

subject farther, I proceed to remark that in advocating such a measure, it is not my intention to enter the lists, as the champion of any particular system, far less to originate a new one. My purpose is only to express, in general terms, my own ideas on the subject; a purpose which I would certainly consider unwarrantably presumptuous, did I not believe that the realization of similar views has been the object of all the recent and most successful emendators of education.

That system, then, must, I apprehend, be the best, which, while it is based upon the foundation of divine revelation, is suited to the age, the capacity, and the innocent predilections of the pupil; is most calculated for the gradual yet speedy development and improvement of the mental and moral faculties; which tends most effectually to inform and mature the judgment, to strengthen the memory, to rectify and chasten the imagination, to cultivate and refine the moral sensibilities of our nature into the maturity of christian graces; and to form and confirm habits of order, industry and application, without realising the fable of the bow always bent, by destroying mental elasticity.

That this intellectual culture has been, in a greater or less degree, the object with intelligent teachers at all times, as far as their several abilities and opportunities enabled them, and, I may add, their prejudices permitted, there can be no doubt; but it is equally certain that till of late years it was a principle not generally acted upon. Where it was attempted, each preceptor aimed at accomplishing his own object in his own way; while the usual practice, what has been called the *rote* system, was fitted to exercise—not so much the *judgment* as the *memory*; leaving the development of the mental powers to time, or accident, or opportunity. Within the last half century, however, Education has partaken of the onward march of improvement. Various systems have arisen, in most, if not all of which, mental cultivation holds a more or less prominent place. The judicious incorporation of what is most valuable in each of these systems, whether native or foreign, would naturally result in the formation of such a one as I have endeavoured to define; and is, I believe, what is intended in that which is called the Training, or Intellectual System. How far the good intentions of the projectors have been realised—in plainer terms, perhaps, how far the attempt has been successful, I am not, I fear, sufficiently acquainted with the details, theoretical or practical, of this system, to be qualified to determine; I may, however, be permitted to remark, that as the purpose of education is to qualify and prepare the subjects of it for the proper discharge of the duties of life, it appears to me that the portion of recreation intermingled, during school hours, with the imparting of instruction, ought to be gradually abridged, and at last discontinued, preparatory to that continuous application, during the stated hours of labour, which is necessary to the successful prosecution of every calling.

Serious obstacles to the complete and successful introduction of any of the improved modes of education, especially into the Common Schools in the country parts of the province, are, however, too often to be met with, in the desultory and irregular attendance of the pupils, the deficiency of books, and the heterogeneous mixture which those that are furnished often compose, circumstances which set all classification at defiance; with the deficiency, or absolute want, of apparatus, as objects, models, maps, &c.; and “last, not least,” the prejudices, the habits, and, not unfrequently, the necessities of the population. To these latter impediments, in fact, most of the others may generally be considered as directly referable.

Upon the means of obviating or removing these obstacles, it is not at present my intention to enter, as it seems to me that can be more naturally and successfully discussed in treating of the means of providing for and supporting education. Leaving therefore, that portion of the subject for the present, I propose in my next to offer a few remarks on the means of imparting elementary instruction.

I am, &c.
SCOTUS.

Halifax, Nov. 30th, 1839.

INTERESTING EXTRACTS.

HOW TO CONDUCT FAMILY PRAYER.

Study the characters of your children and servants, get acquainted with their trials (for who has not some trouble at heart?) and learn what are those points upon which they most need instruction or comfort, and suiting your exposition to their circumstances, much good might follow.—On the contrary, if you enter upon family worship wholly unprepared, and go through with it as a form, no interest is created; and you may expect to see your family seated round you, with a vacant look, which proves the mind regardless of what is going on. Do you ask, how you

can manage matters differently? I answer, as love begets love; so seriousness and devotion, beget seriousness and devotion. If the members of a family perceive that the head is deeply impressed with the solemnity of the occasion, their minds will be influenced by his feelings, and thus be drawn into a participation of his spirit.

Let your endeavour be to render the service of family prayer a means of grace; let it be conducted in a serious, solemn, devotional manner, and look upwards for the spirit of prayer and praise to be poured out upon your little company in such a measure that your “sacrifice” may not be “that of fools,” but a profitable service both to yourself and to your fellow-worshippers.

How rich a blessing might families expect, if their sacred services were performed in a sacred manner. If the flame on the family altar burnt bright and clear, the Lord would be honoured with one breath of praise—would be implored with one breath of prayer; and He who declares himself “the God of the families of all the earth,” would own such a family as “His peculiar treasure”—*London Christian Observer.*

WHAT HAVE YOU DONE WITH YOUR YEARS OF SUNDAYS?

Let me remind you how beautiful your heavenly Father has been to you in ordaining that every Sunday should be a day of rest, on which you should have no other labour, no other employment, than that of learning to do his will. Think what rich, what abundant opportunities for that purpose the holy rest of the Sabbath gives you. One often hears people complaining that they have no time to make themselves acquainted with God! Assuredly that must be their own fault, for God has given them time enough. My brethren, did you ever call to mind that a seventh part of your whole lives is made up of Sundays? One week in every seven is a week of Sundays. One year in every seven is a year of Sundays. And shall any one dare to plead that he has not learnt the will of God? “Not time enough?” the Judge will answer, “what have you done with your years of Sundays?” Let us take a man in the prime of life, say at six or seven and thirty, cut off and summoned into the presence of Christ. What opportunities, what time, think you, has that man had for learning his duty to his Maker! Without counting infancy and early childhood, he has had four good years of Sundays—four years during which it ought to have been his special business to listen to God’s word read and preached, to pray to God in the great congregation, and then, in the quiet of his home, to think over what he has heard, what he has promised. So plentifully has God provided for the nurture of our souls in godliness, he hath set apart ten years out of the age of man, during which we are commanded to abstain from every other work, that we may give ourselves wholly to the most important of all works, that of learning the way to Heaven.—*Rev. A. W. Hare.*

PARENTAL INDULGENCE.

