

up the steps of Calvary. The spiteful outbreaks of scoff and scorn on the part of the men of Jerusalem, which proved that their hearts were hard as the nether mill-stone, he could buffet with patient silence. But the tears which proved that the daughters of Jerusalem had still bowels of compassion, made him break the silence in words of tenderness, more magnanimous than any that ever issued from the lips of man or angel. Resolved on that day to tread the wine press alone—resolved on that day to exhaust the cup of human woe and Divine wrath—resolved on that day to monopolise, as it were, the griefs, and groans, and penalties, not of time merely, but of eternity—he seemed to feel as if every tear dropped from human eye were his loss—as if every pang of anguish, rung from human heart were a subtraction from the fulness, wherewith he had determined to bear our griefs and carry our sorrows. Hence the burst of God-like tenderness—"Daughters of Jerusalem, weep not for me; weep for yourselves."

But though we cannot, dare not, appropriate these words in their Divine plenitude, we may, to the extent of repudiating all fears, that involve the notion that we go forth on a forlorn hope, while we should invite the sympathies and the prayers of the faithful because we are but "men of like passions with themselves," and exposed to peculiar trials and temptations. Armed and fortified by such sympathies and prayers, we shall go forth with redoubled energy, and a more elastic buoyance of hope. However mighty and apparently invincible the forces that are arrayed against us, victory in the end is sure to be ours. But ere the final victory is won, we may have to encounter difficulties, far greater than any ever yet realised.

It is commonly remarked, that the darkest hour is that, which immediately precedes the dawn—that the tendencies, therefore, towards the light are greatest and strongest, at the very time when the gloom is becoming most dense. So with the moral world. The darkness may thicken and increase; but as it approaches its climax of gloom, the tendencies towards the dawn are strongest. And then suddenly will burst upon the world a day of glory, such as has not been since the sons of the morning sang together over the abodes of primeval bliss. The light of the moon will be as the light of the sun, and the light of the sun seven-fold. As the glorious luminary breaks from his orient chambers, he at once beholds the teeming myriads of Eastern Asia, joyously chaunting their morning orisons.

As he advances, the tide of praise rolls on in one vast and continuous line, stretching from the Arctic to the Antarctic shores—the inhabitants of every vale, and the tenants of every rock, pouring in their tributary hosannahs. The loud chorus is resounded by the millions of enlightened Europe and emancipated Africa. It is wafted across the Atlantic by the "streamered flags of far-spread realms," that meet to hail each other in sweet communion. It is echoed by the numberless kindreds and tribes of the western continent, and reverberated, in shouts of hallelujah from shore to shore, over the broad expanse of the Pacific. Blessed jubilee! No voice of jarring or of discord is heard amid the multitudes of rejoicing lands. At every successive point of the earth's circumference, the morning psalms of the East sweetly blend in unchanging harmony with the evening anthems of the West; and the matin songs of the West, with the glowing vespers of the East—and thus the ocean-stream of melody forever circulates around the globe. All earth is tuneful with the songs of ransomed myriads—all heaven re-echoes to the song. Blessed jubilee! how I long to see the day! To hasten it by a single hour, who would begrudge separation from parents, friends, and even beloved children? Who would begrudge rivers of tears, and trials, and sufferings even unto death?

In the full assurance that come it will in God's own appointed season, I would now, in the name, and accompanied with the presence, of the Angel of the Covenant, speed me to that benighted land where, if it be the will of Providence, I have no other wish than to labour, no other wish than to die, no other wish than to be buried! And in anticipation of an early departure, I would now return my warmest and most grateful thanks to the respected Convener and other members of the Assembly's Committee, for all the gentleness and charity, and forbearance, which they have ever exercised towards my manifold infirmities: I would return my most cordial and unfeigned thanks to you, venerable fathers, brethren, and friends, and all other members of this Church, that have heaped so many undeserved kindnesses upon me, during my temporary sojourn amongst you; and now would I bid you all a long and solemn, but, I trust, not an eternal, farewell. At present we part, but it is upon the summit of our spiritual Pisgah. Our next meeting may be beyond the flood—on the streets of the golden city—by the banks of the river of life—in that blessed region where adieus and farewells are a sound unknown. But though absent in the body, oh! let us be in one

spirit, and ever united at a throne of grace. And oft as I remember our beloved earthly Zion, whether here or on the waves of the ocean, or amid the ragings of the heathen, the utterance of my heart will be in the burning strains of the Psalmist:—

Pray that Jerusalem may have
Peace and felicity
Let them that love thee and thy peace
Have still prosperity.
Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

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OVERTURE ON THEOLOGICAL EDUCATION.

One of the most important subjects, which occupied the attention of the Synod of Nova-Scotia, at its late annual meeting, was the overture which was introduced and adopted, relating to the Education of young men for the Christian Ministry, under the superintendance of the Synod. This is an undertaking, which has for several years been anxiously contemplated by the friends of the Church, with which we stand connected, and has been frequently and earnestly recommended to their serious consideration, by the office-bearers of the Church in the mother country.

