

conviction of this has led to the formation of Normal Seminaries, or Schools for training Teachers, both in the Mother Country and on the Continent of Europe; and it certainly requires no laboured process of reasoning to prove, that here, as well as there, that wherever there are children to be taught, such institutions are essential to the formation of duly qualified instructors of youth.

But the workman, however well qualified for his employment, and however abundant the materials on which he may be called to operate, can do little or nothing without his tools; which, in order to enable him to do justice to his work, must be of a suitable sort, and of the best quality. What tools—the implements of his trade, are to the artificer, books are to the Schoolmaster. Upon their suitability—their justly graduated adaptation to the ages and capacities of his pupils; and upon their intrinsic excellence—the value of the instruction, intellectual and moral, which they are fitted to convey, and the attractive form in which that instruction is imparted, whether in the selection of suitable subjects, or in the graces of composition with which these subjects are adorned; and upon their consequent tendency to stimulate the intellectual appetite, to develop the mental powers, to rectify the judgment and refine the taste, much of his success, however great his abilities, will ultimately depend. There are, it is true, some branches of study, as Arithmetic, Grammar and Geometry, which are little susceptible of embellishment, and generally present few attractions to youthful minds; but even in these abstract studies much may be done, much of late has been done, and much is still doing, in the way of simplification, elucidation and arrangement, to smooth what, to many, is a rugged path, and to captivate, as well as enlighten the mind of the pupil; and the works which most completely combine these varied excellencies, in the simplicity of their style, the brevity, and perspicuity yet sufficiency of the Rules they contain; and the felicitous adaptation of examples to illustrate these rules, are, of course, those most suitable for popular instruction.

Coinciding, as it will be evident to your readers also, in the scope of the remarks "on the choice of suitable school books," contained in an extract published in one of your late numbers, it can only be necessary for me to add, on this subject, that believing, as I stated in a former communication, that the foundation of all truly valuable instruction must be laid in religion, it will not of course appear strange that I consider the bible, at a proper stage, and preparatory thereto, copious, but suitable extracts, from its pages, as indispensable in a christian system of education—to "train up a child in the way he should go;" nor will it excite surprise, that I should hold the opinion, that no attraction arising from interest in the subject, of instruction, or grace, in the style of composition, could atone for the admission of

"—one immoral, one corrupted thought"

into any other school books.

To prevent the heterogeneous assemblage of elementary works in the same school, and often in the same class, to which I formerly alluded, and to terminate the consequent confusion and loss of time and instruction, which so frequently takes place, it would certainly be advisable that the use of similar school books should be enjoined, in at least all those schools which receive provincial aid. This uniformity in the use of works of approved excellence, so desirable, in my estimation, in all cases, to facilitate instruction, would be especially necessary in the event of a uniform system of education being established by authority throughout the colony. How it may be effected will be a subject for future consideration. Here, however, I may briefly remark, that I am quite aware, that the Prussian system, (of which all have heard so much, and of which, by the way, our existing school law is a most unsuccessful imitation,) does not enjoin the use of any particular class books, lest those who have the charge of providing these, should be at any time debarred from procuring the best; but, in the first place, there is no necessity for the regulations on this head being as unchangeable as the laws of the Medes and Persians, and in the second, every one at all acquainted with the state of schools in the country Districts, must be aware that, were the matter left optional, not the best, but the cheapest, and therefore, very often, the worst books would, in too many cases, be provided.

Having thus glanced at the means of imparting instruction, under the twofold aspect of teachers and books, I propose, in my next communication, to attempt the consideration of the provision necessary for its diffusion and support, in which I shall have occasion to investigate the conflicting claims, both of voluntary subscription, and legal assessment, for the maintenance and extension of Education in this province.

I am yours,

SCOTUS.

Halifax, 14th Dec. 1839.

For the Guardian.

CORNWALLIS AUXILIARY MISSIONARY SOCIETY.

