

and their removal to be expedited. Nor is our author one of those secular educationalists who confine the sphere of man's duties and obligations to the present life, and therefore entertain no higher views of the objects of education, than the preparing of the youth of the land for important theme; they are respectively entitled, occupying with credit the various situations to, "The Parochial School," "The Schoolmaster which they may be called, and leaving them to shift for themselves in relation to the moral and religious culture which must be indispensable, if a future life be not altogether a figment of the *Dick* Request. The community is indebted to Mr. Menzies for so able, we would say masterly exposition, of perhaps the most important topic connected with its well-being, value of religious training, but, to us necessary rather bound up with its very existence character—to the fact that unless we take advantage of the susceptibility of youth, of the impressible mind, of the unsophisticated nature, of the warm and generous instincts of the heart, to communicate impressions of good—to bend the as yet unwarped plant in the direction of God and holiness—and deal with this young spirit as a candidate for immortality, destined to play a more conspicuous part than that which is fretted out on this mean stage—we have betrayed the trust which we had no right to assume, as having utterly misconceived its character—our views of education are deplorably defective, and our incompetency to undertake the charge of youth unmistakably discovered.

Let us see the Professor's views as to the proper sphere and scope of education. "The design of education is to prepare for the whole duration of existence; and if the period of our being comprehended only this life, and embracing no interest inappreciable by sense, then education would necessarily confine itself to the ordinary concerns of life, to the attainment of the greatest attainable amount of good. But if the future extends to a state beyond this life, and if our condition now, as well as hereafter, is indissolubly connected with the formation of a character suited to ulterior prospects, and to their bearing upon the present, then it is evident that education must have a reference, not only to this life and its interests, but to the unseen future also, and to its demands upon our solicitude and preparation here." These views are in harmony with what has always been held by the Church of Scotland on this subject, and with the objects sought to be obtained by her parochial schools. These have been twofold: First, Religious culture—"to give the child a knowledge and feeling of his interests as an immortal being—to shew him his fallen condition, and the means of regeneration, and the bearing of those truths upon his life here, and his prospects hereafter. Secondly, Culture for life—for its duties and pursuits."

Such is a statement of our author's views of the bearings of education. Starting from this point, he pursues the subject through its various obvious developments,—his object being to shew, that as the standard assumed by him to what education really is, is the highest imaginable, so must the qualifications of the schoolmaster be correspondingly high; and that these qualifications should be, he proceeds to point out. And while there is nothing that, strictly speaking, novel in this volume, yet we know of no work which contains so clear, and plain, and forcible a representation of what a school institute ought to be, in relation to its outward organization—the rules to be observed—the discipline to be enforced—the nature of the instruction to be conveyed—and, above all, the character of the teacher—what in moral feeling, in religious disposition, in mental power, and in literary attainment he ought to

Burnet's Theological Premiums.

The poverty of Scotland, as contrasted with England, in literary foundations and encouragements to the prosecution of theological and general literature, has often been the subject of remark. There are, however, a few exceptions to the general dearth in Scotland,—a few instances of intelligent Christian men bequeathing part of their property for the encouragement of science. The late John Burnet, Esq., of Dens, in Aberdeenshire, was one of these. Mr. Burnet was a merchant in Aberdeen, of great benevolence and worth, whose benefactions to the charities of his native place, both before and after his death, were on the most liberal scale, and were made in the most unostentatious manner. At his death, he bequeathed a sum of money, the accumulated interest of which at the end of every forty years was to be paid to the authors of the best and second best essays on the Being and Attributes of God. About forty years ago, when the first competition took place, fifty essays were given in; the three judges appointed by the trustees and others being the Rev. Dr. Gerard of King's College, Aberdeen, (author of a work on Biblical Criticism, on Taste, &c.); Dr. R. Hamilton of Marischal College, Aberdeen and the Rev. Dr. Glennie of the same College. The first premium of £1200 was unanimously adjudged to the Rev. Principal Brown of Marischal College, and the second of £400 to the Reverend John B. Summer, now Archbishop of Canterbury. Forty years having elapsed, the competition has again taken place,—the available sum of money being considerably larger than before. The judges on this occasion are Professor Powell of Oxford, Isaac Taylor, Esq., and Henry Rogers, Esq.,—all men of the first celebrity, and in whose decision it cannot be doubted that the public will repose implicit confidence. The number of essays given in amounts to 208. The judges having recently met, for the purpose of taking the declaration of fidelity and impartiality prescribed in Mr. Burnet's deed of settlement, occasion was taken by Professor Powell to give a short account of the progress made by them in their labours. They had already had several meetings together, and had, separately, devoted much time and attention to the duty devolved upon them. That duty was a very onerous one, but it had been greatly lightened by the unanimity and cordiality which had marked their counsels. A large number of the treatises were of such a character as to merit that there was little room for hesitation in setting them aside, after a comparatively cursory perusal. A good many others possessed a certain degree of mediocrity, but he was glad to say that a limited number were entitled to claim very high merit; and the task of deciding on the relative excellencies of these now engaged the judges. It would at present be premature to state any precise time when they were likely to give their award; but, without committing themselves, he thought it not improbable they might be able to come to a decision in course of the autumn or early in the winter. Mr. Taylor said it was impossible to deny that the task of conscientiously dealing with half a ton of MS. was a laborious one, yet it would at least tend to moderate any commiseration that might be