

solved that the churches would have nothing to do with these schools, and that they would maintain the superintendence which they have heretofore exercised over the youth, until the period of their entrance into the University.

It was moreover, resolved, that in case government should establish Chairs of Protestant Theology in the University, the Churches would in no shape recognize them, unless the appointment of the Professors should be assigned to them unconditionally.

#### PRESENT CONDITION, AND FUTURE PROSPECTS OF PRESBYTERIANISM.

In our last we sketched the past history of Presbyterianism. We saw that this form of ecclesiastical government was the form practised and exemplified in Apostolic and primitive times, and that amid the corruptions and superstitions of Popery, it preserved its witnesses in the Paulicians, the Waldenses, and Albigenses. We saw, moreover, that with one solitary exception, the Episcopal Church of England, all the Churches of the Reformation adopted, in their leading features, this mode of government.

It may not be unduly to take a brief glance of the present condition and future prospects of Presbyterianism. It is well known to our readers that Scotland has formed the grand arena on which the purest exhibitions, the noblest contentings of Presbyterianism, have been displayed. Scotland's Reformed Church has been generally reputed the fairest daughter of the reformation, and why? Because in her creed, in her government and discipline, she took the Bible as her only guide. And it is worthy of remark, that this very circumstance has given a kind of imprimatur to the whole moral history and character of Scotland for nearly three centuries. Presbyterianism seems as if it were indigenous to Scotland, every other form of Church government having proved like a tender, a stunted and shrivelled exotic. There are scarcely 200 congregations of Episcopalians, Independents, and Baptists in Scotland, and even of these there is no small number without regular Pastors. The great body of Dissenters are seceders from the Establishment, and have retained Presbyterianism. Of Presbyterian congregations, including the Establishment, and other Presbyterian bodies, there are about 2600. In Ireland there are about 700 Presbyterian congregations, embracing about the half of the Protestant population of that beautiful Island. In England there are upwards of 200 congregations professedly belonging to the Presbyterian Church, and in Wales there are about 550 congregations of Calvinistic Methodists, whose form of government very closely approximates to Presbyterianism. In Holland, the Established religion is Presbyterian, with 1500 ministers, and 1,500,000 adherents. In France there are 400 congregations of the reformed or Helvetic Church, and 200 of Lutheran, collectively numbering 2,000,000 adherents. In Switzerland, the Established Church is Presbyterian, and the population are almost entirely attached to the national Church. Its ministers are estimated at 800 to 1000. The Waldenses, like their forefathers, are Presbyterian—they have 13 pastors, and 24,000 people, in Hungary, Germany, and Prussia, the great body of the people are Protestant, and belong either to the Reformed or Lutheran Churches—the former thoroughly Presbyterian, and the latter approaching far more closely to Presbyterianism than to any other form, maintaining that Presbyter and Bishop are identical, and that all pastors are equal in office, possessing what are termed Superintendents only from human expediency.

If from the Old World we pass into the New, we find Presbyterianism in great strength. The largest proportion of the ministers and congregations of the United States are Presbyterian, there being about 7,500 ministers—giving a population of several millions.

We cannot go further into particulars. We

have furnished enough of statistics to show that the Presbyterian body is a large and influential body—a body vastly more numerous than the Episcopalians, or the Congregationalists of the Old and New World combined—and not only so, but a body equal, if not superior, to any other denomination of Christians, for soundness of creed, strictness of discipline, and godliness of conversation.

And this system of ecclesiastical government, instead of waning or going into decay, is, at the present moment, reviving, and manifesting a truly Missionary and Catholic spirit. Presbyterianism felt the effects of that rationalistic and latitudinarian, and moderate or secular spirit, which crept into all the Churches of the Reformation, and which lay like a mighty incubus for a century and more on all Missionary effort, and on all spirituality of zeal. It has now, however, thoroughly awakened to a sense of its position, has thrown off, or is throwing off the incrustation that has been gathering upon it for ages, and instead of being contented with merely defending the citadel of eternal truth, it is marching forth in all its inherently aggressive character, and diffusing the incorruptible seed of the Word, amongst Jews and Gentiles. We might refer to the revivals of Presbyterianism in the British Isles, and in the Colonies thereto belonging, as well as to its revival over the whole continent of Europe, but we forbear. We are thoroughly persuaded that just as there is no system of ecclesiastical government so entirely in accordance with the dictates of revelation, so is there none better adapted to the wants and exigencies of the human family. Let but the system be true to itself, and it will present to the enlightened Christian public a model of Church order and beauty, which will not fail to command their admiration and imitation.—*Ital. Pres. Wit.*

