

and never did any Committee exert itself more fully to secure to us the object of our petitions. And certainly we do not envy that man whose enthusiasm does not glow more brightly, and whose attachment to the Church of his Fathers does not become more firmly rooted as he thinks of her wonderful care of us in this Colony. Yes she did all that could be done by any Church, but there has been that which she could not do, and let us consider the fact she—*could not send us a supply of Gaelic speaking ministers.* This inability may be traced to two causes, First, it is a well known fact that the number of Highland Students attending the Scottish Universities is considerably less than usual and diminishing year by year. Those who are acquainted with the social state and history of the Highlands of Scotland for the last twenty or thirty years, will be prepared to understand the cause of this diminution. The Highlanders are no longer as of old, the sole occupants of "the land of the mountain and the flood." They have gone—some from necessity, some from choice to seek new homes and greater prosperity across the seas—to the most distant Colonies. Thousands have emigrated to Australia, New Zealand, Canada, and the other Provinces. The "holdings" of many such have been joined together so as to form large "sheep walks." Thus in large tracts of country once inhabited by brave men living in comparative comfort—some of them able to send "the most promising" of their sons to college, no other signs of life remain than the yelping of the shepherds' dogs and the bleating of his sheep. Indeed so sadly has this circumstance told upon the number of Highland students at our Universities that thoughtful and intelligent men have frequently expressed to us their belief, that if the present social system in the Highlands of Scotland would not speedily be changed, they must have the pulpits supplied by young Highlanders from the Colonies.

But a second cause of our past destitution may be mentioned—a cause indeed which we ought carefully to consider. A certain number of students are licensed yearly. At the same time vacancies are annually recurring in the Parent Church; the supply does not much exceed the demand. Now, supposing a young man, a native of that country around

which all his associations cluster, the land of his childhood, the home of his youth, the country to which he is bound by birth, education, tradition, relationship of friends, supposing we say that such an one should get a call to labor in this the land of his nativity, is it at all reasonable to expect that he would cast it aside for the sake of a strange country—a land which he has never seen—where he shall be separated from his friends and from many of the comforts and advantages of home? Is it to be expected that he shall cast aside the whole of the advantages possessed by ministers in the Church at Home, to cast his lot along with brethren in the Colonial Church—to share their greater trials, their colder climate, and in some respects their smaller rewards? But we would not be mistaken. We do not draw a comparison between a great field of usefulness in the cause of our Divine Master and one where the opportunities of laboring in that cause are restricted and meagre. We have already endeavored to show that owing to the diminished number of Gaelic speaking Licentiate the greater number can find employment at home, and the only question is, can we under these circumstances expect to see them resign the Home field for the Colonial? We answer without the slightest hesitation, as a general rule, certainly not. True, indeed, it is that we have natives of the old country laboring among us—gentlemen whose learning, talent and piety would secure them a field of usefulness and a place of honor in any church. Yet such men are exceptions to the general rule—they have cast aside many advantages at home to relieve us in our great destitution, and we trust they shall never regret the sacrifice. And sure we are that we here express the universal feelings of all our Highland congregations throughout this country, when we say that we owe to them a debt of gratitude which we can scarcely ever discharge. Yet as a general thing, we cannot expect a continuance of this, we must act for ourselves by supporting "the Young Men's Scheme."

(To be Continued.)

PRESENT POSITION OF THE FREE CHURCH  
ON THE CARDROSS CASE.

A large public meeting, intended as the first of a series to be held in all the chief