

gaming. Even gain at first may bring to the winner ruinous losses afterwards, as it excites a spirit of covetousness to gain more, and in that endeavour every thing is often lost. No parent can have the least confidence in a child, nor master in a servant, when this pernicious and ruinous habit, the love of play, as it is called, is once formed in the mind. It has tempted many to supply themselves with money for the gaming-table by robbing their masters; or some other mode of fraud has been invented and practiced, which at length has been detected, and the delinquent has fallen into deep distress, and perhaps under condign punishment. Many horrible suicides in high life have been the effect of losses at the gambling-house. Those who acquire an inclination for gaming will find little inclination for business. The disposition for the one is quite the opposite to that for the other. Caution, frugality, modesty, self-denial, strict honesty in word and deed, must all meet together to form a respectable tradesman; but the very reverse of all these good qualities belong to the gamester. He soon becomes extravagant, fraudulent, licentious, and intemperate in every thing. He, therefore, that would not expose himself to shame, punishment, and ruin, must be careful not to spend his time in cards, dice, billiards, &c. "Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase" (Prov. xiii. 11.) Let my young reader, therefore, avoid all such company as may lead to this deadly evil of gaming, as he would avoid offending God. Obtain all that you spend in an honest way, and not by the loss or the pain of others, as you would stand high in the credit and esteem of your master, and enjoy a quiet, peaceful conscience. No money will wear well that is not gotten honestly.—*Advice to Apprentices.*

### THE GUARDIAN.

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#### A BROKEN SPIRIT.

While the body is invigorated by health, and the mind is animated with courage, and its elasticity, yet unbroken, is sustained, by hope it is wonderful with what reverses of fortune human nature will struggle, what calamities we are enabled to endure, what difficulties we will overcome. But there are afflictive dispensations of providence, which, whether through the severity of their own nature, the circumstances connected with their infliction, or the character of the persons through whose instrumentality they are brought upon us, or the combination of some or all of those circumstances, crush the feeble minded to the dust, and make even the mightiest bend beneath their pressure, exclaiming "a wounded spirit who can bear?"

It is especially under the weight of such severe distresses, when every earthly stay has been removed, or has proved a broken reed, that has wounded the hand which leaned upon it, or a barbed arrow which pierced the heart which prized it and trusted in it—it is in such circumstances pre-eminently, that the value of true religion is tested, that the support which it affords, the consolation it imparts, and the encouragements it holds out are felt by the christian, and manifested to the world. The believer knows and confesses that his heavenly father will not suffer him to be tempted above what he is able to bear; that in the day of tribulation, no less than that of temptation, Divine grace shall be sufficient for him, and the Redeemer's strength made perfect in his weakness; that the more he is enabled to glorify God, by patient resignation to the afflictive dispensations of his providence, and by reducing to practice the lessons they are calculated and intended to teach, the more effectually will they promote his own best interests; and that thus, though weeping may endure for a night, joy shall visit him in the morning.

But when such signal external calamities, as those now mentioned, befall the wicked, and the terrors of God also set themselves in array against him, and the arrows of the Almighty are within him, and the poison whereof drinketh up his spirits, he often exclaims in anguish, and in the bitterness of his soul, "my punishment is greater than I can bear."

It is true there are too many, who contrive to allay their apprehensions, and drug their consciences with some soul drenching, or brutifying opiate, till they almost seem to have lost the faculty, of distinguishing

between right and wrong; or by the frequent and long continued practice of daring and high handed iniquity, they indurate them so that they become seared as with a hot iron; but even to these miserable individuals, on the bed of death, if not before, conscience sometimes awakes, and marshalling before each of them, in horrible array, his numerous and aggravated offences, points his view to the blackness of darkness and exclaims, "Hell, from beneath, is moved for thee at thy coming." Who, in such an hour as this can bear?—who can conceive, far less express the agonies of a spirit thus wounded? And yet how much more inconceivably fearful, must the condition of the impenitent sinner be, when, with a voice more dreadful than ten thousand thunders, the Judge shall pronounce the awful sentence, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