It is notorious that indulged children become hard-hearted, ungrateful, and cruel to their parents in advanced life. There is no true and abiding love towards a parent, where there is not genuine respect for authority. They first contemn his authority, then despise him, then hate him, then resent, disregard, and abuse him. They claim it as a right to have their wishes gratified; they revenge refusal. Why should they not? They are but carrying out the principles in which he has educated them. The parent has taught them so. He has not trained them up in the way they should go, but in the way they would go. He has suffered human wisdom to reverse the mandate of divine. He has accommodated his government to their selfish wills, instead of subduing those wills to rightful authority. The consequence is, a continued and growing misunderstanding and variance between them and the authorities over them, first between them and their parents, then between them and their teacher, then between them and their Bible, then between them and their God, and this breach gradually widens to an impassable gulph.

TO-MORROW.

Who can tell how much is embraced in this expression? Though but a few hours intervene between it and us—though it will soon commence its course—who is there that can read its single page and pronounce the character of its events?

To-morrow! Those who are now gay may be sad. Those who are now walking the avenues of pleasure, led by the hand of hope, may be subjects of intense sorrow. Prosperity may be changed into adversity.—Those who are now on the mountain summit may be in the valley. That rosy cheek may be overspread with paleness—the strong step may falter. Death may have overtaken us. To-morrow! It may entirely change the course of our lives. It may form a new era in our existence.—What we fear may not happen.

To-morrow! Away with anxiety. Let us lean on Providence. There is a Being, to whom all the destructions of time are the same, and who is able to dispose every thing for our wise employment.

A SIMILE.

A powerful oarsman was seen urging his little boat against a strong current, and as he addressed himself to his work with all his muscular energy, he was advancing slowly but surely against the opposing force. Casually attracted by some neighbouring object, he missed a single stroke of the oar; the boat swung round, and was swept down the current, fell into the rapids, and it was only by the intervention of friendly aid, that the final peril was escaped, and the boatman was dragged to the shore, exhausted, alarmed, drenched, and bruised. So the Christian rows against the current of the world; his progress depends on his unceasing vigilance and labour; any relaxation or mismanagement of his oars, will jeopard his safety, and if he does not retrieve himself immediately, he may be wrecked and ruined. The very supposition that there is any period, this side of heaven, which does not require effort to overcome hostile forces, is in itself perilous. While the world, the flesh, and the devil are in the field, no Christian can safely slumber on his arms.—*Presbyterian.*

AFFECTING ANECDOTE.

Rev. Mr. Audebez, pastor of the Evangelical Chapel at Paris, in addressing the Paris Tract Society, stated, that the late Mr. Bonnard, dean of the faculty of theology at Montauban, was in the habit of sending by mail Tracts to young candidates who had left the seminary, and he often added some words of advice. There was one young pastor who did not read the Tracts which the venerable man sent him, and did not so much as take off the wrapper. The faith of this pastor was only a vain theory, and at length he resolved to oppose the doctrine contained in these little writings, and to convince Mr. Bonnard that it was useless to send him any more. He took paper, pen, and ink, and as he did not admit justification by faith, as taught in the Tracts, he opened his New Testament to find passages to establish justification by works. But the first verse which he met was, “He that believeth in me shall do the works that I do.” (John xiv. 12.) Then, for the first time, he began to understand that faith is necessary to produce good works. He concluded that Mr. Bonnard did the works of Christ because he believed in Christ, and soon after he himself preached what he had before rejected.—But the Tracts were further blessed. The young pastor received one day a visit from his father. The old gentleman, by way of diversion, took up a Tract which struck his attention; then another, and at last read them all. He was affected, convinced and converted by the blessing of God, and became, from that moment, a zealous distributor of those pamphlets to which he owed his peace of souls. Some time after he slept in the joy of the Lord, telling his son of the truth he had found in these leaves thrown carelessly into the chimney corner. “Until now,” added Mr. Audebez, “I have been silent upon this fact, because Mr. Bonnard was living, and Christians ought to be guarded in their praises of one another, but now I may be allowed to tell you, that this father, converted by Tracts, was my father; and this young pastor, formerly a stranger to the truths of salvation, is myself.”

A FABLE.

A gardener walking among his fruit trees, particularly inspected one, which, although apparently sound and flourishing, seemed to excite in his mind dissatisfaction. At length his axe was uplifted in the act of hewing it down, when the tree thus addressed him: “Why this severity? You threaten to destroy me as if I were a worthless and withered trunk; but are not my limbs sound and covered with a luxuriant foliage? And besides, although my stem was once a wild shoot yet cannot you discern the mark of the engrafting of a better stock, to which I am indebted for my present flourishing looks? Surely you mistake in applying the axe to my root.” “True,” said the gardener, “your appearance is unexceptionable, but I have waited a reasonable time, and you bear no fruit. Whether you have been grafted or not, it matters not, you are unproductive, and cumber my ground.”—With that he fell to work, and soon the boasting tree was withering on the ground.

MORAL.—It is not high profession, but bearing fruit to God, that will save any one from being cut down as a cumberer of the ground.—*Presbyterian.*

WAR.

War is certainly more destructive to a country than plague, pestilence, and famine. Under the latter visitations we may submit to the inscrutable will of Providence with resignation, and hope in a future state for