The Presbyterian Witness,

AND EVANGELICAL ADVOCATE.

THE BIBLE IS OUR GREAT CHURCH DIRECTORY, AND STATUTE BOOK....Dr. Chalmers.

VOL. VIII. HALIFAX, N. S., SATURDAY, APRIL 7, 1855. NO 14.

The Light at Home.

The Light at Home! how bright it beams,
When evening shades around us fall,
And from the lattice far it gleams,
To love and rest, and comfort call!
When wearied with the toils of day,
The strife of glory, gold, or fame,
How sweet to seek the quiet way,
Where loving lips will lisp our name,
Around the Light at Home.

When through the dark and stormy night,
The wayward wand'rer homeward hies,
How cheering is that twinkling light,
Which through the forest gloom he spies!
It is the Light at Home. He feels
That loving hearts will greet him there;
And softly through his bosom steals
That joy and love that banish care,
Around the Light at Home.

The Light at Home! when'er at last
It greets the seaman through the storm,
He feels no more the chilling blast
That beats upon his manly form.
Long years upon the sea have fled,
Since Mary gave her parting kiss;
But the sad tears which then she shed,
Will now be paid with rapturous bliss,
Around the Light at Home.

The Light at Home! how still and sweet
It peeps from yonder cottage door,
The weary labourer to greet,
When the rough toils of day are o'er!
Sad is the soul that does not know
The blessings that those beams impart,
The cheerful hopes and joy that flow,
And lighten up the heaviest heart,
Around the Light at Home.

From the Edinburgh Witness.

Muffled Thunder.

After the year 1848 came the year 1849. We do not mean just the literal and simple truism we have now stated. What we wish to say is that after the sudden revolution which threatened to consummate the downfall of the Papacy, came the as sudden reaction which promised to float it back to its old supremacy. As we had not believed in the sudden and instant destruction of that system in the one case, so we were not dismayed in the other, when the tide turned, and full domination appeared to be once more within the grasp of Rome. We knew it was but a surface-current, and no change in the world's great tide; and that all the advantage the Papacy could reap from it was but a reprieve—a very short reprieve.—The tendencies of the age, and the aspirations of the human mind, though for the moment checked and beat back by the armed hand of power, had undergone no were well assured, no change; and we felt that in a very short time the great force at the bottom of society would assert their superiority to any mere organizations, however powerful, upon its surface. Whenever that time should come, we believed that affairs would again flow in a channel adverse to that great spiritual despotism which has so long oppressed Europe, and would bring the Papacy into its normal condition of waning influence, of hampered prerogative, of growing embarrassment, of humiliations, losses, and disappointments, till the next outbreak should take place in Europe, from which it might not escape quite so easily as it did in the last revolution. Matters are coming pretty much into the state we anticipated.

In every quarter of the sky of Rome presages of trouble are appearing. Sardinia is becoming anti-Romanist despite itself. When it made its vows at the altar of liberty in 1848, it never meant to be disloyal to the Pope. It was a Roman Catholic kingdom, and a Roman Catholic kingdom it was determined to remain. In its new Constitution, it solemnly recognized the Roman Catholic religion as the sole religion of the State; and we are not sure that even at this moment, its Government would permit any of its subjects, unless he were a Vaudois, to erect a sanctuary under another creed. Thus Sardinia made its vows to freedom, and swore allegiance to canon law at the same instant. We smile at this attempt to reconcile the service of two such masters—to combine liberty and tyranny in one Government; but ten years ago, how many men were there in this country—how many of those who guide public opinion in the press, or the pulpit even—who would have seen anything absurd or impossible in the attempt of Piedmont? We need not, then, wonder that Piedmont saw nothing impossible in it; and so her vows at either altar were made with equal sincerity. She was one of the most devoted Roman Catholic countries in all Europe, and resolved to abide so. At the same time she was determined not to turn back from the constitutional path which she had so happily found when the other Italian States missed it. And so, moving on with her double faith in liberty and tyranny, and her eyes steadfastly fixed on the constitutional path, she has been coming every day since into collision with some part or other of Papal prerogative; and now, after a six years' course—dreaming all the while that she was moving obediently in the Papal orbit, and had strayed not a hair's-breadth from it—she awakes to find that she is well nigh antagonistic to Rome, and that the sentence of excommunication, as a rebel in law and a heretic in faith, is suspended over her head. Thus have facts taught Piedmont what no reasonings, no arguments, no books, could have taught her—even this, that the Papacy is the root of all the despotism of Europe. We do not say that she has learned that lesson full even yet; but she is making no inconsiderable progress, and a little longer continuance in the same course will perfect her in it. Contrary to her own publicly expressed resolutions and cherished wishes, she has become, we do not say Protestant, but anti-Papal. Seeking liberty, she has unwittingly fallen into heresy. Aiming at being patriotic, she has become schismatic; and now the inquiry is forcing itself upon her, whether she, or any other nation, can be free and Papal at the same moment—true at once to herself and to the Vatican.