If then, we would avoid experiencing in this, its utmost bitterness, the torments of a wounded spirit, and flee from the wrath to come, let us "seek the Lord while he may be found, and call upon him while he is near;" let us return unto Him, through Jesus-Christ, "and he will have mercy upon us, and unto our God, for he will abundantly pardon." But let us beware of deceiving ourselves, by deferring this important duty till some future period, till we are reminded of it perhaps by sickness, or a death-bed. Let us remember that even under the most favourable circumstances, the longer this return is delayed, the more difficult will it become; that such, and so intimate, is the connection between the body and the mind, that the one cannot be affected by disease, without the other being to a corresponding degree unhinged. Is it then wise in us to delay our repentance, till the body is racked with pain, and the mind is enervated by sickness, and tormented with anxiety? Is it safe for us to wait till our dying moments, before we take a review of the iniquities of a misspent life, repent of our numerous and aggravated sins, obtain pardon for the past, and prepare for the eternity that lies before us? Still more let us beware of insulting the Almighty, by the presumptuous idea of offering to his acceptance, only the mere dregs, the expiring moments of a life spent in the service of the devil, the world, and the flesh. If we will not hear his voice proclaiming "Now is the accepted time, now is the day of salvation," what right shall we have to complain, if, to our prayers, in the hour of extremity, He should reply, "Because I called and ye refused, I stretched out my hand, and no man regarded, I also, will laugh at your calamity, I will mock when your fear cometh." Let us remember that if the scriptures record the pardon of one sinner (the thief on the cross) at the hour of death, that none may despair; they record but one such instance, that none may presume, and let us all be persuaded to attend to the things which belong to our peace, ere they be hid from our eyes. For in such an hour as we think not, at the moment when he is least expected, and when we may be least prepared for his approach, the son of man cometh, to judge the world in righteousness, and render unto every one, according to his deeds.

#### COMMITTEE ON COLONIAL CHURCHES.

We beg leave to direct the attention of our Readers to an able and most interesting statement made by this Committee to the public, previous to the annual collection in April last, which will be found in another page of this day's paper. From this public document it will appear that the Church in the Mother Country, is every year becoming more and more alive to the spiritual wants of our Colonial population, and is making more and more combined and strenuous efforts to raise funds and send out Missionaries to preach unto them the Gospel of Salvation. It cannot fail to afford satisfaction to the poorest and to the humblest settlers in British North America, and in other distant Colonies, to learn that the Church of Scotland amidst all her present trials and difficulties, is so attentive to their necessities, and so very desirous to impart unto them the richest blessings which immortal beings can possess or enjoy. We hope that no

efforts will be wanting on the part of the Colonists themselves, to secure and to perpetuate the dispensation of the Ordinances of Religion in every settlement throughout the land, that all may be led to "know and to serve the Lord, from the least even to the greatest."

#### GLASGOW NORMAL SEMINARY.

A few years ago an Educational Society was formed in Glasgow, with a view to obtain and diffuse information regarding the popular Schools of Scotland and other Countries, their excellencies and defects, to awaken the attention of the public to the Educational wants of Scotland, to solicit Parliamentary enquiry, and aid in behalf of the extension and improvement of the Parochial Schools, and in particular to maintain a Normal Seminary in connection with the Parochial Institutions, for the training of Teachers in the most improved modes of Intellectual and Moral Training, so that School-masters might enjoy a complete and Professional Education.

Normal Schools have been established for a considerable period on the Continent, particularly in the Prussian Dominions, and can be conducted on any of the common modes of Education, whether Monitorial, Explanatory, Lancasterian, Intellectual, Pestalozzian, or any other system, which may obtain the preference. The principle adopted by the Glasgow Educational Society, is the Training System, which differs from one and all of these now mentioned, in as much as it trains the whole man in his intellectual, physical, religious and moral habits. At first the system was introduced into one small school for training very young children. After the business of the institution had been conducted for eight or ten years in different Schools in the City of Glasgow, a large and spacious edifice was erected for the express purpose, and the system introduced in all its branches in the school-rooms of this Seminary.

The Model Schools of the Glasgow Normal Seminary, now consist of three departments in one continued and unbroken series, namely, the Infant School for children under 6 years of age, the Juvenile School for those of 6 to 12 or 14, and the Female School of Industry for girls of 10 years and upwards. These three Model Schools with 16 class rooms, Secretary's rooms, Students' halls, and 5 playgrounds for training children and students, are the platform of the Normal Seminary. Connected with the Institution, there are besides a Rector, seven Masters and Mistresses; for the Infant department a Head Master and an Assistant; for the Juvenile department a Head Master, a second Master, and an Assistant; for the Private and preparatory classes for Students, a Head Master and an Assistant; for the School of Industry, a Head Mistress and an Assistant, and a Music Master and an Elocution Master.

A portion of the Institution consisting of one large hall, two class rooms, and two playgrounds, has lately been appropriated by the Society for a Private Seminary, and as a Model of the training system, for children of the wealthy classes. In this private Seminary there are three Trainers and two Assistant Masters, one for History and one for Latin. Lectures are also given by Professor Wilson, of the Andersonian Institution, on Natural Philosophy, History and Geography. Since the publication of the last Report the average attendance of Students for Training, has been about forty, and the total number trained since the commencement of the Institution is 505.

The following statements regarding the Extension and the beneficial effects of the System, which we extract from the Fifth Report of the Educational Society's Normal Seminary for the year 1839, are peculiarly deserving of attention and consideration, and cannot fail to afford delight and satisfaction to parents and the Friends of the rising generation, wherever they are published.

*Extension of the System.*—The Society rejoices to know that its great principles and peculiarities are extending far and wide both at home and abroad. Some are adopting the mere skeleton and apparatus