

move forth, ardent but unfriended spirits that are generously and laboriously toiling, in solicitude, after the blessings of knowledge and self-culture, can measure themselves—men who will form a high standard, short of which no studious, thoughtful, aspiring mind will be willing to fall?

So with moral and social culture. We can make energetic, practical men elsewhere—elsewhere we can infuse public spirit and a fervid Christian philanthropy. But where, except in seminaries devoted to a high general cultivation, can we avoid the danger of making partial, one-sided, or bigoted actors in the great work of social and religious progress. Where else can we teach the young, that lesson so often forgotten, that it is not the exclusive privilege of any one agency to exalt and bless the world. That in order to the strength, stability, and improvement of our times, we need the united aid of good laws, upheld by good morals, of enlarged and wide-spread education, of prevailing temperance, of a refined and elegant culture, of free and universal industry—the whole to be crowned and hallowed, animated and informed by the living light of Christ's gospel.

It is in colleges, too, that we gather the sons of the affluent and indigent, as members of the same republic of letters—aspirants after the same intellectual distinctions; the one being subjected to salutary hardships and restraints, the other admitted to inestimable privileges. Here, also, we organize a society so mixed in character, so diversified in tastes, so various in the destination of its members, that it affords a miniature world, in which the young man, before entering the dusty and stormy arena of life, trains and invigorates his powers—learns modesty by measuring himself against superiors; self-reliance by being thrown off from the support of parents and tutors; and a decent regard to the opinions, as well as a due conformity to the practice of others. And, to conclude, here we deal with the great problems of humanity, as expounded by history and philosophy; here we learn, by study, the extent of our own ignorance, the difficulties which invest even the most plausible opinions in social and political science, and the forbearance with which we should look on those who may not have reached the same conclusions, or espoused the same party."

HOME MISSIONS.

MATHESON BEQUEST.

Amongst other bequests of a similar kind by the late Mr Matheson, Picton, is a sum of £200 currency to the Home Mission Boards. This legacy is devoted to a special purpose—payment of the expenses of young ministers engaged in Home Missionary labours—and is not available for other objects embraced within the sphere of Home Mission work. The example of liberality to religious and benevolent objects set by the deceased is one well worthy of imitation by those to whose stewardship has been committed a liberal share of this world's goods.

NORTH RIVER.

In compliance with an application from the Presbytery of Truro, the sum of £10 has been voted from the funds of the Home Mission towards finishing the Church at North River. The propriety of giving this small measure of aid will be apparent to those who consider the following account of the district, by the Rev. J. I. Baxter, of whose pastoral charge it forms a part:

"The North River is not properly a Mission Station, but a distant and scattered section, of limited means, of the Onslow congregation. It lies along the valley of the West Branch of the North River; on both sides of the new road to Tatmagouche. It begins at the upper bridge near Mr C. Blair's, and extends to Mr T. McCallum's at the foot of the New Annan Mountains; distant about 10 miles. Some of the land is good and pays well for cultivation; but much of it is