

ed towards accomplishing this desirable object when the pupil's lesson has been made intelligible. Another means which may be employed with advantage, is the exciting of emotions. The will must be influenced by desires aroused by appropriate objects. And to do this, we must present to the scholar, and present frequently—for though not indolent, children are forgetful—the advantages resulting from education, the disadvantages to which the ignorant are subject;—in short everything in connection with any branch of learning that he may be studying, that is calculated to inspire emotions of pleasure in his mind, at the same time surrounding him with cheerful influences, and banishing every thing of a repulsive character. We believe that where there is an adaptation of the mind of the scholar for any particular study, and it is not entered upon haphazardly, he do not pursue the study with pleasure, the fault lies with the teacher.

To be continued.

To the Editor of the Presbyterian Witness.
SIR.—Having read a little volume called the "Modern Crusade," I may be permitted to make a few remarks on the matters of which it treats.

In the first place, I am disposed to agree with the author as to the application of the prophecy in the 38th and 39th chapters of Ezekiel to the Russian power. I think it is generally admitted that the prince of Babel, Meshech and Tubal is no other than the Russian Autocrat. But in regard to the interpretation which applies the term "Land of Israel" to the Turkish Empire, I cannot see my way clearly to adopt it. By what stretch of imagination can we discover that the land of Israel is Turkey? It is evident to any one who reads the previous context in the 37th chapter that the land of Israel must be understood literally, and restricted in its meaning to the land of Judea. Commentators generally agree that the 37th chapter refers to the restoration of Israel. Under the figure of a resurrection of dry bones, is held forth the resurrection of their national and ecclesiastical state. And as the invasion of Gog is placed after the vision of Israel's resurrection, we ought therefore to look for the fulfilment of this prophecy after the national and ecclesiastical resurrection of the Jews, and not before it. This points out that the land of Israel is to be taken in a restricted sense as signifying the land of Palestine. Or if it is to be understood in a more extended sense, why restrict it to Turkey? If the word "Israel" is to be understood spiritually as referring to the Christian church, then the land of Israel ought to comprehend the whole of Christendom. And in that case the invasion of Gog would extend not only to Europe, but to America, Australia, and the Isles of the South Sea. No one, however, will be bold enough to assert this, therefore, as already said, the land of Israel must be understood in its literal meaning.

Again, I would ask by what revelation does the author come to know that the 6th, 6th, 7th, and part of the 8th verses of the 38th chapter are to be included in a parenthesis, and that this parenthesis is to be understood of the powers who are to oppose Gog and his northern army? If it be a parenthesis at all, ought it not rather to be understood as explanatory of the statement in the 4th verse regarding the army and the great company which is to follow Gog when he invades the land of Israel.

Instead of supposing that we are warranted to believe from this prophecy that the Russian power shall be overturned by the Allies in the present war, let us have recourse to the words of Mr. Hislop to the contrary.—It is difficult to see whence the "eagles" may come that shall do for apostate Europe what the Roman armies did for ancient Jerusalem.—The Russian eagles are watching every movement on the Continent with an intense interest as over the Romans did the doings of the rebellious Jews. Can it be imagined that so strong and tremendous a despotism has been raised up by providence without some important design? And what can that design be but that like "the Assyrian, the rod of God's anger," it may execute the forewarning of the Almighty's wrath on apostate nations who are ripe for judgment. And the language of the Apocalypse points in the same direction. "The last judgment upon the great city is a desolating storm of judgments. Now whence comes the hail? Plainly from the north, the region of frost and snow. Under the first trumpet, the hail symbolized the wars of the barbarians who burst from the frozen north upon the plains of Italy; but no hail, no northern warfare was ever so desolating as this. Now is fulfilled what Nahum decried as a vain vision, when the sword cut out of the mountain without hands smote the great images on the toes. How long Europe will be scathed with the fires of civil and foreign warfare, I presume not to say. It may not be improbable, however, that the thirty supplementary years which, in Daniel, are added to the 1260, may be filled up with the last judgments on the anti-christian nations."

