

have been employed so early as they ought to be for best promoting their success? Surely it is obvious that, since educational plans are some of the correctives to a diseased nature, the longer we delay to apply the prescription, the malady must increase; and since all will admit that the children for whom Infant Schools are chiefly designed, are commonly so situated as to want the skilful interposition at home, for applying early the means of spiritual regimen and health, should we not feel the imperativeness of the motive to adopt the only plan which can meet their case? That plan is the INFANT SCHOOL SYSTEM.

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, JULY 31, 1833.

NATIONAL EDUCATION IN ENGLAND.

Education, whether it be viewed in its influence upon nations or individuals, or in reference to this world or the next, is a concern of vast importance. It is intended to form and improve our mental character, to regulate and to govern our appetites and passions; to fit and to qualify us for the occupations and the duties of life; and in its highest and noblest sense, it is happily intended to train us as immortal and accountable beings for the service of God on earth, and for the enjoyment of him in heaven. At no time, and in no place, can this be considered as a matter of entire indifference, or even of inferior moment. But this subject assumes a vast and overwhelming degree of interest, when attempts are made to change the entire system of Education, not in some particular districts, but throughout a whole nation, and when the influence of the Government is about to be exerted to accomplish such a change. This is the case at present in the kingdom of England. Various unsuccessful attempts have already been made by very able and eminent Statesmen, by Lord Brougham and others, to extend and to improve Education in that part of Great Britain. And a scheme for accomplishing this object, has lately been submitted to Parliament by Lord John Russell, an outline of which we have already given in a preceding number, which has aroused no ordinary degree of attention in the Legislature and throughout the nation.

We have not sufficient leisure or information to examine this plan in all its principles and details. It appears to be rather an introductory and elementary, than a complete and matured system of Education, and the fears of many may have probably been excited, because the views of the Government have not been fully developed, and their ulterior designs unfolded. But the idea of separating secular from religious instruction, the favourite theory of modern utilitarians and infidels, and a proposal which is broadly suggested and recommended in this Government scheme, is of itself sufficient to alarm the minds of all reflecting and pious persons of every denomination.

The Church of England, as might naturally have been expected, has taken the lead in the opposition to this measure, and large meetings have been held, resolutions adopted, and petitions transmitted to Parliament from different parts of the kingdom, disapproving of the whole scheme, and recommending that the truths and precepts of Christianity, should form an essential part of every system of Education, intended for the people at large. But the Church of England is not the only body of Christians opposed to the views of Government respecting Education. The whole body of the Wesleyan Methodists, now a very numerous portion of the people of England, and many of the members of the Evangelical Dissenting Churches, cordially participate in the same sentiments, and have openly and publicly expressed their determination to resist such a defective and partial system of National Education. No question which has of late years been agitated in Parliament, has met with a more united and determined opposition than this, and when Lord John Russell submitted a motion in the House of Commons for a grant of £30,000 to carry out this modified plan of Education, he was only able to obtain a majority of two members in a house consisting of 548, there being 275 in favour of the grant, and 273

against it. As the Archbishop of Canterbury and other Peers, have expressed their determination to oppose the scheme, should it reach the house of Lords, and as the nation seems to be decided and almost unanimous in their disapproval of the measure, it is probable it will for the present be abandoned, and if the Church of England has any regard to her own prosperity and stability, and any desire for the instruction and improvement of her own members, she ought to introduce, without one moment's delay, such a system of Education as has prevailed in Scotland for nearly three centuries, and scatter the seeds of knowledge and piety throughout the length and breadth of the land.

SYNOD OF NOVA-SCOTIA IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND.

The Annual Meeting of this Ecclesiastical Court, took place this year, according to appointment at New Glasgow, on Wednesday, the 17th of July, and was attended by a number of Ministers and Ruling Elders from all the Presbyteries within its Bounds, and from different and distant parts of this Province, and also from Prince Edward Island. The Synod was opened with public Worship, by the Rev. JOHN M'RAE of the East River of Pictou, in the room of the Rev. GEORGE STRUTHERS of Cornwallis, the late Moderator, who was prevented from attending on this occasion.

After the roll had been made up, and several letters from absent members, assigning satisfactory excuses for their absence were read, the Synod proceeded to choose their Moderator for the present year, when the Rev. HUGH M'KENZIE of Wallace, was unanimously called to the chair. The Minutes of the last meeting of the Synod, according to invariable custom were then read, Committees of Bills and Over-ranged. In arranging the order of their proceedings, a prominent place was given to the exercises of devotion. It was agreed that the morning of each day's seditur should be spent in the duties of praise and prayer, for the divine direction and guidance in their deliberations and decisions, when the Brethren present should be requested in succession, to engage in reading the Scriptures, in praise, and in supplication.