Spain is at the same stage with Piedmont six years ago. Like Piedmont, she has stumbled upon the constitutional path; but we do not say that she will persevere in it with equal determination; though nothing could have been so unlikely then as the future course of Piedmont. Spain as little dreams as Piedmont did that her new path must necessarily force her to break at no distant day with Rome; and so, like Piedmont, it has commenced its career by the adoption of a solemn resolution never to renounce the Roman Catholic faith. The article declaring that the religion of Rome shall be the religion of the State, has been put into the basis of the new Spanish Constitution, as it was into the Piedmontese one; and desponding views we see begin to be taken of the gain to religious liberty from the late Spanish revolution. That may be great or small, according to the future course of Spain; but we look less at the registered resolutions than at the overt acts of nations; and more at the aspirations and tendencies of the national will than at either.—We know enough of the Papacy, not to know that every inch of constitutional liberty won by a people is just so much lost to Rome; and we doubt not that the Pope would thank the rulers of Spain far more heartily would they lay aside their project of sequestrating the convent lands, than were they to record every day of their lives fine resolutions, pledging themselves to continue in the Papal faith, which, they may be assured, count for little at the Vatican, while they are actually appropriating the Papal revenues. And then, to add to these perplexities at home, there is rising in the East an ominous war, which may bring good to Italy, but can scarce bring it evil; and in the West, a not less ominous Society, known by the name of the "Know Nothings," though why we cannot tell, unless it is because they know everything, and who, in the extent of their organization, the mystery that conceals their persons and intentions, and the celerity with which they execute their resolutions, rival the Jesuits. With the rise of this Society, the high hopes which the Pope has been building on America have given way. He never doubted that, by cajoling American statesmen, and flattering American democracy, he should be able at no distant day to substitute for the worn-out countries of Spain and Italy, the rising cities and boundless resources of the New World. The "Know Nothings," however, have resolved to dispute the claims of this "Lord of the earth and its countries," and have determined that America shall remain with the Americans.

Lest the memories of former deeds should fade, Rome is doing her best to revive them. Re-enact these deeds she cannot at this particular moment, but it is the power, not the will, that is wanting. Since we last adverted to this subject, the Pontifical fulmination against Piedmont has appeared, and though, compared with the excommunications of a of a Clement or an Innocent, that of Pius IX. is but "muffled thunder," still it is sufficient to satisfy us, that if there is anywhere in Europe, or out of it, any one who wears a crown, and is not a vassal of Rome, the fault does not lie with her. The document throws light upon the darkness of Rome, and lets us see a good way into the hopes and purposes she cherishes for the future. She ever has in her eye a coming period of dominion, when she shall be able to reckon with every enemy, and evenge every wrong; and all her documents, meekly worded as they are, are just appeals to this great day of Papal retribution and wrath. The allocution pronounced by the Pope, in secret consistory on the affairs of Sardinia, is plainly of this nature. If it enforces nothing, it relinquishes nothing. It asserts the inviolability of all Rome's rights; it holds to be void and null all that is done against them; and in lack of present power, she postpones the vindication of these rights to the hour when she, the world's judge and ruler, shall summon to her tribunal the kings and nations of the earth, and deal with them according to their deeds. The allocution brands the proposed measure respecting the monastries as "contrary to all natural, divine, and social rights, entirely opposed to the welfare of society, as its favours the pernicious and fatal errors of Socialism and Communism." Rasing his voice "with apostolic freedom, he proceeds thus:—"We reject and condemn, not only all and each of the decrees of that Government, hurtful to the rights and authority of religion, of the Church, and of the Holy See, but likewise the law lately proposed, and we declare all these acts to be completely null and invalid." In fine, the Pope warns all the authors and favourers of these measures "to consider in their hearts the penalties and censures contained in the apostolic constitutions, the canons of holy councils, and especially in the canons of the Holy Council of Trent, against plunderers and profaners of holy things, against the violators of the liberty of the Church and Holy See, and the usurpers of their rights."

