, with some account of the nature of that connection, which subsists between the Synod of Nova-Scotia and the Parent Church in Scotland. As we are convinced that our correspondent in soliciting an answer to this enquiry, is anxious to diffuse correct views on the subject, and as we are fully satisfied that the intimate and friendly intercourse which has hitherto been maintained, and is daily continued between these two ecclesiastical bodies, requires only to be known to be approved and commended, we gladly undertake to supply such information as our own limited knowledge at present suggests, although we could have wished that this enquiry had been intrusted to abler hands.

We readily admit this is a fit subject of investigation, and one which is very naturally suggested to our notice, when speaking and writing, as many have lately done, on the proposed Union among the different denominations of Presbyterians in this Colony. It meets us at the very commencement of our negotiations, and with one of the parties at least, forms one of the leading points for consideration. Now, although we do not consider ourselves either qualified or entitled to give an authoritative decision on this subject, or to state what are the chief links which bind the numerous branches of the Presbyterian Church in the Colonial vineyard to the parent stock, from which they have all sprung, yet there are several features of resemblance and bonds of connection, which will be at once seen and acknowledged by every discerning and reflecting mind. We shall therefore endeavour to trace these features and enumerate these connecting ties, viewed first in reference to the Colonists themselves, and secondly in reference to the Parent Church.

1. We are inclined to believe, that the circumstance of being born in Scotland, and having been trained up in early life in that country, has no small influence in producing a veneration for the Church, which has conferred so many blessings upon its inhabitants. We are all naturally attached to the place of our birth, to the home of our early days, and the friends of our youth. We are prone to respect and admire the institutions, civil and sacred, which our fathers have loved; institutions which have flourished for ages, and which have contributed very much to the formation of the national character. Now although all the natives of Scotland, are not necessarily members of the National Church, and although of late years she has encountered very violent and powerful opposition from persons living within her borders, yet we can easily conceive it possible, nay, we may even consi-

der it highly commendable in the adherents of the Colonial Church to feel attached to the Church of Scotland on this ground alone, apart from all other and higher considerations, because she is the church established in the land of their nativity, the church of their ancestors, a church which has long been distinguished in the annals of history, and which still exerts a vast influence upon the national mind.

We are not of the number of those who think that every thing is useless because it is old, or excellent because it is new. We think we can discern, and we are very much mistaken, if the public at large do not discern more excellence in some of our venerable and time honoured institutions, than in the establishments of modern days. Our forefathers in Scotland were strong minded men, had as clear and just views on the subject of Education and Religion as any that have yet been promulgated, and many of their plans and suggestions have been admired and recommended by the greatest Statesmen and Ecclesiastics of the present age. Of such distinguished characters and their institutions we have no reason to be ashamed. The same tie which binds the natives of Scotland to the Church of their ancestors, has also a powerful influence upon the minds of their children, and their childrens children, throughout these Colonies. They have heard with their ears, and their fathers have told them of the events of past ages, of the wonderful things which God has done for his people in the land of their fathers, of the great national Reformations which have there been achieved, of the Covenants which have there been entered into, of the sufferings which have been endured, and the blood that has been shed to secure the undisturbed and peaceable profession of that simple form of Worship which we now observe, and in defence of these excellent standards of Religion to which we feel so strongly attached.

The history of the Church of Scotland, has in this way become familiar to their minds, and they are led to believe that there must be some peculiar excellence in the doctrines and Institutions of a Church which has existed so long, and suffered so much, which has braved the fury of her bitterest enemies, and still exhibits striking evidences of her original strength and vigour.

2. When we mention in the second place the influence of early Education, as one of these connecting ties which bind thousands and tens of thousands in the British Colonies to the Church of Scotland, we state a fact which will be readily admitted and generally believed. It is unnecessary for us to enlarge at present, either on the important advantages or powerful influence of Education, more especially Education conducted upon judicious and Religious principles. It is Education that tames the savage, and enlightens the barbarian, it changes the very face of the moral world, and at once cultivates the understanding and improves the heart. It fits us to occupy our respective stations in civil society, with credit to ourselves and advantage to the public, and renders us enlightened and steadfast members of the community and of the Christian Church.

