

plexing cross-lights, upon the works and ways of God; and they have become a necessary study, if not for all Christian ministers, most certainly for all Christian Churches, and especially for those Christian scholars who are called upon to vindicate the claims of our holy religion. Every university worthy of the name must not only furnish instruction in what is known of these sciences, but should, if possible, make provision for original investigations. And beyond all these, we must add such subjects as comparative philology and comparative religion, together with the study of what Macaulay calls the most splendid and the most durable of the many glories of England, our own magnificent English literature, now taking a new and well-deserved position in the curriculum of every university.

Thus, then, between the ancient learning and the modern learning, the physical sciences and the moral sciences, with the innumerable subdivisions of these, and with other forms of inquiry seeking to determine and reconcile the relations of these provinces to each other, the range of university work widens and stretches out towards illimitable fields of study. The ever-enlarging proportions of the modern university call for funds and appliances commensurate with the variety and extent of the work to be done. It may be said that young men at college do not need to cover all this wide field of study, and are in fact not able to do so. This fact rather increases than lessens the difficulty, for it necessitates many special courses of study, and therefore an increased number of teachers, together with a greater variety of buildings, libraries, collections, and other appliances. We may hold different views as to the wisdom of so much specialization, and of making room for such a range of elective and optional work, but the necessity is

forced upon us. We cannot prevent the growth of science and literature, even if we would; and as no students can master all subjects within an undergraduate—or even a post-graduate—curriculum, we are compelled to allow a division of labour. In the days of Methuselah it could have been different. Then men lived a thousand years, and had ample time to cover a full symmetrical course of all known forms of learning. Four years could then have been given to the ancient languages, four to the modern languages, four to the natural sciences, and four to metaphysics, and so on for about fifty years of college life, and a graduate, even at that age, would have counted for a boy. But there is no possible mathematical formula for crowding our modern encyclopædia into the contracted space of a post-diluvian curriculum. And so we must elect and specialize, as the fashion now is, and try not to know everything, but some few things well. I can remember when a Canadian university could venture to issue its calendar with an announcement of a single professor for all the natural sciences, and with a laboratory something similar to an ordinary blacksmith shop, where the professor was his own assistant, and compelled to blow not only his own bellows, but his own trumpet as well. We can hardly be expected to go on in that style now. In a single line of special research a man like Franklin or Faraday may achieve wonders with very scanty appliances, but no man can do that in a college course, where he has to give full lectures to large classes in half-a-dozen distinct departments of science.

The obvious facts of the case, and even the very word university, seem to rebuke us for the appropriation of the name to anything else than a place where all sound means of discipline can be employed, and all