It is worth while to inquire what punishment the "Canons of Holy Councils" have provided for the suppressors of monasteries—not for the sake of Piedmont only, but for our own—for we are in the same condemnation with Piedmont. Successive Councils of Lateran decreed, that even to exact taxes of the clergy, or to lay any contributions upon the Church lands, was a crime so great as to be punished with nothing less than excommunication. The Council of Trent confirmed, in substance, whatever former councils and Popes had done in this matter—so careful were they to enclose with a sacred fence every inch of ecclesiastic soil, planting a hedge of anathemas all round it, to preserve the whole game upon it entire for the Pope's shooting. But if the King or Parliament who shall but tax the Church's lands deserve to be punished seven-fold, surely he who shall confiscate them, seventy-and-seven-fold.

This, by the way, shows us the dangerous and intolerable character of such acquisitions. It needs no reasoning to show that they are utterly incompatible with the peace, the loyalty, the industry of a country. If the estates of an aristocracy, though subject to the jurisdiction of the country, and bearing their own share of the public burdens, may come to be oppressive, what shall we say of the overgrown estates of the clergy of Rome? These lands own no jurisdiction but that of the Vatican; they pay no taxes, and contribute nought to the public revenue; every acre added to them is so much of the country in which they are situated annihilated. Nay, better were it that they were annihilated than that they should remain to clothe, to feed, and to lodge a body of men who hold of a foreign head, are entirely independent of all civil authority and law, and keep no connection with the State, further than to foment treason and rebellion now and then, and to prey upon it always. And yet it is amazing, and, but for the testimony of our standard historians, would be incredible, to what extent these possessions have grown. The Church has possessed a half of some kingdoms, and a still greater portion of others. The author of "Free Thoughts on the Toleration of Popery," says—

"A certain author informs us, upon the authority of memoirs written by one who had been long intendant of Lisle in Flanders, that upon the banks of the River Scarp, within the extent of eighteen leagues, the Church rents amounted to 10,700,000 livres; and in the province of Cambrai, possessions of the ecclesiastics were to those of the whole laity in the proportion of fourteen to three. Abbe de Vertot informs us, that the clergy of Sweden were alone possessed of more than the King, and even than all the other estates of the kingdom together. "If we run through France,' says one, 'we will find at every step monasteries, and magnificent abbeys, more rich still than they appear. When travelling, I have often had the curiosity to ask to whom belong these lands, these farms, these woods? and have been almost always answered—To such an abbey, to such a community, to such a chapter. If to these immoveable possessions be added the annuities, the tithes, and other contributions, we will be forced to conclude, that the bulk of the property of the kingdom at least is in the hands of priests, monks, or religious. What I say of France is more sensibly true of Spain, Italy, Flanders, and Germany. If the Pope was master of all these estates, and could appropriate the use of them to himself, would he not be the richest Sovereign in the universe? To find any to equal him, it would be absolutely necessary to raise again the ancient kings of Mexico and Peru, *Montezumas* and *Atabalipas*.'

According to Bleau, about the end of the last centuary the ecclesiastical state of France stood thus:—18 archbishoprics, 108 bishoprics, 16 heads of religious orders, 257 commanderies of Malta, 556 abbeys of nuns, 1356 abbeys of monks, 700 convents of cordeliers, 1240 priories, 15,200 chapels, about 36,441 parishes, and 14,077 convents of all orders; the number of monks were computed at 122,600, the nuns 82,000; the total of both, 204,600, the ecclesiastical revenues amounting in whole to 312,000,000 livres, which is about $130,000,000. The author of 'The Age of St. Louis XIV.' indeed, brings the computation much lower, reckoning the number of ecclesiastical persons at 160,000, and the religious 90,000, and the ecclesiastical revenues $40,000,000.

To demolish a single one of these houses, to alienate an acre of these lands, to touch a penny of these enormous treasures, is, in the opinion of the Pope, a violation of "all natural, divine, and social rights;" it is *Socialism* and *Communism*. Britian is in the same category with Piedmont. The acts of her Parliament which suppressed the monasteries, and alienated the Church lands, are held at Rome to be "*completely null and invalid*;" and when the anticipated day of reckoning comes, we must, whether we like it or no, pay back every penny, and restore every acre, which we took from the Church.

The Praying Sister.

