

and ignorant?" The Sanhedrim, with whom nothing was learning but "the traditions of the elders," a mass of Rabbinical rubbish. But remember that these were three years under the training of the Master himself. "He ordained twelve, that they should be with Him," &c. "And when they were alone, He expounded all these things unto the disciples." Could they be called "unlearned and ignorant" after that? Besides, the man who outstripped them all in aggressive labour, and who stands as their confessed prince, by the acclamations of succeeding ages—Paul—was the most highly educated man of the whole company. When God was preparing him for His work, He sent him to the feet of Gamaliel, a learned doctor of the law; just as He had long before ordained that the Prophet of the Jewish dispensation should become "learned in all the wisdom of the Egyptians." As to John Bunyan, thank God for him! And as often as He raises up such tinker-preachers as those, may we have grace to discern His gifts to men! The same would I say of Mr. Spurgeon; yet even of him I venture to say, that, signal as his success has been, he would have avoided much offensive egotism and dogmatism, had he been a better educated man; and that many thoughtful men of his own body, while appreciating highly the practical character of his Metropolitan College, have not a few forebodings as to the results, in the long run, of the training that will be given to the churches by these crude though zealous evangelists. And, finally, the ministers you refer to among ourselves and elsewhere, as being so useful in spite of their educational deficiencies, are the very men who most bitterly deplore their own lack of more thorough preparation. Because a blind man can make baskets, you surely don't contend that it is of no consequence to a basket-maker whether he have eyes or not?

C.—You are making out a strong case, Pastor, on the general argument; but allow me to remind you, that you were about to tell us how all these college studies were to help me in the ministry.

P.—To be sure, so I was, when I branched off into these general considerations. Well, in the McGill College course, you will take up Latin, Greek, the English language, literature, mathematics, history, mental and moral philosophy, and several of the natural sciences, such as chemistry, geology, botany, &c.

D.—Well, my lad, there's some work before you; but let us hear what the minister has to say about the value of all these things. We don't know so much about them as he does, and we must not be too hasty, I find.

P.—Thank you, Deacon; there is great pleasure in dealing with a sincere and candid mind like yours. I am sure you want to see what is true, and to do what is right. To come to the point, then. In the first place, there is a great deal of importance to be attached to what may be called the general and liberal education of a minister's mind. If you were ever at a tool-factory— one so complete and extensive that they take in a bar of iron at one end, and turn out a scythe at the other—you would see that, before they began to shape the iron into the right curve and edge for cutting grain, it was put through a great many processes, by which the iron was converted into steel. Once made into steel, it could be worked into a tool of any sort, according to the maker's fancy. But you could make neither saw, nor scythe, nor chisel, nor razor, out of the original iron. So, the general education a young man receives in what is called the "Arts Faculty" of a college, together with others who intend to study Law, Medicine, Engineering, or any other profession, gives him the general cultivation that ought to precede the special education for his special calling—converts the iron into steel, in short. Any one who enters directly on theological studies, without this previous preparation, is under very great disadvantages at every step—is as one half-blind, or deaf, or scarcely able to read. Then, remember that a minister is specially set apart as a public teacher. He invites all the people to come to hear him, young and old, educated and ignorant. He speaks to them on the highest of all subjects—a subject that touches every other within the circle of human knowledge. He addresses people who are themselves intelligent, many of them well-educated, many more thinking and reading continually, receiving the thoughts of various