At a Meeting of the Presbyterian Congregation held at Cornwallis, on the 10th day of September, 1838, the following Resolutions for the formation of an Auxiliary Missionary Society were severally moved, seconded and passed.

Resolved, 1.—That a Society shall be formed in Cornwallis, auxiliary to the Missionary Society in connection with the Church of Scotland, lately formed in Halifax.

2.—That every person subscribing Five Shillings annually, shall be a member of the Society,—and every person making a donation of Fifty Shillings, shall be a Member for life.

3.—That the business of the Society shall be conducted by a Committee, consisting of a President, Vice President, Treasurer, Secretary, and five Members to be chosen from the Subscribers, five of whom shall be a quorum.

4.—That the Committee shall meet quarterly or oftener, as the business may require, and that all meetings of the Committee shall be summoned by the Secretary, under the authority of the President, and be begun and ended with prayer.

5.—That an Annual Meeting shall be held in Cornwallis on the 2nd Monday of September, when a Report of the proceedings of the Society shall be presented by the Secretary, when the Treasurer's Accounts shall be audited, and a New Committee appointed to promote the general objects of the Society.

6.—That all moneys belonging to the Society, after paying its own incidental expenses, shall be entirely at the disposal of the Halifax Society.

7.—That the foregoing Rules may be revoked, altered or amended, at any subsequent regular meeting of the Committee and Members of the Society.

8.—That the Ladies of Cornwallis be requested to form themselves into a Society, having the same important and benevolent object in view.

9.—That the following persons be the Office Bearers of the Society for the ensuing year.

- Rev. Geo. Struthers, President.
- John Morton, Esq. Vice President.
- H. L. Dickey, Esq. Treasurer.
- H. B. Webster, Esq. Secretary.

COMMITTEE.

- Ezekiel Kinsman, William McKetrick,
- Isaac P. Dickey, S. K. Beckwith.
- Seth Burgess,

At a Quarterly Meeting of the Society, held on the 10th Dec. 1838,

Resolved, 1.—That the Committee proceed to collect the amount at present subscribed, and pay the same into the hands of the Treasurer.

2.—That the Treasurer forward to the Halifax Society the amount so collected and paid.

At the Annual Meeting of the Society held on the 10th Sept. 1839, the following Resolutions were severally moved, seconded and passed, and the account of the Treasurer was audited.

Resolved, 1.—That the present Office-bearers be re-elected for the ensuing year, and that Isaac Webster be added to the Committee.

2.—That this Society shall meet on the first Wednesday of May next, instead of the Quarterly Meetings as heretofore appointed, and that the Annual Meetings shall take place on the Monday in September immediately after the dispensation of the Sacrament.

The Cornwallis Missionary Society, in Account Current with the Treasurer:

	1838.	Cr.
Dec. 22.—Rec'd. from Rev. G. Struthers,	£0 10 0	
" " " John Morton, Esq.	1 0 0	
" " " Wm. Burbidge,	0 10 0	
" " " John Burbidge,	0 10 0	
" " " Ezekiel Kinsman,	0 10 0	
" " " John M. Caldwell,	0 5 0	
" " " Burgess Newcomb,	0 5 0	
" " " Wm. Newcomb,	0 5 0	
" " " Thomas Hardy,	0 10 0	
" " " H. B. Webster, Esq.	0 5 0	
" " " Wm. McKetrick,	0 5 0	
1839.		
Jan. 1, " Dr. John E. Forsyth,	2 10 0	
" " " H. L. Dickey, Esq.	2 10 0	
" " " Joseph Chase,	0 5 0	
March 11, " Kerr Beckwith,	0 10 0	
" " " Homes Morton,	0 5 0	
" " " Isaac Webster,	0 5 0	
May 25, " James Newcomb,	1 0 0	
" " " Ladies Society per } Mrs. J. Morton, }	6 0 0	
	£18 0 0	
	Dr.	
1839.		
Jan 20.—Paid J. Leishman, Esq.	£10 0 0	
July 10, " " "	2 0 0	
Oct. " " " "	6 0 0	£18 0 0

INTERESTING EXTRACTS.

