

college a good sound constitution, and in order to preserve and develop its vigor, *gymnastics* are provided. Professors occasionally lecture students on "*mens sana in corpore sano*," yet we fear that few students, particularly after leaving the University and entering the Theological Hall, use due diligence in this matter. We know not whether, at graduation, many could take honours in gymnastics; most men are satisfied with "Pass," while an exceptional student might be suspected of thinking he did God service by breaking down his constitution through close application, late hours, and lack of out-door exercises, forgetting that the student's business is, by scrupulous care, to build up a vigorous constitution—to prepare his body for work and not for the grave, for the harness, not the hospital.

Again, a man's body, be it ever so vigorous, may be the source of perplexity to him in the pulpit or the parlour. His hands are in the way, his arms are in the way, his legs are in the way; and when in motion they turn acute angles. His awkwardness disturbs his own mind, and pains his audience, and the result is a loss of power. What he needs is to acquire, by *calisthenic* exercises, the habit of unconsciously managing his body in an easy natural manner.

In connection with college work, both in the University and the Seminary, calisthenics are administered in homœopathic doses, and not three times a day either. An occasional drill in connection with gymnastics, and a few lessons in gestures in the elocution class constitute the whole course; should it not be more extended?

With gymnastics and calisthenics we perhaps place under the physical department the very important item of *vocal culture*.

The value of a good voice cannot be over estimated. It is power. Hearts that would not yield to reason have surrendered to the thrilling tones of a rich full voice.

And we believe it will be found generally that the preacher who can rouse the church to action is a man who possesses not only a big head and a large heart, but also a voice that is strong and cultured.

It is not likely that this matter will receive one half the attention it deserves until our colleges and presbyteries demand of students that before license their vocal power and culture be in keeping with their theological attainments.

This whole physical department deserves more attention than has hitherto been bestowed upon it.

After seven years of careful training under

proper conditions, a student ought to step out of college with a vigorous constitution so trained that it will always be of service to him, and with a trumpet voice adapted to rouse a congregation to activity.

Again, the ministers' preparation includes *intellectual* training.

After three or four years of severe drill in literary and scientific subjects at the university, sufficient preliminary knowledge of language, history, etc., has been acquired, and sufficient keenness, vigor and method have been attained to enable the student to enter upon the study of the great problems of theology. And it is here that the intellect makes its most rapid strides.

The subjects discussed all radiate from the Bible as centre, and from their very nature are suited to give mental tone and breadth. For example, there is apologetics, or a defence of the Bible as the word of God against the many attacks from every quarter,—historic, scientific, and philosophic; exegetics, or the interpretation of the word; dogmatics, or the system of truths contained in the word; homiletics, or the art of preaching the word; church history, or the study of past victories of the word.

In such a source of study the chief object is not so much to lay in a supply of information as to learn to unlock the treasures of knowledge and bring forth the things new and old as they may be needed.

The ignorant, and some who do not consider themselves ignorant, may imagine that a student leaves college as a bakers' cart leaves the bakery,—full of supplies ready for distribution, and he has only to open the door of his lips and out come ready-made sermons and lectures on any text or subject. But the graduate is an *apprentice* who has finished his term, and not a *cart*. He leaves the institution, not crammed, but trained; not with a perennial supply, but with the ability to produce a supply. So much for intellectual preparation.

Lastly, we mention *heart* preparations, that is, the cultivation of the affections—bringing one's self into living sympathy with the Lord Jesus Christ, and into living sympathy with one's fellow men.

The latter we may call *social* training, the former *spiritual*.

These, although mentioned last, are not final stages in the students' course, but run through it from beginning to end; for the physical, intellectual, social and spiritual elements in our nature