

## CULTIVATION OF THE MIND.

No one who has observed the powers of the human mind can doubt but that they may be cultivated indefinitely. By proper training they become capable of performing much more than when left to grow without regard to discipline.

We cannot fail to perceive, that man is destined to a high and noble end. He stands pre-eminant in all the lower creation of God. That germ which a beneficent Creator has planted within him, raises him to the highest pinnacle among all the animal race. Conscious of an existence unlike to material things, he turns to look upon himself. This reason, this judgment, this consciousness, this power of beholding the past and of looking forward to the future, what are they? and whither are they tending?

First, let us inquire, what is the object of cultivating the mind?

Were the husbandman asked why his care for the plants just springing from the earth, he, no doubt, would answer—that he might receive abundant fruit. So with the mind, unless it is cultivated, it will not produce its full degree of fruit. Uncared for, it becomes weak and brings no fruit to perfection; or, it may appear like a beautiful tree, rich only in foliage. If it is necessary that time should be given to produce fruit from seed placed in the earth, how much more necessary that the mind should have a season of cultivation? How can the mind withstand the storms of life, if it has no nurturing?—no rich soil in which to expand and strengthen itself?—Can the mind control itself in the midst of conflicting elements, if it has no strength to endure them? How can the self-acting mind bear fruit without a knowledge of its own powers and resources? How can it acquire this knowledge without time to compare itself with others. To view the past and compare it with the present? In a word, the main object is, that it may possess the power of self-control, and thus fulfil its destiny.

Second, the means to be used.

Were there nothing to be done but to cultivate our minds, the work would be comparatively easy. But how many things break up the hours of study. Each day brings its succeeding duties. Multiplied objects of interest attract us. In the midst of the exciting scenes of life an important means to the attainment of this object, is, the improvement of the flying moments.

The mind is often disposed to allow little things to pass with a mere observation, in the hope of a more suitable opportunity to attend to them. A few moments may have accomplished that for which it hoped to have hours. Passing life as those who are on a journey, we cannot but see the necessity of improving every opportunity to treasure up knowledge. Principles are learned not less by our own observation than from the observation of others. The common affairs of every-day life are a prolific source for the manifestation of principles from which maxims and proverbs may be drawn. To neglect noting these as they occur, is suffering a loss which the observing mind is very unwilling to sustain. Though it requires some resolution to rob the hours of rest to note the observations of the day, yet, the mind is fully compensated by the freedom of thought and treasures of knowledge which it thus acquires. One thought expressed leads to others new and varied, enlarging the scope of mental vision. This cannot all be accomplished at one time; for the mind, like the body, requires repose, that fresh strength may be gathered for a new and more vigorous effort. As the body, by proper treatment, may perform immense labors, so the mind, bearing such burdens only at the time, as it is capable, will acquire and dispose of many things.

Intercourse with others is an important aid in the attainment of the object of which we have spoken. In argument it is strengthened,—in the

social circle, enlivened and expanded. The genial influences of chaste and social society are to the mind what spring-time is to the budding plants. Counseled and assisted by other minds, its progress is more rapid. The knowledge and experience of others is light, by which it advances with greater safety. Subjected to the trial of actual experience, it acquires a kind of knowledge of itself which is obtained in no other way.

Third, the results:

Who can fully estimate the results of cultivating the mind? Once conscious of its powers what will it not attempt? What will it not accomplish? How necessary then, that it receive a careful cultivation. Its prerogatives usurped the body, becomes a vassal of its power. Faithful to exercise its rightful authority, it becomes itself the vassal. Rightly cultivated, it lays upon the body no unnecessary burden, while at the same time it acquires ability to lighten the severest labors.

The discovery it makes of itself is a rich reward, and a source of great happiness. To the Christian a cultivated mind is of the highest importance. "Know thyself," is a comprehensive injunction to study moral and intellectual philosophy, and applies to both our moral and physical system. Such is the connection between the mind and body, that the development of the one is the strengthening of the other. A constantly active mind inhabits an active body, and an acquired vigour of mind follows an acquired vigour of the physical system. But allow the sluggish members to repose till the sun has far advanced to his meridian, then will the mind complain of work undone, with no disposition or ability to perform it. —*Presb. Witness.*

## SCOTTISH PRESBYTERIANS.

The following article, extracted from the Scottish Presbyterian, gives a concise view of the various branches into which the Presbyterian family, in Scotland, has been divided.

