

in a measure settled and dry, there is less chance of the seed vegetating, and as it falls merely upon the surface, it is prevented from taking sufficient root to withstand effectually the coming drouth. But when sown earlier, the breaking crumbling of the soil by the parting frost, mixes the earth with the seed, and it takes sufficient root before the dry season comes upon it. There need not be any apprehension that the seeds, by germinating too early, will be killed by the frost, as they never start below a temperature of 60 degrees Fahrenheit; which temperature, it is obvious, cannot exist until the ground is thawed.

A great loss always follows the practice of sowing too little seed. Twelve pounds to the acre is not too much in any instance, and where the soil is poor, a much larger quantity should be used. Farmers who wish to save expense by sowing only five or six pounds to the acre, lose more than five times as much by the deficiency of the crop; so that it is expensive economy at best. Besides, when clover is sown thinly, the growth is thin and coarse; on the contrary, when there is sufficient seed, the growth is fine and dense, and the stalks are not rejected by cattle, as is otherwise the case. A thick growth also prevents the admission of weeds, which so frequently disfigureth in meadows.—*Gen. Farmer.*

### EDUCATION.

The following deeply interesting article upon Education, is from the pen of one of the Teachers who came to this country under the auspices of the Joint Committee of the Presbyterian Churches of Montreal; and as we understand that many more Teachers of a high order can be procured by that Committee than there are applications for, we take the liberty of again calling attention to the Committee's advertisement in the cover, and asking the people of Canada if they can in any way better promote their own interests, than by combining for the introduction of such a system of Education, as that described in the following article.—*Ed.*

"I have always regarded the moral, intellectual, and religious culture of the young, as a subject demanding and deserving the attention of the most talented of men. It requires the most consummate wisdom to watch over the youthful mind, when it begins to emerge from its native state of darkness and ignorance; and to assist in the development of those capabilities of mental being, which give man such an exalted pre-eminence over the lower creation. 'Tis this power, implanted in his nature, that links him with higher, and brighter, and holier intelligences, and makes him in part, a partaker of their spiritual being. Within man, and within children too, there is a principle placed, which is destined to live, and if trained well, and blessed with the grace of God—to blossom through eternal ages, when suns and systems have long ceased to be. Should not then this implanted power be anxiously watched over, and nursed, so that no evil influence be brought to bear upon it; and that every unhallowed feeling and example be overcome and neutralised. But while all this is admitted, while men most given to reflection, own that those who undertake the tuition of youth, and who assist the mind in its efforts to burst forth like the bud, should be men of greatest skill, yet we find that they themselves, are just the men that retire from the duty; and individuals in many cases, utterly disqualified for the office, both with regard to education and character, intrude into it; while it should be kept as distinct (I had almost said, regarded as sacred,) as the ministerial office. This charge against many who are now Teachers, and many who have been Teachers, both in Canada and in Britain, can be well substantiated. Who has not heard of the often told tale—a tale of which almost every Township on this, and every parish on the other side of the Atlantic, seems to be the scene, "that such a one, who has gone through various descending gradations, has at last become a school-master, to keep himself from starving—teaching being regarded as a kind of forlorn hope?" But again, the profession is still further degraded, by the presence of men whose example is worthy of detestation. Not a few of the instructors of youth, in this country, are men whose character and standing is ruined by intemperance. What a blot do they thus affix to their own names! What a disgrace to they to those with whom they have associated themselves! What a stain upon society! Teachers, remember your

responsibility. You set an example to a rising generation, that may, be but too faithfully copied; and at the summing up of man's responsibility, it may be found that you have exerted an influence for evil, that has laid its withering grasp on a thousand generations. Parents, should a parent's eye ever scan these lines, pause and ponder on these things. Give not your important charge—your offspring—to the care of those who revel in their sin. If you do, should the consequences be dreadful, you may have to blame yourselves. It is not the first time—perhaps it may not be the last, that a pupil's ruin has been sealed and hastened, by a teacher's reprehensible course. Let these remarks suffice on this subject.

I will now briefly state the method of procedure, pursued in the classes over which I preside: We open and close our school daily with prayer. I think this an important arrangement in every school; as it keeps the necessity of Divine agency, and Divine illumination, continually before the young mind; and the scholars are thus led to feel their entire dependence on God's favor and blessing. Portions of Holy Writ are read daily. Passages that may be beyond the comprehension of youth, are explained; and efforts made to bring it level with their capacities. Their attention is called to the important doctrines and lessons of Revelation; the memories of the young are stored with portions of the sacred record; and I trust that a growing delight will be felt by them in the study of the word of truth. Who can tell what beneficial results may flow from these exercises? The spirit of God may take his own word, and seal it indelibly on the tender heart; while the fruits would be unto holiness, and the end everlasting life. Impressions are easily made on the youthful mind. Now is the time that it is open to conviction, and prepared to yield a ready assent to the doctrines of inspiration. In old age, these claims are often resisted; the soul is dark, and the heart remains unaffected under the most affectionate appeals. But in youth, the mind is tender, the susceptibilities alive, the affections warm, and the spirit in this happy state of soul, fixes impressions on the heart, and blesses and sanctifies them. May Teachers watch for the souls of those in their care, as they that must give an account.

But the pious tutor, if his heart glows with love to God, and if he pants after the welfare of his fellow creatures, may find many opportunities of rendering service to the cause of Christ, besides that of seeking the mere intellectual and moral training of the young. Sabbath schools are a particular part of religious instruction, that well deserves his notice. The pleasures and studies of other days, give place to employments, exalting and ennobling in their nature. Here he can bid the world adieu; and attended with his charge, can go, and contemplate, not only the vast and magnificent displays of creative power, but the still greater and glorious wonders of redeeming love. Here in the Sabbath school, the Saviour has been often sought and found. Light often has dawned within these walls, from the Sanctuary above. The grace of heaven has here often been first felt and a living faith, a purifying and sustaining hope, and an undying love, has often here first beamed and broken upon the mind.—Teachers may prize the privilege of being workers with God; and they may anticipate the glorious morning of an eternal day, when they, with the souls whom they may have been the means of saving, will alike in gratitude, cast their crowns at the feet of the Lamb, and sweep those golden harps that are tuned to sound for ever.

It is a lamentable fact, that there are vast districts of country in Canada, destitute of the regular return of Sabbath Privileges. That blessed day arrives, but no religious meeting is established, to which earth's sojourners, and heaven's pilgrims may go up to worship the God of their fathers, as Israel's tribes of old. This by the religious world, is too well known, and in many places, too sadly experienced. The Christian who once rejoiced in the sanctuary of Zion, and her holy assemblies in another land, is now debarred in this country, in many cases of his former wonted and highly prized privileges. But cannot the evil in many of these cases, be to some degree remedied? May not prayer meetings be established in those places where the regular dispensation of the word and sacraments are not enjoyed? I believe they can; and I can easily conceive important and beneficial results will be the fruit. Well then; who will in such districts where no minister of religion is to be found, be first looked to, but the Teacher that is