

delight. There are other lessons on which the school-*lings*. Now, why not make a collection which should leave out the lessons which, by the testimony of the majority of successful teachers, had been found tedious, and which should consist entirely of such lessons as by the same testimony had been found most successful in awakening the desire to learn, and communicating important knowledge?

I would apply this principle of selection to the lessons of every department, and the result would be, that you would have a set of books, every individual lesson of which would be stamped with the impress of successful experiment. Such seems to me to be a most likely means of securing first rate selections of lessons for school-books.

Another method has been proposed by the school-masters, which is more simple, perhaps, and we hope may be more successful.

They have advertised for a set of school-books, leaving it to every competitor to take his own way of making that up. The prospectus with which they accompany this advertisement is so full of good sense, and good feeling, and so fully develops their views, that we give the introduction to it at large.

"The want of a uniform set of school-books in the established schools of Scotland, has been long felt as an evil which affects the population generally, and which presses peculiarly upon the poorer classes of society, who, upon removing from one parish to another, are, almost on every removal, compelled to furnish their children with new books. After long and serious deliberation, the Scottish School-Book Association, in order to remedy this evil, have taken steps to produce a more complete set of school-books than has yet appeared. By a happy coincidence, the attention of the Established Clergy of the Church of Scotland has been of late directed to the same subject. Instead of following different courses, it has been proposed that these two national bodies should unite their efforts in accomplishing the great object which both have in view. The proposal has been most cordially received on both sides. Various Presbyteries and Synods have already expressed their desire to co-operate with the schoolmasters in this undertaking, and it is confidently expected that the General Assembly of May next, will consummate the union, by entering into direct communication with the established teachers on the subject. It is hoped that, by such a union, a new series of school-books will be produced, which, by their superior excellence and unexampled cheapness, will deserve universal patronage, and become the national school-books of Scotland. In order to secure the talent necessary to render the books worthy of this character, it has been resolved by the association to offer liberal premiums to intending compilers, and to open the field of competition to individuals of all parties and denominations, without distinction. The excellence of the compilations thus being secured, the very extensive circulation which must follow, aided by other favourable circumstances which need not now be mentioned, will afford the means of selling the treatises at a rate greatly below the cheapest now in market."

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, NOVEMBER 20, 1839.

CAST THY BREAD UPON THE WATERS.

"Cast thy bread upon the waters!"—What injunction, says cold, calculating, heartless cupidity, could be more pre-eminently absurd than this? You tell us indeed that the language is figurative; but if it has any aptitude, even as a figure, it must mean something equally absurd and preposterous.—"Thou shalt find it after many days!" But when? When the waters have dissolved it? the fishes have devoured it? or it has been swept away into the illimitable ocean? Be not too hasty, we entreat you, in coming to a conclusion; but let us first analyse the injunction—consider it in its various bearings and significations; and, while so doing, consider also what security we have for the fulfilment of the promise.

"Cast thy bread upon the waters," then, may mean giving to the poor, who can make no other return than gratitude, and too often do not make even that; but "he that giveth to the poor, lendeth to the Lord; and that which he giveth will He pay him again." Do you doubt the security? Are you unwilling to trust to it? Then do not be offended if we call you an unbeliever. But, though all others should fail, there is one consideration which ought to induce you, thus to "cast your bread upon the waters"—though now basking in the sunshine of prosperity, you know not how

soon the storms of adversity may howl around you, and vent their fury on your devoted head. Your "riches may make to themselves wings and fly away;" or, stretched on a bed of languishing, you may be incapable of providing for yourself, or for those who are dear to you. To whom could you then look for that commiseration and assistance which you had denied to others? Even in this world, as we sow, so we may expect to reap; for "with what measure ye mete, it shall be measured to you again."

"Cast thy bread upon the waters," implies a spirit of christian liberality. The bread is not to be cast upon the insignificant rill that trickles past your own door, or bounds your immediate neighbourhood; but upon the waters—the mighty streams which enrich and fertilize every land. "He hath dispersed"—scattered his bounty towards every wind of heaven, "he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour."

"Cast thy bread upon the waters," intimates that our liberality should be without ostentation. He whose bread is wafted to him on the waters, receives it by a messenger who has no tongue to declare, no trumpet to proclaim the generosity of the giver. So thou, "when thou doest alms, let not thy left hand know, what thy right hand doeth; and thy Father, who seeth in secret, shall reward thee openly." Is this not enough? Are the promises of God, and the approbation of thine own conscience, insufficient to content thee? Must thou also have the approbation of the world? or rather, "lovest thou the praise of men more than the praise of God?" Then seek it if thou wilt; obtain it if thou canst; but remember, while thou dost so, the declaration of the Saviour: "Verily, thou hast thy reward."