At no time, and in no place, even amidst all the liberal and zealous exertions of the Colonial Society and its auxiliaries, has a sufficient supply of Ministers been obtained, for the increasing spiritual wants of the British Colonists in North America. And of late years, when so many new stations have been opened by the Church Extension Committee, and when the number of Theological Students has been gradually diminishing at the Scottish Universities, the difficulty of procuring the services of well qualified and acceptable preachers, has become every year greater and greater. It is a well known and lamentable fact, that at this moment there are a very considerable number of congregations, in comparatively easy and prosperous circumstances, congregations which are both able and willing to support the ordinances of Religion, which have been waiting and petitioning for a number of years for fixed pastors, till hope has nearly fled, and in the course of events such long protracted vacancies, must at no distant day, lead to the entire dispersion of these congregations, if the desired and expected assistance is not speedily obtained.

But this is only one, although not the least urgent of these reasons, which ought to excite and encourage the Members of the Synod, to attempt the formation of a Theological Seminary in this Province. It is also well known, that there are a considerable number of promising young men, some of them the offspring of pious parents, in different parts of the country, who would most willingly supply such vacancies, and devote their lives to the duties of the Christian Ministry, if they had a favourable opportunity of qualifying themselves for the performance of these duties, Born and educated in the Colony, inured to its climate, attached to its Institutions and its inhabitants, and intimately acquainted with the state of Society in the new settlements, we are inclined to think, that many of these young men would if properly educated and encouraged, make very excellent Missionaries and stated Pastors, and labour with great diligence and much success among their fellow countrymen in the Colonial vineyard.

We hate comparisons, and every well wisher to the colony ought to discourage all national and provincial distinctions. We do not feel ourselves bound either to examine or determine the needless and superfluous, though keenly agitated question, whether preachers from Scotland, or natives of this colony are best qualified for the office of the sacred Ministry amongst us. Were we disposed to offer an opinion, we should say that the services of both classes of ministers are urgently required, and that they ought readily and cheerfully to co-operate with each other in the same glorious cause. But although we could

obtain at the very moment they were wanted, a sufficient number of ministers from Scotland, to supply all the vacancies and all the missions within the bounds of our Synod, still we have no hesitation in stating, that we would consider it both illiberal and unjust, to exclude entirely from the highest and most sacred offices of the Church, a hopeful and devoted body of young men, natives of the Colony, and members of the Church, distinguished for the best and brightest talents, and the most irreproachable and exemplary character. Piety and patriotism are alike interested in the decision of this question; it wears a favourable aspect both to the present and to coming generations.

If any individual connected with the Synod of Nova-Scotia, has entertained doubts or expressed some fears and suspicions on this subject, such anxiety must have arisen altogether, from the well known and acknowledged difficulty, of obtaining a suitable and sufficiently extensive course of Education, for Candidates for the Ministry in the Colony, and not from any supposed deficiency, either of intellectual ability or moral worth, among the young men of the Province. Happily this difficulty so long felt and lamented, has at length in a great measure been removed. Dalhousie College has now opened its classes for young men, from all parts of the Colonies, without imposing any tests or restrictions. There the Languages and Mathematics, and Moral and Natural Philosophy are regularly taught by able and competent Professors. The elementary branches of Learning, which form the ordinary course of a Classical and Philosophical Education, are now easily attainable, by all who wish to acquire them, and all that is now necessary to complete the curriculum of young men for the Holy Ministry in the Presbyterian Church, is a suitable Theological Education. This also ought, according to the terms of the statute to be obtained within the walls of the College, for according to the strict and literal interpretation of the act of the Legislature, passed at the erection of Dalhousie College, not only the Languages and Philosophy, but also Theology ought to be taught there, exactly on the plan and principle of the University of Edinburgh, that is, the Theology of the Scottish Church, ought to be taught by ordained Clergymen of that National Establishment. There can be no dispute about the meaning of this clause of the Act, and we are fully prepared to support and to defend this opinion, however unpopular, in the presence of all the Critics, Politicians and Lawyers of Nova-Scotia.

But the mere phraseology of an Act, does not necessarily insure the advantages it contemplates. For however clear and distinct the language of this act may be, any attempt to realize the valuable privilege it confers, would certainly be attended with the most unpleasant altercations and jealousies, and would in all probability prove, in these liberal and reforming times fruitless and abortive. The only alternative left for the friends of the Church of Scotland, (for they have every desire and inclination to support Dalhousie College, so far as its course of Education extends,) is to raise a Seminary of their own, in connection with their own Church, and under the superintendance of the Provincial Synod, where students of Theology can complete their Education, without any intrusion or interruption.

This is the safest, and will probably in the end be the most successful plan, for promoting and extending the interests of the church throughout this colony. In such an institution there will be a complete guarantee, for the orthodoxy of the Professors, and the proficiency of the Students, and the members of the church will also feel a deeper interest in a seminary, which they can call their own, than in a general institution, placed under the management of persons selected and appointed by the political leaders and operators of the day.

We should also be inclined to believe that the Members of our church, enjoying in common with their fellow colonists, the elective franchise, would be desirous to obtain, for such a seminary, a portion of