The body of the beast or Roman empire is to be destroyed and given to the burning flame. Habermation apprehends that the fate of Britain will be involved in that of the ten papal kingdoms of the Western Roman Empire. It is a remarkable fact that in all the enumerations of the ten horns of the beast by commentators, Great Britain is always reckoned as one of them. At present they may be reckoned thus: Britain, France, Spain, Portugal, Belgium, Holland, Naples, Sardinia, and Switzerland. The northern States of Europe, Denmark, Sweden, Norway, Poland, Prussia, and Russia, were not comprehended in the ancient Roman empire, and on that account they cannot be reckoned among the ten horns of the beast. Now it is a remarkable circumstance that the ten kingdoms or States above enumerated are those at present in alliance or to be in alliance for carrying on the war against Russia. The three principal States are Britain, France, and Austria, and if these enter into an alliance for war, the other States will in all likelihood follow them. Does not this look like the body of the beast being given to the burning flame to be destroyed? Instead of thinking that the Allied Powers are to be the executors of God's wrath upon the Russian empire, have we not good reason for supposing that the reverse is the truth? and that the Russian Autocrat is the scourge of God for the punishment of the apostate nations of papal Europe? After he has done the work of God's judgment, like the Assyrian, he will in the end be destroyed himself.

D. B. BLAIR.

The Presbyterian Witness

Halifax, N. S., March 31, 1855.

Rev. Alexander Forrester.

The separation of a pastor from his flock is always an event fraught with very solemn reflection, whether as regards pastor or people. Such a separation cannot take place without recalling to the one the solemn responsibilities connected with his office, and the manner he has acquitted himself of them; and suggesting to the other the improvement they may have made under the ministrations of him who for a season was over them in the Lord, and who may have watched for their souls as one who must give an account. At such a separation many affections have egress, which for a time were not repressed, but had no immediate call for exercise, and the very separation is the key to unlock their fountains. The appointment of the Rev. Mr. Forrester as Superintendent of Education in this Province, has led to the severance of the pastoral relationship between him and his people, which has subsisted now for a period of somewhat more than six years; and last Sabbath accordingly the Rev. gentleman improved the occasion in a very appropriate and impressive discourse.—On Monday evening the congregation met for prayer in connexion with the demission of their pastor, when an opportunity was also taken to present him with a handsome token of affection, and good wishes for his future prosperity and usefulness.—In a purse containing 50 sovereigns—the presentation of which was accompanied with a very cordial expression of esteem to which the Rev. gentleman made a suitable and feeling reply.

Mr. Forrester, we are sure, carries with him into his new sphere the affectionate wishes of many who have benefitted by his instructions, and whom his assiduity and affability could not fail to attach to him in no ordinary degree. While it is to be hoped his instructions will be long remembered, and his counsels followed, brought as these will no doubt be to the law and the testimony, his friendship will be cherished, and himself and amiable partner will be held in esteem and regard, though distance may separate, and time roll its obdurate waters over the sands of past years. Friendships and relationships the most endeared must yield to the inexorable change which passes over all, and all circumstances, here below. Happy when the change is one, as in the present instance, promising good, and likely to be fraught with extensive blessing, not to a congregation, or community, but to the Province. Mr. Forrester is peculiarly qualified for the office to which he has been appointed. He is well acquainted with the best systems of education—has given much attention to the subject of instruction—and has the energy and enthusiasm requisite for the carrying out of such a scheme as has been proposed for raising the standard of Education in the Province. His scholarship and scientific attainments are of a high order, especially the latter; in the very department which will be of most account in qualifying teachers for imparting the knowledge to their pupils, which it is desired may be of benefit in developing chiefly the Agricultural resources of the Colony. Mr. Forrester has gone to the States and to Canada for the purpose of inspecting the educational institutions of these countries.—All parties must rejoice at the wisdom which has led to the projection of such a scheme as that of which Mr. Forrester is now the head. Teachers trained for instruction will have an advantage which could not be possessed where no knowledge of the methods of instruction was attainable, and nothing of the art of instruction could be studied. Having the opportunity of learning their own art, and taught in the sciences which are of so much importance in the present day, we may augur a great improvement in our provincial schools; and it is greatly to be wished that with the improvement in the kind of instruction, there may be a corresponding advance in the eagerness with which instruction will be received. Let Education be enough appreciated and valued, and the benefit to the Province, to all classes, will be incalculable.

