

Highlands, becoming gradually less, that as a general rule, it is in vain to expect men to labor in a foreign land, and to undergo the disadvantage of colonial life when they have a wide field of usefulness in their native land, and can secure to themselves and their families all the advantages and comforts of home. This being so, what must therefore be done to secure to ourselves a regular and abundant supply of gospel ministers, so as to meet our present demands, and prove adequate to our future growth and extension? Now we would, in common we believe with every well-wisher of our Zion, deprecate any scheme which tends in any means to lower the literary qualifications of the ministers of the gospel. Piety is indeed a primary qualification; without it we cannot expect the greatest amount of good to accompany ministerial labors. Remove it from the pastors, and alas! for the flock: take it away from the public ministers of religion, and alas! for the general welfare of the Christian Church! Yet piety alone does not constitute any man a suitable preacher of the gospel. He may indeed have zeal, but it may not be "according to knowledge;" he may be desirous of preaching the faith, yet through want of proper knowledge he does not preach it "without mixture of error;" and thus what is weak and false may mix and mingle with the pure word of life. It is the union of both which rightly equips the workman for his labors; it is when piety and learning walk hand in hand that we may look for the fruits of ministerial labor in a sound theology diffused among our people, an earnest enquiring after the truth, and a clinging "to the faith once delivered to the saints." The scheme which we advocate secures the advantages of such an education. It proposes to send young men desirous of becoming preachers of the truth to a university where every advantage is offered to the enquiring mind. And who can overestimate the advantages of those noble Scottish universities? There they stand, hallowed by the associations of ages, enriched by the wisdom of centuries. No schools of yesterday are they; no colleges badly endowed and thinly attended. Their wealth admits of a large staff of Professors, each bringing to his own particular branch of study the most profound erudition. The principle of "the division of labor" which has contributed so much to the advancement of all science has shown nowhere more fully than in these universities. There every professor has his own special province assigned him, and within that province he exercises all his energies and confines all his researches. The result is, not only that much work is done, but also that it is done well. Any student who leaves such a university without very high literary attainments must reflect upon himself and not upon the system under which he has been educated; must blame his own neglect of opportunities and not the want of

fostering care on the part of his "Alma Mater."

Another, and by no means the least, advantage which the student in a Scotch university possesses may be found in the easy access to books in those magnificent university libraries. There he finds the concentrated wisdom of ages; he may discover what the most learned, wisest and best of men thought on problems which may puzzle his own understanding, and by the aid of those sages of the past may succeed in unravelling mysteries which otherwise might remain inexplicable. Indeed we may safely say that in this way earnest students frequently collect more solid information than in any other; that they are often as much indebted to the university library as they are to their professors.

Another advantage which the students in those universities enjoy may be found in the great number of their fellow-students. It has been truthfully remarked, "reading makes a second man, but conversation a ready one." Indeed, the importance of what may be called "mental friction" as a means for fitting men for the battle of life can scarcely be overestimated. Suppose about a thousand young men are educated in one university. Among these there is of course a great variety of thought, feeling and fancy. They meet from time to time in the old courts, they find wherein they differ, the matter is debated, new thought is elicited, information is enlarged and the mind strengthened. Indeed, we can scarcely overestimate the grand importance of this mental friction in the creation of thought, the smoothing down of asperities, the improvement of the temper, and the strengthening and sharpening of the understanding.

Besides, it is well known that in "the old country" a Literary Society exists which cannot be found in any country whose institutions are still in their infancy, and where the material and outward must necessarily occupy much of the public attention. The advantages of this literary atmosphere in the process of mental growth and development is quite evident. It forms a kind of standard to which the mind wishes to rise; it gives a kind of pressure from without which stimulates like energies, and quickens the search in pursuit of knowledge: in one word, it refines and strengthens the mind. Such are a few of the advantages to be derived from a home education, an education such as is proposed by the "Young Men's Scheme." In another number we shall show that we can have this education more cheaply than any other, and also point out the manner in which this may be obtained.

(To be continued.)

FROM A SCOTCH CORRESPONDENT.

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Nothing but agitation now-a-days! In Parliament and out of Parliament; in the