In the reign of Charles II. there were two bodies of Scottish Presbyterians diametrically opposed to the Church of England, and to each other, called "Resolutionists" and "Remonstrants," and answering to "Hoadleyites" and "Romaineists" in England,—using the terms in their conventional sense. At the Revolution, these two bodies, for the most part, coalesced as "Establishmentarians," but some of the Remonstrants would admit of no settlement that did not embody the Solemn League and Covenant, whereupon they separated and called themselves "Reformed Presbyterians." Thus at no period since the Revolution, have the Scottish Presbyterians been one. 1st. In 1700, there were,—1. Establishmentarians. 2. Reformed Presbyterians.—2d. In 1793, a dispute arose at Kinross about the placing of a preacher. In 1740, eight preachers were deposed by the General Assembly, and formed the first Secession, so that, in 1740, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Seceders.—3rd. In 1747, a dispute arose on this point: on admission as a burgher, an oath was to be taken, embodying the words, "I do profess the religion presently established in this realm." Some of the Seceders thought this a declaration against Romanism, others thought it in favour of the Establishment, and they parted as "Burghers" and "Antiburghers," so that in 1747, there were, 1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers.—4th. In 1755, a dispute arose at Jedburgh, similar to that at Kinross. Two preachers were deposed, and formed the "Relief Presbytery," so that in 1755, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers. 5. Relief Presbyterians.—5th. In 1806, some Burghers wished a declaration to be made in favour of the union of civil and ecclesiastical powers, others murmured and parted, as the "Associate Synod of Original Seceders," so that in 1806, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. An-

tiburghers. 5. Relief Presbyterians. 6. Associate Synod of Original Seceders.—6th. In 1821, the Burghers' Oath became obsolete, and the Burghers and Antiburghers prepared to coalesce, but some burghers parted off as the "Original Burghers' Associate Synod," thus, when six bodies were reduced to five, they at the same moment parted into six; and in 1821, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Relief Presbyterians. 4. Associate Synod of Original Seceders. 5. United Associate Synod. 6. Original Burghers' Associate Synod.—7th. In 1834, the Romaineist party in the General Assembly passed the veto act, which gave an absolute veto on the placing of a preacher, to the majority of male heads of families being communicants. This being declared illegal by the Court of Session and House of Lords, on the 18th May, 1843, and subsequent days, about 450 Romaineist preachers and elders left the Establishment, and formed the "Free Presbytery," so that in 1843, there were—1. Establishmentarians. 2. Reformed Presbyterians. 3. Relief Presbyterians. 4. Associate Synod of Original Seceders. 5. United Associate Synod. 6. Original Burghers' Associate Synod; and 7. Free Presbyterian.—*Inverness Courier.*

The recent amalgamation of the Relief and United Associate Synods, reduces the above number to 6 separate Presbyterian bodies in Scotland. Other parties have expired, or are dying in the nursery.—*Covenanter.*

## PRESBYTERIANISM.

In Scotland, of Presbyterian congregations, including the Establishment, and other Presbyterian bodies, there are about 2600.

In Ireland, there are about 700 Presbyterian congregations, embracing about 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 approaches 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 the 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 or 1000.

The Waldenses, like their forefathers, are Presbyterians; they have 13 pastors, and 24,06 people.

In Hungary, Germany, and Prussia, the grebody 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 Prebyter and Bishop are identical, and that all pastors are equal in office, possessing what is 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 congregation of the United States are Presbyterian—there being about 7,500 churches, 5,500 ministers.

## A DAY OF DEVOTION.

This being the first Monday of the month, I gave the forenoon to devotional exercises, of which the following is the record: Prayed for God's blessing upon the service. Felt assured and comfortable. Wandered a good deal after this. Felt a cordial reception of Christ, and had