Misunderstandings in the Free Church.

Several of our contemporaries having misunderstood, and consequently misrepresented those "misunderstandings," we had intended to furnish a brief statement of the whole matter in our issue of to-day. This, however, is so admirably done by our excellent friend, the Rev. Wm. Eldred

of St. Stephen's, in a communication to this St. John Courier, that we cannot do the subject better justice than copy and endorse this excellent communication.—

To the Editor of the Courier.
DEAR SIR.—In a recent issue, you directed attention to a misunderstanding which had arisen between some men of high standing in the Free Church of Scotland, accompanying the announcement by a very becoming expression of regret at the circumstance, which you attributed to the fact that the Sustentation Fund has not yielded the dividend aimed at of £150 sterling.

Although the differences in question have been happily removed, yet as, in common with many of your readers, you take an interest in the history and progress of the Free Church, and as your statement was not quite correct, I am induced to trouble you with a few observations which have been suggested by your article.

1. In founding the new College immediately after the Disruption in 1843, Dr. Chalmers, the first principal of the College, and Dr. Welsh, Professor of Church History, seconded by some of the most influential ministers and members of the Church, set their hearts upon the extension of the curriculum which should in future be provided for, and made imperative on students of Theology. Accordingly, the new College was equipped with no less than five Theological Professors, aided by three other chairs on closely related branches of knowledge, namely—Metaphysics, Ethics, and Natural Science; besides occasional tutors in ancient and modern languages, Elocution, &c. The new College has become, to say the least, one of the most thoroughly equipped Theological Seminaries in Europe.

2. The cities of Aberdeen and Glasgow, being University seats, and having many students attending the undergraduate classes at their respective colleges, who would gladly study divinity, provided they could do so without going to the expense of leaving their families and their engagements, and residing in Edinburgh, have each strongly claimed the erection of a recognition of Theological halls, and have made large provision for the endowment of a limited number of professors, which they have offered to the Assembly for this purpose. Accordingly, at a late meeting of the General Assembly, it was agreed that Presbyteries, through an overture sent down to their, should be asked this question, namely—shall a Theological Hall, E. G. Aberdeen, be recognized by the Church, as being fully equipped, which has a staff of only three Professors! To answer this question in the affirmative, and to act upon that reply, even temporarily, would in the opinion of the learned Principal of the new College of Edinburgh, be to lower the standard of Theological education, which the Church, encountering no small difficulties, had succeeded in raising. It would be to retrograde, instead of to advance. Ultimately, the effect of such a course might be, in Dr. Cunningham's estimation, the entailment of the Theological curriculum in the new College itself; for, if it might with some propriety be asked, if three Professors are sufficient for Aberdeen, why should it be necessary to support five in Edinburgh? On the other hand, if College Education, as it is called, is to be raised to a higher measure; the check which it would place upon "Centralization," and the local advantages with which it is fraught, have led many to support it. Amongst the rest, Dr. Buchanan, influenced by these considerations, and also by the eminent qualifications of the Aberdeen Professors, and considering that the number of students at Aberdeen would be comparatively small; and most of all, in view of the inevitable pecuniary of the Aberdeen, is desirous of setting the question at rest, accepting the Aberdeen endowment towards the support of three Professors, and recognizing them as constituting a complete Theological Hall.

3. I am now in a position to explain the misunderstanding. In the discussion which arose upon the overture before referred to, Dr. Cunningham, in the Presbytery of Edinburgh, in the warmth of debate stated that the "eagles" in the College extension movement had even to a greater prominence than to the sustentation Fund. As Dr. Buchanan was Convener of the Committee on the Sustentation Fund, (he is also Convener of the College Committee,) he misheard the statement as applicable to himself and as implying a moral charge. This view of the matter gave rise to some unpleasant discussions. Dr. Cunningham, however, with that manly honesty by which he has ever been characterized, explained that it was the "policy" and not the motives of Dr. Buchanan, with which he found fault, and that in so far as his language could be construed, as implying a moral charge, he retracted it. Dr. Buchanan, who, next to Chalmers, has done more than any other man for the Sustentation Fund, since accepted Dr. Cunningham's explanation, and thus, two men, of whom I shall only say that the world and the Church owe something to them, and who have long been very dear to each other, have happily had a temporary, but painful misunderstanding between them removed.

