

Synod. He had in that capacity witnessed the progress of the treaty, and now had the pleasure of seeing its happy termination. He needed not to tell them how desirable it was to see union among brethren, or to point out how much it was commended in Scripture. The Saviour prayed that his disciples might be one, even as he and his Father were one. Every true friend to the Church grieved that, a century ago, some of those who were most attached to her, felt it their duty to secede from her communion. It must surely to such be a subject of joy at this time, when so many were united together against the principle of Church Establishments, to see the descendants of those who left the Church perceiving the way clear to their return, and embracing the opportunity with eagerness. He could not too strongly express his satisfaction at the large majority by which the Associate Synod had decided in favour of returning to the bosom of the Established Church. This was all the more cheering, as the minority had not opposed the principle of the movement, but had merely sought for delay; and he flattered himself the day was not now far distant when the minority would follow the example now set them, and unite with the National Church. By this means the great cause of Church Extension would be promoted by the sub-division of several of our large and unmanageable parishes.—The Moderator had suggested to himself, and some other members, the propriety of making this auspicious event the subject of special thanks to God. He highly approved of the suggestion. He moved that the papers laid upon the table be sustained, and that the Rev. Mr. Stark and his congregation be admitted members of the Church of Scotland.

The Rev. Mr. McBean cordially seconded the motion. He rejoiced that the Church was to be joined by a body whom he always held in high respect.

The motion was then carried unanimously. The Moderator was glad the day had arrived when their long separated brethren were restored to them. Thanks ought to be given to God for having in his good providence brought the matter to so favourable a conclusion. He called upon Dr. McFarlan to give thanks in their name.

After an impressive prayer by the Rev. Dr. McFarlan, Mr. Stark received the right hand of fellowship from the Moderator and other members of Presbytery; after which he subscribed the Confession of Faith and formula; and had his name added to the roll of the Presbytery, in the order of the date of his ordination.

Messrs. J. Cullen and R. B. Smith, licentiates of the Associate Synod, then applied to be admitted probationers of the Church of Scotland, which was agreed to, and they subscribed the Confession, &c.

HELENSBURGH.—The Presbytery of Dumbarton have unanimously admitted the Rev. Mr. Anderson of Helensburgh and his congregation.

At a meeting of the Presbytery of Irvine, on Tuesday last, the congregation of Original Seceders in Stewarston, were admitted into the Church of Scotland, and the Rev. Mr. Clelland, their minister, as one of the members of Presbytery.

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, OCTOBER 30, 1839.

ON EDUCATION.

One of the most convincing and satisfactory evidences of the intellectual and moral improvement of the population of these Provinces, is the desire so generally felt and expressed for the diffusion of useful knowledge, and the extension of Education to the smallest and the poorest settlements within our borders. New Institutions are every year springing up for the instruction of the rising generation, improved plans of tuition are warmly recommended, and speedily adopted, teachers of approved character and superior talents are more eagerly sought after, and more liberally supported, and the encouragement of Education is considered as a public concern, worthy of the serious attention of the Legislature itself, and justly entitled to Provincial aid.

Almost every Newspaper which we have lately received from the neighbouring Colonies, and from the Canadas, contains some useful suggestions on this all important subject, and records the exertions which are daily making for the advancement of this noble science. One of the very last acts of the distinguished and illustrious Governor General of the Canadas, Sir John Colborne, was the laying of the Foundation Stone of MCGILL COLLEGE, at Montreal, the first Protestant University in Lower Canada.

An evening Academy is about to be opened in St. John, New-Brunswick, under the auspices of the Mechanics' Institute of that City, for the education of those classes of society, who are prevented by their ordinary labours, from acquiring the instruction requisite for the prosecution of their various trades during the day. It is proposed that four hours shall be spent in this Institution every evening, in the pursuit of useful learning, and that two of these hours shall be constantly and exclusively devoted to the acquisition of a competent knowledge of Arithmetic, Mensuration, Land Surveying and Navigation, branches of Practical Mathematics which are so very beneficial to the Inhabitants of a Commercial and trading community.

We find the Highland Society of Prince Edward Island, in like manner, now turning its attention to the State of Education in that Colony, and remitting funds for the importation of a cheap and useful class of School Books, from the Edinburgh Education Society. The Teachers Association, a Society lately formed in the Island, appears also to have the cause of Education very much at heart. At a late Meeting held in the Central Academy at Charlotte-Town, a Special Committee of their number was appointed to prepare and furnish information in relation to Education, to the Committee of the House of Assembly, for the better Organization and Government of District Schools.

Whilst we highly approve of such zealous and enlightened efforts for the advancement of Education, we are fully convinced that similar efforts should at the same time be made, to improve the character, increase the emoluments, and promote the comfort and respectability of Teachers, that laborious but ill requited class of persons, who keep the machine of Education in motion, and guide its intricate and complicated movements.