Frank and Henry W —— were the sons of a gentleman, who, some time after his marriage, was, through the mercy of God, awakened to a sense of his state as a sinner, and brought to a saving knowledge and belief of the truth as it is in Jesus. He was visited with much personal and family affliction, through which he was supported by the hopes of the gospel. In the midst of his trials he showed great earnestness in endeavouring, with prayer and exhortation, to lead his children to give themselves to Christ. After patiently enduring, he closed his life, testifying to the grace of God which had given him salvation and peace; and, with his dying breath, urging his family to seek the same blessings for themselves, he exclaimed, "Be sure that you all meet me at the right hand of God." His work was then done, and his spirit took its flight to the regions of eternal rest.

The solemn injunctions of the dying parent seemed to make no impression on his sons.—They were young, and the world was before them, and its allurements were stronger in their unrenewed hearts than their father's injunction to meet him at the right hand of God; thus, like the rest of the world's votaries, they went on forwardly in their own ways.

But there was one child who did not turn a deaf ear to the solemn command of her dying father. She was the only sister of those two brothers. Her father's words still sounded in her ears, and sank deep in her heart, and influenced by the Holy Spirit of God, she said, "I will prepare to meet my father at the right hand of God." The glorious work was commenced within her. She felt shat she was a sinner, and that without an interest in Jesus she must everlastingly perish. "God be merciful to me a sinner!" was her constant cry; nor did she cry in vain. The Lord had mercy on her; she was enabled to believe, and the happy time arrived when she exchanged the garment of praise for the spirit of heaviness.

Having passed out of darkness into marvellous light, the value of the immortal soul, the uncertainty of life, and the necessity of being always ready, so engrossed her thoughts that she could not look on those around her without feelings of the deepest concern for their eternal welfare. Amongst those for whom she felt most were her two brothers. She was a few years younger than Frank and older than Henry.

At this time Frank, the eldest, left the parental roof, and mingled largely with the world, in what is called genteel society, and surrendered hismself to the follies and the vices which are found there, as well as in every other class among men not renewed by the Holy Spirit to become the willing and faithful servants of Jesus Christ.

Frank W —— for some time pursued a course of much wickedness, and then married. His wife made no profession of religion. The change, however, effected an outward reformation in him. Being now at a great distance from the scenes of his youthful days and his mother's home, he could have no communication but by letter with those he still loved.—His letters showed no change of heart towards God and holiness.

This was enough for his loving sister to know. With anxious solicitude she thought of him; with a heart of tenderness she yearned over him. She wrote to him repeatedly; she besought him; she entreated him to consider his state and his prospects for eternity. In reply to those affectionate letters he coldly thanked her for her counsel; or sometimes wrote as if he had not read her letters. She resorted to the throne of grace, there she wrestled, and her constant cry was, "O God, convert my brothers," while she seemed agonized in body and troubled in spirit on their behalf.

For nearly four years this devoted sister continued thus to pray on behalf of her much-loved brothers, without any apparent fruit to encourage her in her work of faith and love. Her faith had well-nigh failed, when a change in her brother Frank's circumstances brought him to his mother's house again; here everything reminded him of the past; his mother's beaming face, his sister's disinterested love, her consistant deportment, and, above all, her anxiety about his salvation, so affected him that his heart was softened. He accompanied her once more to the house of God; the word preached sank deep in his heart; the effectual fervent prayer of this devoted young Christian availed much, the desire of her heart was granted; she saw her brother a penitent; and who could describe her feelings as she heard him inquiring the way to Zion with his face thitherward? After much penitential pain and anguish of spirit, he was enabled to believe on the Lord Jesus Christ with the heart unto righteousness; and he could now say, "Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and now thou comfortest me." The praying sister's oft-preferred petitions were answered, and with greatful hearts they praised a pardoning God together. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that."—"Cast thy bread upon the waters; for thou shalt find it after many days."—(Eccles. xi. 1, 6.)

Frank W —— again left his mother's home, but he left it a new creature in Christ Jesus. Circumstances required him to mix again with the world in the way of business. He was opposed and ridiculed for his religion, but he bore it all like a follower of Jesus, until his enemies were forced to admit that he was governed by lofty and holy principles such as the religion of Christ alone can confer.