You will thus, Sir, observe that a church, which surrendered nearly three millions worth of property, at which it, whether rightly or wrongly, regarded as the call of Principles, and which has in twelve years contributed some four millions of money—a sum equal to the income of the British and Foreign Bible Society for fifty years—in obedience to the demand of Duty, has not yet so far degenerated, as to indulge in an unseemly quarrel about matters of no higher moment than a few pounds, shillings, and pence. It is very true that the annual dividend from the Sustentation Fund, has not yet reached £150; but this has been owing to the vast sums of money most generously spent on foreign missions and Colonial labours, and to the unexpected number of new charges which the Church has had to foster at home. But be this as it may, had the Fund yielded £200 a year, instead of not yielding £150, Principal Cunningham would still feel the same difficulties about any mode of large extension which tended to abbreviate the theological curriculum.

I have no doubt you will excuse the necessity for such offices, remarks, more especially when you consider, that even so respectable a paper as the Courier, may have some readers, who are themselves possessed of so little principle, as to be utterly unable to comprehend why a contest about a trifling sum, which is inconsiderable value (as principle) should stir to their very depths, the souls of great and good men, and should necessarily give a colour and complexion of severity to their language. If themselves, so infrequently as much lamented

different spirit, and who live for different purposes.

I am, faithfully,
WILLIAM ELDER.
St. Stephen, March 20, 1855.

Young Men's Christian Association.

The ninth lecture (the last for the season) before the Association was delivered on Tuesday evening last by J. W. Marriott, Esq.; subject—Reason and Faith." The lecture was characterized throughout with clearness of thought, and correctness and elegance of diction. It was instinct with a catholic christian spirit—such as is worthy of a man who stands up before such an audience. His subject was a difficult one, and in some of its aspects exceedingly abstruse; but Mr. Marriott succeeded admirably in popularizing it and rendering it both edifying and interesting. We long for November 1855, when these meetings will be recommenced.

The gentlemen who have the management of the affairs of this institution certainly deserve the cordial thanks and warm support of the christian community; for they have made it the means of drawing together more closely the bonds of union and love among all the followers of Christ, as well as of showing how the leading Protestant denominations can make minor differences a matter of mutual forbearance, while they hold in common the glorious truth of the gospel. What can be more pleasing than to see Episcopalians, Presbyterians, Wesleyans, and Baptists, all on the one platform, associating with each other with cordial goodwill, uniting in the same prayer, raising up to heaven the same song of praise!—Often as we behold this sight we were reminded of the beautiful words of the sweet Singer of Israel:—

"How beautiful a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!"

It would indeed be always so were once the night of bigotry and malignant narrow-mindedness past; and we do think that we see at least the dawn of the day in which "Ephraim shall not envy Judah, nor Judah vex Ephraim."

We are happy to learn that the Association is in a very satisfactory condition. The Library is continually receiving accessions of valuable books; and the tables of periodicals and newspapers are highly inviting. No book, paper, or periodical, of a bad or questionable character or tendency, is admitted; and no place can therefore be more suitable to meet the wants of our young men (ay, and our old men too) than the "Library and Reading Room of the Young Men's Christian Association."

Lectures on Geology.

By REV. ALEXANDER FORRESTER.
On last Monday evening, the Rev. Mr. Forrester delivered the last of a course of lectures on the science of Geology.—These lectures were prepared at the request, and for the special benefit of the young men in connection with his own congregation, and delivered, weekly, in the Session house of Chalmers' Church. Still we were delighted to find them regularly attended by a goodly number of Theological and Philosophical Students, as well as by intelligent young gentlemen of various denominations.

The course began with the consideration of Physical causes, degrading and elevating;—the preliminary lecture having been devoted to a general view of the science,—its objects, its ends, and its economic value.

