

ment. The Bible is here; it is here to stay; it is making such a stir in the world that a college trained man who is practically unacquainted with it can scarcely expect to escape the contempt of the active, living, thinking men of the world. To know everything except the Bible will become more and more discreditable; it is indeed impossible to know many subjects thoroughly without knowing what the Scriptures contain.

But how is this knowledge to be obtained. Very largely, it may be said, the student must obtain it by independent study. He will get but little help from his college work. His historical studies may indirectly refer to sacred narrative but the book as a whole is carefully excluded from the Class Room. On broad educational grounds the book would claim attention, but the fact that it is a religious book is regarded, rightly or wrongly, sufficient reason for discriminating against it. This being the case unless the student arranges for his own reading of Scripture by an inflexible law; unless he avails himself of the help of associated study in voluntary classes he will find himself at the end of his college course, if not at the end of his life, ignorant of the book which Walter Scott said was the *only* book, ignorant of what it is alike a misfortune and a disgrace not to know.

THE GRADUATE IN ARTS.

We hear of the constantly increasing number of students who attend the different institutions of learning which are distributed so generously over our land (when compared with those of fifty years ago) with feelings of pleasure as showing that the people are at least beginning to have a proper appreciation of the study of the liberal arts.

So essential is a good education becoming that it is next to impossible for one without it to obtain any prominence in public life, aside from the consideration of one other thing which now seems to be a requirement—the possession of wealth. True, exceptions may be cited but they are rare, and as education becomes more wide spread they diminish in number. But now about the student while at college—he puts in a hum drum sort of existence the time being about taken up in study, going to lectures, exercise, and by no means least, if report speaks truly, attendance at the dining hall. His associates are nearly always confined to class-mates and he sees about as little of real life as can well be imagined. The better scholar generally the better this will apply.

After the course has been completed he is supposed to be able to look out for himself, and as he has obtained the coveted learning, according to popular notion, he should be quite fitted to easily provide himself not with the bare necessities but with the

luxuries of life. The facts of the case however are sometimes different. On leaving college, unless he has friends able and willing to help him to enter some congenial occupation he is thrown entirely on his own resources without any previous training as a bread winner, and he finds that to obtain wherewithal to supply his needs requires much more exertion than to write a letter to the *Pater* conveying a hint that the present state of his exchequer is exceedingly low and sadly needs replenishing. And as a result in many of our cities graduates in arts may be found seeking positions of trust that they consider themselves perfectly competent to fill. They think the fact of their knowing how to deduce formulas for doing all sorts of impossible things should be a sufficient guarantee for their correctness in book-keeping or that their ability to give the root of the hardest Greek verb that ever puzzled a Freshman should entitle them to a place behind the dry-goods counter. But the manager generally thinks otherwise and it is a sad fact that young men who hold as good sheepskins as were ever bought for a dollar and bestowed by the president of the college through which they have passed are not so eligible for good situations as those who know nothing but the mere routine of the business.

But this will only apply to one sort of student. Those who look forward to something beyond the mere possession of the A.B., and who only think of it as a means towards acquiring an end are the ones to whom an education means something. Of course if a man has nothing particular to do in this life, and thinks he is one of those favored mortals whose happy lot it is to drift along with no need for thought or care, a merely college education may be desirable as adding polish and a certain kind of refinement. But the wide-awake, pushing man who is a characteristic of our times will not be satisfied unless it is followed by something of more practical use. Not but that college education is useful in every sense of the word but the good is confined to the man and further training is needed to make him of use to his fellows and thus enable them to fulfil the duties of citizenship.

A liberal education works in this direction by creating the power to labor, while the useful courses furnish the special knowledge which is necessary to direct one in his labor. Formerly there were three principal courses having for their objects the healing of disease, the administration of justice and the care of souls. But now every thing which supplies the needs of humanity is pursued with untiring energy and the courses of useful study are as various as the wants of mankind. And if the student is made of the right material he will not be baffled by seemingly unsurmountable difficulties but will push on and finish at some first-class university what he has only laid the foundation for at College.

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