RULERS AND RULED.

But little attention is paid to the close connexion between the prosperity of a nation, and the moral character of its rulers. And yet all history is eloquent in teaching us, that the destinies of the largest communities have received their colouring from the conduct of their leaders. When the kings of Israel "did that which was right in the sight of the Lord," the nation conformed, at least externally, to their example; but when they did evil, a general degeneracy followed, and the Holy One of Israel was provoked to visit the national defection with his judgments. This general principle is familiarly expressed in the adage, "like king, like people." The influence exerted by one placed in authority, is proportioned to the eminence of the station which he occupies. This determines the force which his example shall have, and the extent of the power which he may, in other ways, exert. A prominent station makes good or bad conduct conspicuous, and the object of general observation. If a private individual observes or desecrates the Sabbath, it will have its influence, but to a limited extent; but if the same shall be done by the highest officers of the land, it will be known and observed of all men, and its effect, for good or evil, will be proportionably extensive. When it becomes a matter of notoriety, that the men who frame our laws, and occupy the chief places of power, are the habitual visitors of the race course and theatre, that they spend the Sabbaths in travelling or feasting and their nights at cards, the effect of their example must be pernicious to public morals, and prove peculiarly detrimental to the youth of our country, who are easily swayed by the influence of example. One immoral man, thus prominent in the public eye, may cause more mischief than the faithful preaching of many ministers can neutralize.

But example is not the only source of evil. The power entrusted to the officers of civil government, will be employed for the weal or woe of the community. The enactment and execution of the laws are entrusted to them, and it is too much to expect from an immoral and irreligious ruler, that, in opposition to his personal example, he will so frame and administer the laws as to make them subserve the cause of a sound morality.

In our own country, where the utmost latitude in the elective franchise is enjoyed, the responsibility in the choice of rulers is proportionably increased. Our rulers are indeed our own, for we select them from the common mass, and elevate them to the seats of authority. Were they imposed on us by hereditary succession, the responsibility would of course be less. What, therefore, we do in this respect, we are accountable for, and the consequences of it must be borne, as having been willingly incurred. If evil befalls us, it is evil which the righteous providence of God commissions to remind us of the abuse, or at least the careless use of our privilege. In this view of the subject, it seems to us to be an imperative duty on every good citizen to guard the public morals through the rulers of the land. The inquiry should not be, in relation to a candidate for office, does he bear the name of a particular party; but is he honest, is he capable, is he virtuous, will he promote the public good by protecting and promoting the cause of good morals? If we give our suffrage for one, who, from his well known habits, cannot be expected to promote the virtue of the community, we are as much accountable for his acts, as if they were our personal acts. We make these remarks without the slightest personal allusion to political men or parties as now existing; we speak as moralists and lovers of our country: for ourselves, we care not what party name an officer of state may bear, provided he feels his responsibility; fulfils his duty to God and his country, faithfully and conscientiously; and exhibits to the community an example of pure morals.—Presbyterian.

A GOOD NAME.

By humility," saith the wise man, "and the fear of the Lord, are riches and honour;" both are the rewards of piety; but comparing them, "A good name," saith he, "is rather to be chosen than great riches;" it cannot therefore be a contemptible thing, nor ought it to be neglected by us; for none of God's gifts, no reward which he proposeth, ought to be slighted. Reason and experience also do concur in shewing that a good name is a valuable thing, not only as a fair ornament of our persons, and a commendable instrument of action toward our private welfare, and as a guard of our safety and quiet, as serving to procure divers conveniences of life; but as very advantageous, very useful on moral and spiritual accounts; qualifying us with greater ease and efficacy to serve God, and to do good; for indeed it is manifest that without it we should be incapable of doing God or man any considerable service. Wherefore in duty and wisdom we should be careful of