Each Formation, its distinct strata, with the igneous rocks associated, were then described,—a Formation constituting the subject of a lecture. The two last lectures of the course, to our mind were the gem of the whole.—The first of these was devoted to an exhibition of the striking and most conclusive evidences which the discoveries of this science furnish for the Being and Perfections of God;—while in the last the learned lecturer gave a masterly resume of the various points of agreement and apparent disagreement between the discoverers of Geology and the statements of Revelation,—together with a brief but admirable review of the different theories of reconciliation, with an estimate of their relative and positive value. The whole course formed a perfect System of the science, and its application to Natural and Revealed Theology.

It was not possible within so short a space to bring forward all the illustrations and lengthened argument necessary to the full discussion of every point, established or disputed, but the clear and logical statement of principles and facts; the

perspicuity, precision, and philosophic accuracy of the style, the soul-stirring eloquence of various passages, together with the enthusiasm and power with which they were delivered, were eminently calculated to arouse into liveliest action every scientific tendency of the mind, every exalted feeling and noble sentiment of the moral nature, and at once set those young and ardent devotees of the science upon the search for facts and illustrations for themselves. Here the lecturer's thorough acquaintance with Natural Science, in almost every department, found ample scope, and came into full requisition.—Mineralogy, Botany, Zoology, and Theology, were all laid under contribution for argument and illustration. Before hearing these lectures we had thought—in common, we have no doubt, with many of our readers,—that Botany, his favorite science, was that in which he peculiarly excelled. We think so no longer. And we are assured that all who have attended this course of lectures, and whose knowledge of the science would enable them rightly to appreciate them, could not fail to be convinced of Mr. Forrester's extensive, accurate, and minute acquaintance with the science of Geology likewise.

We are sorry to have to state that this is perhaps the last time that these young men will have an opportunity of receiving from him, as their pastor, instruction in this or any other science, but we feel assured that wherever in the providence of God his lot may be cast, he will ever continue to live in their gratitude and affection, not only for this, but for his unremitting exertions on every occasion, on which he could in any way advance their interests or add to their knowledge. And we fondly and confidently hope, that occupying the important field of labor on which he is about to enter, his extensive acquaintance with this and the cognate branches of physical science will be successfully devoted to enlisting the attention and sympathies of young men throughout the province to those studies, that our country may not only preserve its present position in the field of science—having such names as those of Dawson and others to boast of and adorn its annals—but that with the advance of science, it too may advance, with equal, if not with more rapid strides than its neighboring competitors.

"The Church Times."

We profess ourselves greatly edified and enlightened by some remarks in the Church Times of last week relative to a paragraph of ours on the recent perversions from the Church of England to the Church of Rome. We certainly never knew before that we "gloried in the infallibility of our own Church." We were equally ignorant of the fact (?) that "it is almost if not quite as rare to find a Romish convert to Presbyterianism" as "to find a Presbyterian minister perverted to Rome."

Our impression was that converts from Popery to Presbyterianism could be counted by the score—especially since we could name some remarkable instances, as, for example, Kirwan, McMenamy, and Philip O'Flaherty—men who are now pretty well known to the christian world. We were greatly enlightened by the Times also as to those 300 Presbyterians that "moved into" the Episcopal Church of the United Church. We candidly confess that we have always been a little suspicious of round numbers. They do indeed possess the great advantage of being easily remembered, but a rather serious disadvantage to which they are liable is, that a cipher or two too many may chance to be put down! In the present case, if one of the ciphers were dismissed the statement would be a little more credible;—still more if the two ciphers were discharged and disgraced and driven out of court.—And then we would say or sing with Byron:

"Of the 300 grant but 3
To form this strange apostasy."

Dates and other minor particulars are very useful occasionally. "Dr. Chalmers himself entertained more than a common affection for the Church of England." We must not boast of our knowledge (any more than we may of our infallibility, or our Episcopal dignity, or our Apostolical pedigree), but we beg leave to say (most modestly that we did know this before the Church Times told us of it. And we ourselves love the Church of England and always did love it—a great deal better, we hope, than do these sniveling simpletons, the disciples of "pussy" (as Archdeacon Hare used to say). But we confess ourselves entirely ignorant of the fact (?) that "Presbyterianism naturally leads to Unitarianism." We used to think that no two systems could be more opposed to each other; and we rummaged the chambers of our memory for facts to bear out the assertion of our contemporary, but could find none! We then very naturally

concluded that the "fact" was only a figure of speech—just like the 300—or a metaphor such as could be produced only by the genius of a born poet; and it would be very cruel to apply logic to metaphors and figures of speech! It is undoubtedly a great and admirable stretch of inventive genius to state that "the Church of England more nearly resembles the primitive Church than Presbyterianism does." But the "Editor of the Presbyterian Witness" attaches greater importance, in cases like these, to the deductions of reason and other troublesome little particulars than he does to bare assertions, round numbers, and figures of speech—however much more congenial these latter may be to poetic minds.