Now in no country on the face of the habitable globe, are the blessings of intellectual and religious education more fully enjoyed, or more highly appreciated than in Scotland, no people are more carefully instructed by their parents and pastors in the doctrines and duties of Christianity, and none are better qualified to explain and to defend them. These are facts which cannot be disputed or contradicted. They are seen amidst all the disadvantages of their emigrant condition. Even when they are exposed as they often are to great temptations, and intermixed with persons of opposite creeds, and many of them holding strange opinions, we do not see them, as might be feared, forgetting every doctrine they have been taught, and losing their respect for every religious service in which they have formerly engaged, and it would neither be wise or commendable for them to do so. The absence of religious ordinances and other advantages which they

have enjoyed in their native land, tends rather to enhance than to diminish their attachment to that church by which they are dispensed and upheld.

To the latest hour of his existence, in the deepest recesses of the forest, where he is surrounded only by wild beasts and Indians, the Scottish settler will be instantly recognized by the transient visitor, from the intelligence of his countenance and the sobriety of his deportment. We have only to enter into conversation with him, to be convinced that he is familiar with his Bible, and with the standard writers of his Church, and if we accompany him to his humble and lonely dwelling, we shall there hear the praises of the Almighty arising to his holy habitation, and see him and his family, like the Patriarch Abraham, endeavouring to keep the way of the Lord. With him the lessons of youth have not been forgotten in the vale of years. Amidst the cares, and toils, and sorrows of life, he has learned to set a greater value upon these early salutary instructions, which have cheered and comforted him in the land of his pilgrimage, and many a humble settler leaves this world, praying and hoping that the advantages of a Gospel Ministry, which have been so long withheld from him, may be vouchsafed to his offspring, and that the Church of his fathers may soon be planted in the land of his adoption. In such cases, and they are not at all of uncommon occurrence, we can see a bond of no ordinary kind, formed at first it may be by the influence of Education, and strengthened by subsequent conviction, and in many instances by painful bereavements. Like the captive Jews by the rivers of Babylon, they hang their harps upon the willows, saying: "If I forget thee O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief Joy."

(To be Continued.)

#### DALHOUSIE COLLEGE.

The annual Session of this infant Institution of Literature and Philosophy, commences on Monday first, the 21st day of the Month. On that day the President, Dr. McCulloch, will begin his course of Lectures on Logic, Rhetoric and Moral Philosophy. Professor MACKINTOSH, will commence his annual course of Lectures on Mathematics, and Natural Philosophy; and Professor ROMANS will open his classes for instruction in the Greek and Latin Languages, Literature and Antiquities. An opportunity will be thus afforded to the youth of this town, and to young men from different parts of this and the adjoining Provinces, for acquiring a competent knowledge of these useful branches of Education, and for qualifying themselves to become candidates for the learned Professions.

Whilst we would call upon all those young men who would wish to attain proficiency in literature and science, to enrol their names immediately as students in this University, we would in a more especial manner invite those young men who intend to become students of Divinity, in connection with the Presbyterian Church, to come forward and attend those elementary branches of education, which are considered indispensably necessary for all students of Theology.

The Acts of the General Assembly, which relate to Theological students, and which are applicable to this Province, as well as to Scotland, enact and ordain "That no student shall be entered upon the roll of any Professor of Divinity, unless he shall produce to the said Professor a certificate from the Minister of the Parish in which he has his usual residence, or in his absence, or during a vacancy in said Parish, from some neighbouring Minister, bearing that his character is suitable to his views, together with a diploma of Master of Arts, or certificates from the several Professors of Philosophy under whom he has studied, from which it may be clearly ascertained that in some University or Universities, he has gone through a full course of Philosophy, in some winter sessions of College preceding, that in which the certificates are pro-