

Church, and we trust it will continue to be so. We hope the time will never come when the controlling influence in our seminaries will be in hands of *mere* specialists, whose breadth of vision and of spirit has been sacrificed to deepness. It would not be a bad rule to require that *every* professor shall have filled a pulpit successfully for five or ten years before he assumes a chair; and we think this rule indispensable in the departments of Homiletics, Church Government and Pastoral Theology.

2. But the greatest improvement is to be looked for in the qualifications of students. We should do away with the superstitious and fanatical notion that a divine call to the ministry consists only, or chiefly, in a *desire* to preach the Gospel. It should be understood that the "callings of God" are inseparably connected with His "gifts," and largely indicated by them, and that no young man, and especially no young convert, is qualified to be the exclusive judge in regard to either. If more care were taken as to those who enter our seminaries there would be less ground for complaint against those who come out. No theological training for three years can make amends for illiteracy, coarseness and crookedness in the grain of a man's character, or the want of mental and moral integrity; neither can it impart that subtle common sense which depends so much upon original endowment and early bias. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Our seminaries cannot do their own work and at the same time the work of the Christian home, the Sabbath-school and the primary school. The door of entrance should be made straight. A rigid examination should enforce the requirement of a due preparation for a theological training. It is folly to admit students who are ignorant of the English Bible and of their mother-tongue. To relegate such for a few years to a school or to private instruction, will not annul any divine call to the ministry, nor will it lessen the amount of a man's future usefulness.

3. The course of instruction should be kept, as it has hitherto been in our best seminaries, broadly Christian rather than sectarian in its spirit and its letter. At the same time it should allow the fullest scope for investigation and inquiry. The place for the formal adoption of a creed is at the end rather than at the beginning of the course. The professor who cannot patiently bear and satisfactorily answer the questions of an earnest student is not fit for his place. And this freedom of inquiry should be allowed, especially in regard both to the meaning and the integrity of the Scriptures. We do not sympathize with the fears of many in respect to what is unfortunately called "the Higher Criticism." If our Bible cannot endure the test of all the side-lights which history and ancient literature and modern science can turn upon it, it is not worth preserving; and the student