But there was one more for whom many prayers had already been presented. The sister felt encouraged to persevere on behalf of her younger brother Henry, and to him her attention was earnestly directed; she conversed with him freely; she urged him affectionately to seek the Lord while he may be found; she prayed with as well as for him; but he seemed to turn a deaf ear to her warning voice; still she was not discouraged. At last to her great joy she found him at private prayer.—"Glory to God," she exclaimed; "the work of grace is commenced, and He who has begun a good work is able to perform it, and will carry it on until it is accomplished." According to her faith, so was it done unto her; in a few months after her eldest brother's conversion there was joy in heaven over the younger, who, being deeply convinced of sin, was led to cast his guilty soul, by faith, on the atonement and righteousness of Christ, and rejoiced in the knowledge of a sin-pardoning God. The transforming power of the grace of God has seldom been more clearly displayed than in the conversion and exemplary conduct of Henry W ——. He became a devoted Christian, labouring for the salvation of others with earnest zeal. Frank and Henry W —— loved their sister not only as brothers, but as Christian brothers. Her word sank deep into their hearts, and were fondly cherished. They all laboured for God, constrained by the love of Christ to act, and think, and speak for him.

Dear reader, have you unconverted relatives? Do you pray for them? If you cannot answer in the affirmative, begin now, and follow the example of the praying sister; pray for yourself, pray for your relatives, and you may surely trust that the same glorious result will follow. Pray without ceasing.—*Tract Magazine.*

The Whole Business of Life.

The amiable and gifted Jane Taylor, the last time she took up her pen (it was on the day preceding her death) wrote as follows:—"O, my dear friends, if you knew what thoughts I have now, you would see as I do, that the whole business of life is preparation for death.

How much time is spent in preparing to live! How little in preparing to die!

One who had lived more than fifty years said, as the hand of death was upon him, "I have all my days been getting ready to die!"

Would men but spend as much time in preparing to die, as they spend preparing to live, the physical agonies of death would not so frequently be heightened by the agonies of despair.

"The whole business of life is to prepare for death." The beds of death-beds—death-beds of rejoicing, and death-beds of despair—have borne witness to this truth. The reader will bear witness to it—perhaps at an early day.

In view of this truth, this very day should be spent in preparing to die. Our chief attention should this day be given to those things which shall prepare us for the closing day of life. In the same manner should all our coming days be spent.

Such a course would not render life a dreary waste. Far from it. That man best enjoys life who is best prepared to leave it.

It is a mournful thought that, in all probability, some reader of these lines will meet death without being prepared for its dread realities.

From the Witness.

EDUCATION.

Extract from a Lecture delivered in Canard Temperance Hall on the evening of March 1st.

Concluded.

We turn your attention for a little to what we consider a most essential feature in a good educational system; but which has, if not altogether, at least to a great extent been overlooked. The great aim of educationists has been, and still is, to enlarge the human intellect—to develop to the greatest possible extent, all its varied powers. The whole attention has been directed to the making of good grammarians, good geographers, good mathematicians, &c. Now it is not for what they do that we esteem them, but for what they leave undone. With all these necessary things, we say, that education ought to contemplate the fact that boys and girls are at no very distant period to become members of society, and likewise they are destined to an hereafter—that all human learning should be in subserviency to one great end, namely, a preparation for that hereafter: and consequently it should inculcate upon the youthful mind the duties of courtesy and humanity which man owes to his brother man, and the duties which he owes to the Supreme Judge of all. The strictest attention ought to do given to the cultivation of polite manners, and to the moulding of the habits and affections. Education ought to contemplate the fitting of the youth for a good man, or a good woman, as well as a wise one—it should strive to make him a good and useful member of society. The tempers and dispositions of all are different, and every individual has his own peculiar interests which frequently clash with the interests of others. There are too various relationships in society, which it is necessary to keep constantly in view, if we would render honor to those to whom it belongs. Hence, in order to secure the peace and stability of the social organization, there is a necessity for some harmonizing influence to bind together opposite characters; and of some regulating principle to preserve those relationships. It is true that the experience of actual life, to a certain extent, inculcates upon the minds of all, the claims of others, and makes acquainted with those forms of polite manners denominated etiquette; but that this is but imperfectly done, is evident from the many broils which are constantly disturbing the peace of society, and from the annoyance to which every person of cultivated habits is exposed from boorish rudeness. Some will say these are but little things, undeserving of notice. True they are little things; but it does not therefore follow that they are deserving of no attention. The nails and glue with which the cabinet maker joins together the various parts of his mechanism, are but little things; yet without them he could not form his work into one complete whole. So too these little things are the pins and cement with which the heterogeneous materials of society are held together. Remove these and the various parts—the individuals seperate from each other, and society becomes a confused mass, and neither love, nor friendship, nor peace is found more.—Hence these things are important and ought by no means to be neglected in a good system of Education.