Examination of Free Church Academy.

The annual examination of this Seminary took place last Tuesday, in the large and commodious Hall of the Free Church College, Gerrish Street. There were present the Provincial Superintendent of Education, the Professors of the Free Church College, and a considerable number of the Parents of the Pupils, and of other Ladies and gentlemen interested in the cause of Education, and we believe that but one opinion obtained as to the continued and increasing efficiency of this establishment. There are two tests by which we may judge of the condition of any Educational Seminary;—the one is, are the pupils progressing steadily, not only in attainment, but in the free and healthful exercise of their mental powers, or remaining stationary; and the other is, the excellence of the various classes general, or is it confined to some three or four individuals at the head. Now if these two tests are applied to the seminary in question, we have no hesitation in saying that it will stand the most rigid and the most searching application. No one, we think, could listen to the examination of the higher pupils in Mathematics, whether in Geometry, Algebra, or in the elements of Natural Philosophy, without being thoroughly satisfied on the former of these points, nor to the English class that was first examined, or the junior Latin class, without being equally satisfied on the latter. We have seldom seen students attending the Natural Philosophy class of any University acquire themselves more creditably than did the highest class on Tuesday, when examined on the Laws of Attraction, the Mechanical Powers, Hydrostatics, &c. And withal, from the highest to the lowest, there was a marked reflection, a thoughtful intelligence, manifested, which could not fail to leave on the mind even of the most superficial observer the impression that not only the faculty of memory, but all the mental powers, are in vigorous exercise. We were pleased also to notice a most valuable accession to this Seminary since last examination, the teaching of the Modern Languages, under the superintendence of Mr. Oldwright. The French classes examined, acquitted themselves most admirably. Here we knew not which to admire more, the ease, the fluency, the correct pronunciation of the pupils, or the fine, affable, unpedantic air of the Preceptor in this department. It is gratifying in all these circumstances, to find the attendance on this Seminary so much increased, and that from all shades of politics, and religious persuasions. There must be at least an increase of twenty pupils since last examination.

The following insidious remark in the Church Times of last Saturday demands a rebuke at our hands.—Speaking of the Young Men's Christian Association and the lectures delivered in connexion with it, the Times says:—"It may not, therefore, be amiss if we express a pretty strong opinion, that if the subject-matter of these lectures be made weapons for a fling at the churches to which the lecturers belong, by those who are its professed friends, as was done in the Presbyterian Witness last week, it is not likely that the prosperity of the Association will be much advanced." We deny, we repudiate what is here laid to our charge; and we more than guess the object of the assertion; but as far as lies in our power that object shall be thwarted. We have invariably done the lectures such justice as our space would permit—we have spoken the truth without respect of persons; we have frequently bestowed more than a "passing word of commendation" upon them; but in no case have we made the subject-matter of these lectures "weapons for a fling at the churches to which the lecturers belong." There is a clique we wot of to whom nothing would be more gratifying than to see bitterness, and enmity, and strife, obtaining between the Protestants of this city, and who have no charity for any church except the "Elder sister."

Presbyterian Church of Nova Scotia.

On Tuesday, the 13th inst, the Presbytery of Prince Edward Island, in connection with the Presbyterian Church of Nova Scotia, met at Princetown. A call from the congregation of Casumpeet and West Point, was presented to Mr. Allen Fraser, preacher of the Gospel, and accepted by him. Next meeting of Presbytery, was appointed to be at Covenhead Church, on Wednesday, the 28th inst.; a Presbyterial visitation of the Congregation, to take place. The Rev. John McLeod, was appointed to preach—Hastings Gazette.