#### RESIGNATION.

How touchingly beautiful was the parting scene between Cotton Mather and his wife. Observe his own account of it. "The black day arrives. I had never seen so black a day in all my pilgrimage. The desire of my eyes is this day to be taken from me at a stroke. Her death is lingering and painful. All the forenoon of this day, she is in the pangs of death, and sensible to the last minute or two before the final expiration. I cannot remember the discourses that passed between us, only her devout soul was full of satisfaction about her going to a state of blessedness with the Lord Jesus Christ. As far as my distress would permit, I studied to confirm her satisfaction and consolation. When I saw to what a point of resignation I was called of the Lord, I resolved, with his help, to glorify him. So, two hours before she died, I knelt by her bed-side, and took into my hand that hand, the dearest in the world, and solemnly and sincerely gave her up to the Lord. I gently put her out of my hand and laid away her hand, resolved that I would not touch it again. She afterwards told me that she signed and sealed my resignation; and before that she called for me continually, after it she never asked for me any more. She conversed much until near two in the afternoon. The last sensible word that she spoke, was to her weeping father—'Heaven will make amends for all.'—*Watch. & Reflector.*

EDUCATION IN MASSACHUSETTS.—TRUE PROGRESS.—The people of Massachusetts voluntarily taxed themselves last year one million of dollars for the support of Common Schools. There is not a native born child in that state, old enough to learn, who cannot read and write. In Boston, \$200,000 were expended in building school-houses during three months preceding April last. Within the past year, individuals have given \$200,000 to Harvard College. The State is building a reform school for vagrants and exposed children, at a cost of \$100,000. She educates all deaf, dumb, and blind, and has established a school for idiots.

EDUCATION IN KENTUCKY.—In his message to the Legislature of this Commonwealth in 1837, Governor Clark declared that one-third of the adult population of the State were unable to write their names. An examination of marriage certificates signed since that period does not disprove what Governor Clark declared. For the last ten years, our wisest and best men have been trying to introduce a system of common schools in our Commonwealth, with what success the report of the Rev. Dr Breckinridge shows. Every Kentuckian must admit that a very large portion of our fellow-citizens are unable to write their names or read their Bibles, and there is not the slightest expectation that a better condition of things is likely to exist so long as that for to education, slavery, is permitted to remain in the State. Notwithstanding the many efforts that the friends of education in the various slave States have made to get common schools well established, there is not a slave State in the Union in which there is any such a school system in operation! It is not because citizens of slave States do not make proper efforts, but it is owing to the fact, that where slavery is tolerated, the population will be too sparse for common schools. The advocates of slavery hate statistics, and they do not hate them without a cause. Statistics prove that the slave States are in a deplorable condition of ignorance. The rich, and those who are well-to-do in the world, are educated; but the masses of the people are unprovided with educational facilities, and despite what the *Journal* calls our "common school system, the stump, and newspaper," they grow up utterly ignorant of the use of the pen and the type. In 1840, in the fifteen slave States and Territories, there were 201,085 scholars in the primary schools, while in the same class of schools in the free States 1,626,028, or more than eight times as many. The scholars in the single State of Ohio outnumbered the scholars in all the slave States! In the slave States one in every ten of the white population are unable to read or write, while in the free States the proportion is one to every hundred and fifty. There is scarcely a child born of American parents in the free States that is permitted to grow up without schooling, while in the slave States the population is almost exclusively native in its origin, and the ignorance is of domestic origin too. All the penitentiaries in the country show that the class which can neither read nor write furnish a very large proportion of their criminals.

#### A WORD TO BOYS.

*Be Polite.*—Study the graces; not the graces of the dancing-master, of bowing and scraping; nor the foppish, insidial etiquette of a Chesterfield, but benevolence, the graces of the heart, whatever things are true, honest, just, pure, lovely, and of good report. The true secret of politeness is to please, to make happy—flowing from goodness of heart—a fountain of love. As you leave the family circle for retirement, say good night—when you rise, good morning. Do you meet or pass a friend in the street, bow gracefully, with the usual salutations. Wear a hinge on your neck—keep it well oiled. And above all, study Solomon and the epistles of Paul.

*Be Civil.*—When the rich Quaker was asked the secret of his successes in life, he answered—"Civility, friend, civility."—Some people are uncivil, sour, sullen, morose, crabbed, crusty, haughty, really clownish, and impudent. *Run for your life!* "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

*Be kind to every body.*—There is nothing like kindness—it sweetens every thing. A single look of love, a smile, a grasp of the hand, has gained more friends than both wealth and learning. "Charity suffereth long, and is kind." See 1 Corinthians, 13.

*Never strike back.*—That is, never render evil for evil. Some give eye for eye, tooth for tooth, blow for blow, kick for kick. Awful! Little