

distances and other qualities is exercised step by step with amazing industry; Indeed the extent of our acquirements during the first seven years of our existence, will, upon examination, throw into the shade our subsequent progress, in any equal period of time. How much of that knowledge is self-taught, and how much communicated, can hardly be determined; but it is certain that a large, perhaps the largest portion is referable to the former class. If so, the greatest scholars and the most successful in every noble pursuit, are those who have brought with them from childhood, habits of inquisitiveness and careful study of visible and invisible things around them. Many of the greatest benefactors of their species were self-taught, and self-disciplined. They were men of independent minds. They "scorned delights and lived laborious days." Not satisfied with, and frequently not able to pay for the diggings of others, they explored for themselves. "There is no royal road to knowledge" either with or without a master. The professor and the tyro are both students. The prince and the peasant stand side by side, on a perfect equality of necessity to privately labor and study, in order to ultimate success.

The youthful alumnus of a university is apt to envy the principal, because he is at the summit, and so past the necessity of toiling uphill. He is not at the summit; and, if worthy of his chair, he is not idle. Here it occurs to us that a great injury is done to the rising hopes of the Church by entering them at colleges, where no one of the teachers is above mediocrity. In such a circumstance, the young aspirant sees the end, almost from the beginning, scanning his master through gown, spectacles, and all the paraphernalia of office. He begins to see through the traditional, or mythological greatness of the pedant, and thinks that he was "distance lent enchantment to the view." He has the presumption to suppose that his true place is among the *dii minores*, that is to say, among the scavengers of science. Alas! for the college, and the students, where such irreverent ideas are imbibed, and they are necessarily imbibed from the tame prelections of a second or third rate professor. The effects of such zeal or supposed deficiency on the student of Divinity, is most disastrous. He will assume airs of ridiculous pomposity. He is quite perfect in all branches of Biblical lore. He can quote quotations from learned fathers which he never read, and stops at length at a mathematical point of excellence, without length, breadth or depth, prematurely ready, he has gained the summit at a bound. It is the greyhound catching the tortoise at last; and visions of pulpits, and densely crowded churches, and swelling audiences floating before the panting Apollos; A melancholy result of want of veneration for the Theological faculty, in a new Hall of Divinity in the city of Glasgow, the other year should

be a warning to all patrons of Universities. There the students had the audacity to contradict their teacher on very vital points of doctrine. A whole Church interfered, but who was right or who was wrong, has never, we believe, been decided. Let every student keep before his eye some intellectual giant, and he will revere science, and humble himself at the feet of his Gamaliel, whence he shall see the zone of knowledge embracing the immensity of space and time. If in new colleges it be difficult to enlist reverence and admiration on their side, why not suspend the portraits of the great sages of antiquity, or the *sarans* of modern days on their walls? The shades, if not the works, of mighty men might do much to correct the flippancy of certain systems of modern training. Mushroom growth has only mushroom existence, and the plants of a hothouse are unfit for the bracing air. Hot rolls and gingerbread may give vivacity, but it is the proverbial vivacity of consumption,—the collection of the dying embers on the hearth-stones of the mind now pale, now red with a monitory glow.

The great desideratum in the prosecution of our labor, is a lofty exemplar, one whose genius is great and unrivalled. If the standard be low, our attainments must be low also. It is not otherwise with religious pursuits. If Christian ethics be bounded by human lines, or if a limit be set to human duties in our relation to eternity, the standard will be incorrect, and progress will cease; but if the duties imposed upon us be seen to be enlarged by each successive step of obedience, then our work shall expand evermore, and embrace a world without end. In religion, therefore, no mere man could ever pay our ransom, or become our exemplar. "Looking unto Jesus is the ever onward course of the Christian. A model so infinitely perfect betokens a line of conduct infinitely progressive. This is one reason why the true believer is always humble and of himself most diffident.

To pave the way, so as to make it too smooth for the learner, is like splitting the tongues of magpies. It also enfeebls the understanding and proves fatal to moral courage. There is a system of training called *moral* and *normal*, *par excellence*, in which the pupil is taught everything in a sweet pleasant way. Birches and tawse and even frowns are banished from this snug little republic of letters. Moral suasion is all that is necessary to "teach the young idea how to shoot." The wise man's maxim of correction is boldly set aside, and virtuous magisterial indignation, as an element of discipline is ignored. There are grammar made easy, arithmetic made easy, languages made easy, astonished, O Euclid! Mathematics made easy in the merry curriculum of this system. Now, we view it as a downright insult to the nobility of the mind, to make every thing easy, for its gratification—to masticate every