These solemn services, as well as the deliberations of the Synod, were attended not only by the Members of the Court, but by a number of the inhabitants of the populous village of New Glasgow, and from the surrounding country, and were found eminently profitable and edifying to all who engaged in them. After the minds of the Members had been refreshed, and encouraged, and elevated by these sacred exercises, the business of the Synod was carried on for four successive days, during which time a great variety of highly important objects, came under the notice and consideration of the Court, and such decisions were passed, and such deliverances given, as seemed in the united wisdom and experience of the Brethren, best fitted to show forth the glory of God, to advance the interests of the Redeemer's Kingdom, and to promote the spiritual and immortal welfare of that numerous portion of the Presbyterian population of this Province, entrusted to their pastoral superintendance and

As we intend to publish the Minutes of the Synod at length, in our next number, we shall not allude to any of the important measures which came under the review of the Court, at present. We cannot, however, conclude this hasty sketch, without observing that the greatest harmony, and cordiality prevailed amongst all the members of the Synod, during the whole of their deliberations, and very gratifying accounts of the state of Religion, and very gratifying accounts of congregations within their bounds. Short as the period has been since this Ecclesiastical Court was organized, (in the year 1833,) it has already effected much good throughout the Presbyterian Church, and some of the Overtures lately proposed and approved of by this Religious body, are likely under the guid-

ance and direction of unerring wisdom, to prove eminently beneficial, not only to the present inhabitants of this colony, but to generations yet unborn.

ST. ANDREWS' CHURCH, PICTOU.

We are glad to observe from the following proceedings, that there is at length a good prospect of the vacancy in the Ministerial charge of St. Andrew's Church being speedily supplied. Mr. McIntire is highly recommended, and should he happily arrive amongst us, we hope his usefulness, in so extensive a field, will fully justify the character he has acquired:—

At a meeting of the Elders, Pew-holders, &c. of St. Andrew's Church, at Pictou, on the 22d day of July, 1833; David Crichton, Esq. in the Chair, after prayer by the Rev. Alexander Romans, the Minutes of a Congregational Meeting held on the 12th day of November, 1833, were on motion, read, and also a letter received by the Rev. John Stewart from the Rev. Alexander McIntire, a Licentiate of the Church of Scotland, now resident in Edinburgh, in the reply to a letter lately written by Mr. Stewart to the Rev. Dr. Duff, soliciting his assistance in procuring a Clergyman for this place, conformably to a resolution passed at the Meeting held in November last, aforesaid.

Mr. McIntire expressing, in his letter, a willingness, in general terms, to answer a call from this congregation, if a field for useful ministrations were presented, and having requested answers to various questions, respecting the situation, its requirements and emoluments, the sense of the meeting was severally taken thereon:—Whereupon the following resolutions were unanimously adopted:—

Resolved 1st, on motion of Mr. Roderick McDonald, seconded by H. Blackadar, Esq.

That it would be desirable, for the good of this congregation, that three sermons should be preached every Lord's day; but that, in consideration of the arduousness of such a task, our future Minister, unless he otherwise wills, be required to preach three sermons only every third Sabbath, two in English and one in Gaelic, and on every other Lord's day only one sermon in each of these two languages.

Resolved 2d, on motion of H. Blackadar, Esq. seconded by R. McDonald,

That the Rev. John Stewart be requested to write Mr. McIntire, soliciting his acceptance of the charge of this congregation, and that its members pledge themselves, in unison with the Resolutions passed in November last, to provide for him a salary of £140 stg. equal, in the present course of exchange to £175, Nova Scotia currency, per annum; and that a call be duly moderated, in terms of this resolution, to remain and continue in force, so long as the said Minister maintains an unexceptionable moral character, conforms to the doctrines of the Westminster Confession of Faith, and in all and every respect adheres and disciplines with the rules, ordinances, practice, and discipline of the Established Church of Scotland, but no longer.

Resolved, 3d, on the motion of Mr. A. D. Gordon seconded by Mr. W. McLaren.

That Mr. Stewart be authorised to advance the sum of £20 stg. exclusive of the stipends above stipulated, towards the expenses of the passage of the said Reverend Alexander McIntire, provided he accepted a call moderated, in terms of the foregoing Resolutions; which sum this Meeting pledge themselves to refund if so expended, immediately on the arrival of Mr. McIntire.—Observer.

The Synod of the Presbyterian Church of Upper Canada, in connection with the Church of Scotland, commenced its annual session in Kingston on the 4th instant. The Rev. Robert M'Gill, of Niagara, was elected Moderator for the present year.—Montreal Herald Abstract.

The Rev. Mr. Perkins, of the American Presbyterian Church in this city, having been under the necessity of travelling for the benefit of his health, a clerkly invited to officiate during his temporary absence, week, when he delivered a sermon that might be considered proper for a fourth of July oration addressed to "sympathising" Americans, but was considered so disloyal and improper by the hearers, that they left the church in great numbers. His tirades about British tyranny and the galling yoke, as he called it, of British connection, were of the most insulting description to his auditory, while his descriptions of the "glorious independence and insubordination" of the land of slaves, were of the most glowing nature. The consequence was that there was no divine service in the church in the afternoon.

The Congregation showed good sound sense in leaving him to preach to empty benches, and in after-