"Cast thy bread upon the waters," has reference, however, not only to the liberal, unostentatious, and disinterested relief of the poor; but to contributions, no less munificent, and from motives equally pure, for the support and diffusion of the gospel at home and abroad; for the dissemination of the glad tidings of salvation, by Bible, Missionary, and Tract Societies, not among those of our own kindred and country only, but throughout every nation under heaven. To the carnal mind, this indeed seems as profitless, as the casting of bread upon the waters; but what saith the scripture? "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses burst forth with new wine." Are you still incredulous?—Do you ask with Nicodemus, "How can these things be?" Then go and enquire of the believer, who has made the experiment, whether he has "found one thing to fail of all the good things, which the Lord his God hath spoken."

Since, "Cast thy bread upon the waters," implies steadfast and unwavering faith in the promises of God, though it should seem as improbable that these should be fulfilled, as that the waters should restore what was cast upon their bosom, instead of swallowing it up, or bearing it away beyond the possibility of recovery. It implies a portion of that spirit by which "he that had received the promises offered up his only begotten son, accounting that God was able to raise him up even from the dead;" a readiness to do, or to suffer, whatever the word of God may enjoin, or the will of God may require; assured that he is faithful who hath promised; and that "he is able to keep that which you have committed to him against that day."

For, "Cast thy bread upon the waters," intimates that the reward of our liberality may be distant.—This is intimated by the action; since he who casts his bread upon the waters can have little expectation that it will be borne back to him by the reflux of the tide. It is evidently implied, also, by the sequel: "Thou shalt find it after many days." Hitherto, we have had reference chiefly to temporal rewards, and such rewards, so far as it shall seem for God's glory, and your own good, you are certainly warranted by the word of inspiration to expect; yet your Saviour has taught you to look for the promised recompence,

if not entirely, at least pre-eminently, in a future state. "When thou makest a feast call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompence thee, for thou shalt be recompensed at the resurrection of the just."

Finally, "Cast thy bread upon the waters," assures us that the reward of our liberality whether near or remote, whether in time or in eternity, will be abundant; for we are of opinion that the expression has at least an indirect reference to the sowing of grain, here, by a common figure of speech, called bread, upon the mud, yet mingled with the waters, deposited by the inundation of the Nile; which, as all who are acquainted with the natural history of Egypt know, yields an abundant increase. But what is the greatest return—the most ample increase of things that perish in the using, which vegetation, under the most favourable circumstances can produce, to the ever enduring, still increasing felicities of paradise? Go, worldling, "weigh," if thou wilt,

"—against a grain of sand, the glories of a throne." but, O, weigh not, for one moment, the glories even of a throne, against the glories of eternity.

ON SCHOOL BOOKS.

Amongst the numerous improvements which have lately been proposed and recommended in conducting the business of education, the proposal for a new and superior class of School Books is not the least remarkable. We mentioned several months ago, that the Patrochial Schoolmasters of Scotland, had advertised for such a set of books, and had offered a liberal premium for the best manuscript works, on the subjects proposed for competition. Soon afterwards we announced the names of the successful candidates, for the first four elementary books in Reading, English Grammar and Arithmetic.

This although a most important branch of Education, has attracted far less attention in these Provinces than its paramount influence seems to demand. Books not only of inferior character, but books also having an immoral tendency, containing the grossest errors in matters of fact, and the most pernicious opinions on the subjects of Morality and Religion, are not unfrequently put into the hands of simple and unlettered young persons, and fix unfavourable impressions upon their tender and susceptible minds, which are never afterwards entirely eradicated. To those who are anxious to obtain further information on this subject, we would recommend the perusal of an extract from a very able letter, on the choice of School Books, and on the excellence of those about to be published by the Association, which will be found on our first page. From the great care which has been bestowed on their composition, and the distinguished talents of their authors, we should think that they must be deserving of very serious attention, and general approbation, and although none of them so far as we know, have yet reached this colony, in consequence of the sanction which they have received, from the most competent authority, as well as from their intrinsic excellence, they cannot fail to obtain a rapid and extensive circulation, and we have no doubt that they will be soon eagerly sought after, warmly recommended, and diligently studied by many of our Provincial Teachers and Scholars.

We observe with much pleasure, that the Convener of the General Assembly's Committee for the Conversion of the Jews, amongst the other liberal collections and donations, which he has lately received for that important scheme, acknowledges the receipt of a collection, amounting to £10 from St. James' Church, East River, Pictou, by the Rev. Mr. Roy; and a collection of £43 6 9, from the Scottish Church, Kingston, Jamaica, at the public baptism of a converted Jew; the first baptism of a Jew known there to the memory of man, by the Rev. Mr. Wordie.

NOVA-SCOTIA AUXILIARY COLONIAL SOCIETY.

We are truly happy to learn, that in different parts of the country, zealous and spirited exertions continue