

we are agreed. (Cheers.) And if there are any—I do not know of any such—but if there are any who suppose that by any attacks, or by any means in their power, they can wean the people of Scotland from their sincere attachment to the Church, I entreat these persons to remember the testimony of experience; and I venture to tell them that so long as your hills endure—so long as the streams follow their courses down them to the sea—so long as upon the rocky coast there roll the waves of the eternal ocean—so long, as written in characters harder than adamant, which time cannot weaken—which the elements cannot efface—so long will be written in the hearts of the people of Scotland, that just, and firm and unswerving attachment to their Church, which will last as long as time lasts. (Tremendous cheering.) And, gentleman, if I may be permitted, before I turn to the more immediate topic of the evening, to say one word with regard to the position of the two churches in our Colonial possessions, I would entreat those, whether members of the Church of Scotland or of England, who have lately shown a disposition to oppose the interests of the one Church to those of the other, and even to evade the present difficulty by falling back upon the Voluntary principle—(I think a mode of adjusting the question in all our colonies may yet be originated, which will afford peace and security to the members of both Churches)—but I implore them not to give advantage to the common enemy, by allowing the subversion either of the Church of England or of Scotland in our Colonial possessions. Pardon me for saying so much on a topic which I feel to be important at the present moment. (Loud applause.—*Mr. Colquhoun's Speech at Aberdeen.*)

INTERESTING EXTRACTS.

RELIGION IN HUMBLE LIFE.

There are some, the little history of whose days seems but one scene of loss and disappointment; and the lives of the poor old couple, of whom I spoke, are of the number. When they first married, Samuel undertook to supply an extensive factory with coal, and it became necessary for him to purchase a waggon, and a team of horses. It was not pleasant, certainly, to go into debt to so large an amount, at the first outset; but he had no choice. It had been his father's business, and was the only one which he understood. The waggon cost more than £40, but the benevolent wheelwright agreed to receive the payment by instalments. The horses—you must not suppose them in very high condition—were paid for immediately, and scarcely paid for, when first one and then another became diseased and died. This was the beginning of troubles. In the meantime Hester met with an accident, which was the immediate occasion of an expensive and distressing illness,—and from the effects of which she never recovered. If my story were not fact, I should fear the charge of improbability in thus heaping misfortune on misfortune; but mine is "an over true tale." About this time, too, Samuel's sight, always weak, failed so fast that it became necessary for him to procure the assistance of a driver for his waggon. Then his heart began to sink, as he has often told me, and the climax of his sentence at this point used always to be, "Then the third horse was dead, and the fourth was dying, and Fieety was bad too!"

But even these heavy and continued expenses might have been borne, but suddenly, the concern for which he was engaged failed, throwing him, with many others, into a state of great distress. What was to be done? They were not genteel enough to think of the King's Bench. Their principle of honour—do not smile my dear reader at the idea of a collier's honour—and their standard of morality, were very high.—They were His servants who has said, "Owe no man any thing;" and by his grace they kept his commandment. Every thing—it was but very little—that was not absolutely necessary, was sold; and their best clothes pledged; "for those," said Hester, "have no right to wear good clothes who owe so much as we did then." There are some gay parties, in very high circles, I believe, that would cut rather a shabby figure if poor Hester's maxims were zealously enforced. Their clothes remained unredeemed for fifteen years.—Their landlord took the waggon—then much the worse for the wear and tear of some years—as payment for rent; and Hester went round to the other creditors, (the whole of whose demands together amounted nearly to £100,) telling them simply the state of her affairs, and begging them to have patience until she could pay all. Her husband was now blind, but he could feel his way to and from town, with the produce of the little garden which Hester cultivated; and he managed to assist her in many ways, in the business in which she was particularly skilful, that of rearing calves, pigs, and rabbits. It was as a dealer in the last-mentioned pretty creatures, those favourites of all children—to their misfortune poor little things, it is that they are so—that I then a child, became first acquainted with her. They have

told me of losses and disappointments which would make my story too long: suffice it to say, that by constant exertion and strict self-denial, notwithstanding Samuel's blindness and Hester's frequent illness, their debts were all paid at the end of twenty-four years of hard labour, which had brought on premature old age.

The great debt, as I said, was paid, but the years which it had taken to discharge it, had borne, as they flew, health and strength, and hope away with them; and their daily bread was to be earned by the sweat of furrowed and aching brows, and the labour of enfeebled hands. But straightened as they have oftentimes been, for the mere necessities of life, they have always found "man's extremity God's opportunity;" to them the promise has been fulfilled, "Bread shall be given thee, and water shall be sure."

THE GENIAL INFLUENCE OF THE GOSPEL.

I need not spend much time in demonstrating how materially the propagation of the Gospel has contributed to the advancement of science and civilization. The great truths which it reveals, are those, in the investigation of which human curiosity had at all times been most eagerly occupied; and since these are now fully established, the powers of the human mind have taken another direction; and all the variety of human talents can be spared for the prosecution of other important enquiries. The knowledge of the Supreme Being which the Gospel imparts, has thrown light on many subjects, which must otherwise have remained for ever in obscurity. To this knowledge we are especially indebted for those improvements in physical science, by which modern times are so highly distinguished. Still more obvious are the effects of the Gospel on moral science, and the happy change which it has produced in the civil and political condition of mankind. The very spirit which it breathes—the spirit of candour, gentleness, and peace, has a natural tendency to foster ingenuity and industry; and thus to advance the progress of all the arts, sciences, and institutions, which minister to the elegance and the comfort of life. By representing mankind as the children of one common parent, and the heirs of one common inheritance—it has established, as it were, a new charter of human rights, to which the oppressed can at all times appeal from the oppressor; and which has abolished many of those cruel customs and institutions, by which former ages were disgraced. It is the glory of the religion of Jesus, that it has done away the miseries of domestic slavery, mitigated the horrors of war, softened the severity of law, and repressed the tyranny of arbitrary sway. It has through the prevalence of human iniquity, it has sometimes failed to produce these happy effects, in all the extent which might have been expected, such is at least its decided tendency: and the time is fast approaching, when its benign influence shall be more fully exemplified, in the relief of misery, the vindication of liberty, and the promotion of happiness. Here we are in no danger of enthusiasm, while we indulge in the anticipations of hope. Christianity is adapted to the most perfect state of the human powers; and its progress and its influence must ever extend, with the refinement and civilization to which it is so eminently conducive:—till, in the figurative language of prophecy, "the wilderness and the solitary place shall be glad, till the desert shall rejoice and blossom as the rose," till the kingdom of the Messiah shall include all the habitable globe, and "there shall be nothing to hurt or destroy" throughout its wide extent.—*STEWART. (Discourses.)*

