

province of the Professor to guide the thinking of his students in regard to these, not by a hint, friendly or adverse, but taking time to set the subject in its various bearings before his class? These are the subjects on which the students are thinking, on which their minds, it may be, are in doubt. Yet to what a large extent the student is left to wrestle with them alone or by discussion with his classmates; while in the class room they are touched very gingerly, as if containing something dangerous to the students' orthodoxy, something not found in Calvin, Turretin or Hodge.

5. I raised a practical question in your Journal last year which I would like to see taken up as an element in your symposium.

Should not ministers, settled in communities where two or more languages are spoken, as far as possible, be able to converse with, if not preach, to the people in their own tongue?

This question comes up in Manitoba and the West. In Quebec and Eastern Ontario where English and French are spoken, the need is so apparent that there can, to my mind, be but one conclusion. Have our College Halls been practical enough in dealing with this matter? I still hold that, as far as attainable, every graduate of Montreal College should be able to use with more or less proficiency, the two languages of the community in which it is placed.

6. Another matter in which I think the training of our college halls might be made more practical is in the matter of expression. I mean training in elocution, in correct conduct before an audience, in the methods of handling an audience. To learn to increase knowledge is one thing,—to give forth with effectiveness and power is another. I need not dwell on this; it has been a felt deficiency in our college training. To make theological scholars has been the aim, rather than to make effective preachers.

7. Further, I think it would add to the efficiency of the ministry very much if students were trained in music. It would be of great service often in conducting meetings, both in the church and the homes of the people. Indeed, the time is coming when our church must look after the training of a class of men from among ourselves as organists and choir leaders. Surely we want men of character—men at least with reverence for religion engaged in this work.

8. In college training, I think it would be well if some subjects that are of a purely theoretical nature should give place to the study of such subjects as revivals, special services, dealing with souls, etc.

9. Lastly, there should be more careful instruction in regard to certain inevitable practical duties: such as,

(1) The dispensing of the Lord's Supper;

(2) The administration of Baptism;

(3) The celebration of Marriage.

A young man, a few days after his induction, is called upon to celebrate a marriage. He has been taught nothing about it in his college course, and he scarcely knows what to do. And sometimes he makes grievous mistakes, as one I heard of did, who went through the service and sent the happy couple away without asking for a license,—and they hadn't one. The nature of the ceremony, the nature of the record to be made—the laws of the various Provinces under which it is celebrated—these should be all known to the man who undertakes to perform this ceremony.

I hope I shall not be understood as calling in question the substantial and effective work done in our colleges, in what I have written. My sole aim is to point out in as few words as possible some lines in which I think they may be made more effective.

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