

hours amongst them; and I consider it the duty of all such, if they be *decided* Christians, not to neglect the flock of God. He who educates youth, is an important being in our world, and second to none but the Ambassador of the Everlasting Gospel. He holds in his hand, and directs at his will, the minds of a rising world; and he is possessed of, and exerts an influence, the good or the evil effects of which, future generations will know. But while his power over the young is so great, in many cases he possesses a hold upon the affections of the people with whom he labours, that he ought to wield for their advantage. And how can he use that power better, than in the case supposed, to collect them together, who are deprived of the stated preaching of the word; and direct their minds to the contemplation of those things that concern their peace. In the writer's own neighbourhood, there are such meetings, conducted by him alone, and it is cheering and exhilarating, to witness the earnest attention given, while he leads them to consider those important doctrines and duties, the belief and practice of which, make for their everlasting welfare. When the portion of country is large, two, or even three meetings, might be had at regular distances from each other; and at central spots, which may be available for all who live within a given distance. Thus would the means of religious instruction be placed within the reach of many who do not now possess it; and the heart of him who imparted it, might be gladdened to see many asking the way to Zion, with their faces thitherward. I know that many, when they read these remarks, may imagine that those who engage in those meetings, will be taking upon themselves a duty to which they have no call; but to them I would say: Judge not, till you have examined the subject in the light of Scripture. We advocate not the conduct of those who dispense the sacraments and seals of the New Testament covenant, without a special call to, and ordination for; the work; but we would place the Christian on the ground which he ought to occupy, and on which the author of the epistle to the Hebrews placed him, when he wrote: "Exhort one another daily, lest ye be hardened through the deceitfulness of sin." Our duty is clearly revealed on this point. Dark and uncertain views need not long hover over our minds, if we are but willing to learn. The Scriptures—the man of counsel to the Christian, and his guide in the path of duty, are open to his research. From these sacred pages, he may learn what he ought to do. Is he in doubt yet upon this subject? Then turn to the conclusion of the records of the will of God, and there you will find a passage, dictated by the Eternal Spirit, in which he who has heard the invitation of the Gospel, is represented as uniting with himself and the church in addressing who will, to come and take of the waters of life freely. Will the Teachers of Canada, who may be placed in the circumstances supposed, think on these things.

Godmanchester, Feb. 1843.

A. W.

A plan has been formed by some pious and philanthropic individuals in Edinburgh, to send out to destitute Scotch Settlements in Canada, persons capable of fulfilling the combined duties of School Teachers and Home Missionaries. The following is an extract from the prospectus of the design:—

It is hoped that now, at length, the resolution will be widely formed among those who pray "thy kingdom come," to attempt, by a humbler agency than that of ordained ministers, the spreading among our Canadian, fellow-countrymen the light of saving knowledge, and the keeping alive among them the love and practice of pure religion.

For making that attempt, the plan of sending out teachers has been formed. According to this plan, it is proposed to send out men of God, with that amount of education and experience in teaching, which shall fit them for communicating the ordinary branches of a plain, substantial, Bible education,—men whose piety, and zeal, and prudence, shall fit them for helping Ministers in the spiritual superintendence of the locality in which they labor, by forming and superintending Sabbath schools, establishing prayer meetings, and encouraging family worship among the people, and by visiting the sick.

Through an agency like this, which, it is believed, could be easily got and cheaply maintained, the means are offered for the careful

and devout religious training of the young,—for the maintaining and promoting of regular and serious attendance on the means of grace among the old,—for the instruction and comfort of the sick and dying,—for the uninterrupted continuance of public religious exercises, where hitherto the assembling together has been possible only at very long and uncertain intervals,—and for the opening of a way towards the eventual appointment of regularly educated and ordained pastors in localities where, without the agency of such teachers, even the desire for a minister could never have been excited.

And the means for all this, we say, are offered by an agency which, it is believed, under the Divine blessing, could be easily got and cheaply maintained.

It is believed that, by the blessing of God, such an agency could easily be got.

There is reason to expect that, among that class of persons whose pecuniary resources are limited, and who, therefore, cannot advance themselves through the long course of study which is so necessary as a qualification of the ordained minister, some men could be found qualified for the work of a teacher, and willing to enter any field of labor in which their talents could avail for promoting the kingdom of Christ. There is surely reason to hope that among the fruits of our precious parochial system in Scotland, some men are to be found, who "know the grace of our Lord Jesus, that, though he was rich, yet for their sakes he became poor," whom the love of Christ constraineth, who would "very gladly spend and be spent for souls," and who, therefore, would eagerly press through such an opening to extensive usefulness as is pointed out by the plan for employing teachers in Canada.

But, besides, it is believed that, by the blessing of God, such an agency could be cheaply maintained.

There is reason to expect, that in some parts of Canada, the class of labourers now proposed could be maintained without assistance from this country. The Settlers have the means of supporting them, and the strongest hope may be entertained, that, when teachers are offered them, they will cheerfully and liberally aid in their support. Then on the other hand, the teachers will not require an expensive style of living. Their resolution in the strength of God to "endure hardness as good soldiers of Jesus Christ;" will fortify them against the feeling of privations; while the knowledge of trades or farming which some of them may have acquired at home, will enable them, in the worst circumstances, like the blessed Apostle Paul himself, with their own hands to minister to their necessities.

Applications for Teachers may be made to the Joint Committee of Presbyterian Churches, Montreal.

WHAT IS EDUCATION?

This may seem a very simple question, and very easily answered; but many who think so, would really be very much at a loss to answer it correctly. Every man, in a free country, wants three sorts of education:—one, to fit him for his own particular trade or calling,—this is professional education;—another, to teach him his duties as a man and a citizen,—this is moral and political education;—and a third, to fit him for his higher relations, as God's creature, designed for immortality,—this is religious education. Now, in point of fact, that is most useful to a man which tends most to his happiness; a thing so plain, that it seems foolish to state it. Yet people constantly take the word "useful" in another sense, and mean by it, not what tends most to a man's happiness, but what tends most to get money for him; and therefore they call professional education a very useful thing: but the time which is spent in general education, whether moral or religious, they are apt to grudge as thrown away, especially if it interferes with the other education, to which they confine the name of "useful;" that is, the education which enables a man to gain his livelihood. Yet we might all be excellent in our several trades and professions, and still be very ignorant, very miserable, and very wicked. We might do pretty well just while we were at work on our business; but no man is at work always. There is a time which we spend with our families: a time which we spend with our friends and neighbours; and a very important time which we spend with ourselves. If we know not how to pass these times well, we are very contemptible and worthless men, though