

make headway when education is defective. Let but the moral powers receive as large a proportion of attention as is generally given to the intellectual, and those habits of economy and industry cultivated which become rational beings, and then it would only be necessary to submit the ancient gospel in its native simplicity and purity, to such minds, to see at once a joyful and practical response.

We need, therefore, Schools where certain hours of the day shall be devoted to labor—hard, useful employment; another moiety of time to close hard study; and another division of time to the cultivation of the moral faculties. Now so far as the theory is concerned we know that this system recommends itself to every thinking mind in Christendom. What then is to prevent its adoption? It would require only the active benevolence of a few rich men in each community or school district to give it a fair trial, and to prove its utility; but here is the difficulty, these few rich men will not permit their sons to mingle in the society, on the farm, and in the work shop, with the sons of plebians! Labor is looked upon as degrading. Honors are showered upon the physically indolent. Hundreds of farmers and mechanics labor and toil from early morn until dewy eve, to save something to educate their sons and daughters to live in comparative idleness! And why? Because the laborer is looked down upon as belonging to the lowest class in society! The real producer; the men and women without whom we should be destitute of food, and clothing—and like savages seek out habitations in the caves and dens of the earth—these are to be looked down upon as beasts of burden, and no means, except the most scanty, provided for the development of their intellectual powers!! Thus men run to extremes. One class must be theologically trained to do the praying and hold the religious knowledge for the people; another class, must study the classics, the sciences, squares and triangles, to develop their intellectual powers; and thus the largest proportion of the community left to plod their weary way as mere animals!

How soon would this state of things give place to one that would honor and dignify human nature, could we have in every school district a good tract of land, under the superintendence of a scientific farmer; and in every town and city, good work shops. On these farms, and in these shops, young men and boys would find healthful and profitable employment, in which they should be kept engaged from four to six hours every day. Six hours study in connexion with the physical powers thus tasked, would be worth more to most young men in a series of years than their entire time devoted to mental effort.

But here we must, for the present, bring these general and desultory remarks to a close. We wish by this paper to elicit all the information on the subject we can. Will our readers favor us with their views on the above; pro or con? If a good system, what prevents its adoption? If incorrect, what are its defects? We are willing to devote a few pages to the discussion of this subject. May it lead to the improvement of the present system, if not to its correction.

The advocates of the Ancient Gospel and primitive order of things are manifesting a laudable zeal in the cause of education: but our colleges and seminaries, with one exception, lack an essential part: no provision