CORRESPONDENCE.

For the Guardian.

ON EDUCATION.

No. IV.

MESSRS. EDITORS,

It was my intention in treating of the mode of supporting Education, to enter, at some length, into the defects and abuses of the present School system. From present appearances, however, this might seem to be entirely a work of supererogation. The system has been weighed in the balances of experience and found wanting. The intelligence of the country has condemned it; the press has denounced it, and our assembled representatives have, as Fluellin said of Ancient Pisto, "spoken as brave words" against it, "as one would desire to see in a sunmer's day," while no one appeared to have a syllable to say, or even a vote to give in its defence. For me therefore, to add any thing condemnatory, might seem as ungenerous, as to insult a fallen foe, and as useless as to slay the slain. Still, it seems to me that a specification of the principal of these defects is requisite, were it only to test the suitability of the remedy proposed, which I am well pleased to observe appears to be assessment. For such specification there is also,

in my opinion, another cogent reason. There are many among our population, who, notwithstanding all its defects, cling to the old system still. Not a few do so because, like Yorick, "they have predetermined not to give a single sou;" some, from an undefined, and perhaps undefinable horror of taxation; and others, from an apprehension that assessment may be made, as under the present system it has already been attempted, the means of oppressing obnoxious individuals.

The principal inherent defects of the voluntary system are, that notwithstanding the large additional sum annually granted from the Provincial Treasury, so far from extending the blessings of Education to the poor, and thinly settled districts of the province, it has not been adequate to the constant support of schools, even in comparatively thickly peopled, and richer settlements, nor, as a necessary consequence, to offer such a pecuniary remuneration, or such permanency of employment, as might induce men of talent and respectability, to devote themselves to the instruction of youth as a profession; or even to ensure the necessary supply of books and other indispensables of education; that it possesses no power to stimulate the ignorant, the careless, or the procrastinating to procure the blessings of education for their offspring, while it affords no means to the poor man, however anxious, to obtain such advantages for his, except upon terms incompatible with independence of spirit. These are some of the principal inherent defects of the Voluntary system. There are others which have been engrafted on it, and there are abuses to which it has been perverted, to which I shall advert in the sequel, which the principle of assessment properly applied is, it appears to me, calculated to correct or to prevent.

In answer to the query, "How can all these be remedied by introducing the principle of assessment?" I therefore proceed to remark that while, under the present system, there are many who give nothing, and more who do not give as much as they ought; while the poor may not be able to contribute as much as they willingly would, and even the more opulent, and liberal are reluctant to tax themselves for the benefit of the penurious, the principle of assessment would make the burden fall equally upon all, by obliging every one to contribute to the support of education, according to his ability, from whatever source his means might be derived. It would also be a much more simple, uniform, ample and efficient means than the present imperfect, unequal and inadequate mode of voluntary contribution. It would provide sufficient funds for the adequate remuneration of duly qualified teachers, and for providing necessary School Books, as well as for the erection of School Houses where requisite, while it would prevent their unnecessary multiplication. Above all, a system would be put in operation which, by its self adjusting power, would accommodate itself to the growing necessities of an increasing population, as the sources of supply would be multiplied in the same ratio with the exigencies they were required to meet.

By this mode also, the poor man would be enabled to send all his children to school—to have the whole of his family educated, without the blush of degradation being summoned to his cheek; since, paying as well as his richer neighbour, according to his ability, he would thereby acquire a co-equal right to all the advantages which the school could afford.

The careless and indifferent too, under the present system, paying only in proportion to the benefit they choose to receive, too often neither send so many of their children to school as they could do and ought to do, nor are sufficiently solicitous about the regular attendance of those they do send. Did they however find, that whether they availed themselves of the opportunity of educating their children or not, they would have to pay as if they did, they would then in all probability be found among the most solicitous to have value for their money.

Not only the inherent defects, however, but the abuses also of the present system would, or at least might be remedied, or prevented by the judicious application of the principle of Assessment. If the rate were collected by a proper officer, whose duty it would be to pay their salaries at stated periods to the Teachers, (and without some such precaution any enactment would, I fear, be in a great degree nugatory) it would prevent the various devices, by which, at present, their pittance is made less. It would put an end to the paying in produce, which, though tolerated by the existing law, is equivalent to a deduction of 25 per cent on the proportion, (generally, I believe, one half) of salary so paid. The disgraceful and pauper-like boarding of the Teacher from house to house, would be entirely broken up and abolished, and the scandalous private arrangements be prevented, by which unscrupulous Trustees and Proprietors, and needy, incompetent, and unprincipled Teachers would otherwise contrive to evade the law, as they now manage to obtain a share of the provincial bounty, without complying with the requirements of the act.

I am perfectly aware that, by the existing act, it is