We can never expect to have able and enlightened Teachers of Youth, till the present wretched system of boarding and lodging is entirely changed, and the Teachers provided with comfortable habitations and fixed salaries. At present Teachers even in large and thriving settlements, are compelled to move from house to house, for board and accommodation, like common paupers, and those persons who are entrusted with the intellectual training and discipline of our tender offspring, who are immortal beings like ourselves, receive a more miserable recompense for their labours, than the lowest menial servants who have the charge of our horses and oxen. It requires more than mortal courage and fortitude to bear up under such great and accumulated evils, and hence we find too many of our Teachers, forgetful of their station and character, are driven to seek a momentary but unsatisfactory oblivion of their cares and anxieties, in the haunts of dissipation and intemperance.

This is only one, although not the least of the bitter fruits of the dependant condition and migratory life of Common School Teachers. Such a life is destructive of all domestic felicity and mental improvement, it leads to sycophancy and insincerity, and cannot fail to prove ruinous to the minds and morals of the scholars as well as the Teachers themselves. For how can children learn to respect and obey their teacher in School, when they see him despised and insulted at home? Who would venture to correct an indolent or vicious child for the impropriety of his conduct, or his inattention to his lessons, when he has the fear of an infuriated parent always before his eyes, and is liable not only to be turned away from his house (often no very great punishment) on the shortest notice, but perhaps also to be dismissed from his situation at the end of the quarter.

Under such a wretched system as this, the only wonder is, that our young people acquire so much useful knowledge as they really do possess, and that any persons are to be found prepared to submit to such intolerable drudgery and slavish dependance. "For the begging system of boarding," says a correspondent of the Pictou Observer, "is very disagreeable to

the feelings of any respectable or even sensible man. He is ever from home and a stranger, he must suit his conversation to the different circles into which his migrations lead him. He must suit his palate and taste to the varieties of food and different methods of cookery used in the country. He must fancy himself content with his bed, be it ever so indifferent. In a word, he must suit himself to all the inmates of every house, from the imperative head of the family, to the grinning cur under the Table."

THE DUTCH CHURCH.

Among the Protestant Churches on the Continent of Europe, the Church of Holland has always maintained a very high and distinguished place, on account of the purity of her doctrines, the strictness of her discipline, and the intelligence and efficiency of her clergy. In a great many respects she resembles the Church of Scotland, and the friendship which has long prevailed between these two Churches, has been strengthened of late years, by mutual correspondence. The doctrinal tenets of both Churches are Calvinistic, the Church Government of both is Presbyterian, the course of Education for the Sacred Ministry, and the mode of admitting Communicants to the Lord's Table, and dispensing that solemn ordinance, are similar in both Churches.

There are in Holland as in Scotland, four distinct Church Courts, subordinate to each other, and composed both of Clergymen and Laymen. 1. The consistory, the Office-bearers of a single Congregation, consisting of the Minister, Elders and Deacons, corresponding to our Kirk Session. 2. The *Classis* or Presbytery, a Church Court similarly constituted with our own Presbytery. 3. The Provincial Synod which does not comprehend all the Members of the different Presbyteries within the bounds, but only one Minister from each *classis*, and one Elder sent by each *classis* in rotation. 4. The General Synod possessing similar authority and exercising similar functions with our General Assembly. It is composed of a deputy from each of the Provincial Courts, and from the Walloon or French Belgian Congregations, of a Clergyman from the home commission of the Colonial Churches; of a Theological Professor from each of the Universities of Leyden, Groningen, and Utrecht; of one Elder sent by the Provincial Courts, and by the Walloon Churches in rotation; of a Clerk and a Treasurer; in all 18 Members.

Such is a brief outline of that system of Ecclesiastical Government, which has prevailed for centuries in the Netherlands, and which continues to regulate the spiritual concerns of this intelligent, industrious and pious people. In a population amounting, according to the census of 1838, to 2,552,339 souls; 1,518,780 souls belonged to the Reformed Church; the rest of the people being dissenters of various sects Roman Catholics and Jews. The number of Communicants in the Dutch Reformed Church was at the same time 505,217. There were 1450 Clergymen, entrusted with the oversight of this population, exclusive of those who are superannuated, and 1240 places of Worship. The number of *Classes* or Presbyteries is 43, with a much smaller number of Provincial Synods, and three Universities.

The Dutch Church contains within itself not only the means of permanence in the support which it receives from the State, but also the principle of Church Extension, according to the increase of the population. A Community under 1600 souls, is entitled to one Pastor only; from 1600 to 3000 to 2 Ministers; from 3000 to 5000 to 3 Ministers; from 5000 to 7000 to 4 Ministers; from 7000 to 10,000, to 5 Ministers; from 10,000 to 13,000, to 6 Ministers; from 13,000 to 16,000, to 7 Ministers; from 16,000 to 20,000, to 8 Ministers; with an additional Minister for every additional 5000 souls. This is an admirable regulation for promoting and extending the Religious Instruction of the people, and one which is deserving of the attention and imitation of other Protestant Churches.

In the abstract which appears on another page of