We do not expect to encounter opposition, when we say that education to be good, must be religious. But we apprehend there may be some who would banish every thing of a religious nature from schools. When we compare human learning with that which makes wise unto salvation, we conceive that we are placing the grain of sand beside the mountain, the drop of water beside the ocean, the moment of time beside an incomprehensible eternity; and we think their relationships will not appear different to a Christian community. Ought not then, we ask, the most favorable opportunity to be seized for the imparting of these important truths? Now if any persons deny that none possess so good opportunities for the accomplishment of this object as the teacher, we affirm, that it is in consequence of the ignorance of those persons with respect to his opportunities and influence. Almost every lesson in his daily routine of duties, may be improved in the way of impressing home upon the minds of his scholars, the superior claims of that wisdom which cometh down from above. To this may be added, that there is scarcely a neutral influence—if good is not imparted, evil is.

There is a difficulty in carrying out this principle, in consequence of schools being made up of the children of those adhering to different religious creeds.—The same teacher could not be expected to inculcate upon the minds of a part of his scholars, the distinctive principles of the Baptist denomination; upon another the distinctive principles of the Methodist denomination; and on a third, those of the Presbyterian. But we can perceive no reason why he may not instruct all in the essential doctrines of Christianity. When this kind of teaching shall generally characterize our schools, we predict that vice will be of less common occurrence. The voice of the profane swearer will be faint and seldom heard; obscenity ashamed will shut its mouth; the Sabbath breaker will give place to the man of steady habits;—and to those who are anxiously looking and diligently siriving for the emancipation of our country from the thraldom of the intoxicating bowl, we say, here is your hope. Instead of the fathers, take the children.

"'Tis education forms the common mind
Just as the twig is bent, the tree's inclined."

"Train up a child in the way he should go, and when he is old he will not depart from it."

It is almost needless to remark, that the carrying out of these principles requires teachers whose characters and attainments are according to the same rule. How can a man teach that of which he himself is ignorant? But how seldom are these qualifications sought after, or considered of any importance in the teacher! The question is seldom asked whether the candidate for the teacher's office, believes in a God, or a Devil; a Heaven, or a Hell—whether he is a Pagan, Mahometan, Deist, Atheist, Universalist, or a Christian. "It does not matter," some may say. But we say it does matter.—No amount of knowledge which the teacher may communicate will make atonement, if he does moral injury by precept or example; and if he does not do good, he will do harm.

In the remarks now offered, we make no pretensions to originality of idea. We have been taking no new path, but simply following one already marked out. But the principles advocated are such as, in our country at least, have seldom been brought into practice. We wish it was otherwise. In some countries their importance is beginning to be felt, and they are much agitated. May we not hope that some changes for the better, will result from the Normal School about to be established? It being under the superintendence of a clergyman, we trust that the moral qualifications of teachers will not be overlooked.

In conclusion, we wish all to feel the importance of education. That which distinguishes man and elevates him above the rest of the animate part of the six days work, is his mind. He therefore who neglects the culture of this part of his being, is lowering himself in the scale of existence, and placing himself on a level with the brutes. This is an important period in the history of knowledge. It is the age when many run to and fro, and knowledge is increased." Almost every wave that breaks upon our shore, bears on its bosom the tidings of some important discovery in physical or mental science—of some mighty achievement of mind over matter, in other lands.—The fact, that "knowledge is power," is every day demonstrated by practical illustrations. We see every where that the pulse of that country which makes a meagre provision for the education of her children, beats feebly and languidly. There is no energy or healthly activity within her. If then we love ourselves, if we would occupy that elevated position in the scale of being—a little lower than the angels—which a Beneficent Creator has assigned us, let us cultivate our minds. If we love our country, if we would see her hold an honorable position among the countries of the civilized world, and make her capable of distributing good to her neighbors, let us cultivate our minds and make ample provision for the education of those who are soon to occupy our places. And above all, let us make it an object of especial care to have correct moral principles instilled into the minds of the young. Trust not with the education of your children, him whose religious principles are too vague to admit of being defined, or are subversive of the doctrines of the Bible, however great his intellectual qualifications may be. It is a negative influence at best. And it is worse than that. Out of the abundance of the heart, the mouth speaketh. The man himself may not know the time and the manner; he may