

our college curricula is to narrow the opportunity for mental improvement. If then the pursuit of some special line of study fails to produce that breadth of culture which shall best fit our young men for what awaits them in the years lying beyond their college life, it follows necessarily that a college which permits, to any great extent, special, in the stead of general, work, comes short of performing what it ought. Such an institution sends its graduates forth but ill armed for the great struggle that awaits them. They may be thoroughly conversant with all the details of one branch of learning, but they are painfully deficient in other ways; they are specialists, and yet they are not in the highest sense useful, for they have not the general knowledge and culture which will render them capable of putting to some useful purpose the stores of information with which their minds have been stocked. The mind of one of these graduates, too often, is abnormally developed in one direction, while it is correspondingly deficient in another. Such an one is at once possessed of gigantic strength, and at the same time crippled; he is like a man having the power to lift an immense weight, but whose trembling limbs are scarcely adequate to the support of his own frame.

But it may be urged that in these days of extended learning no one can successfully pursue investigations in all departments of knowledge. True; but we hold that college is the place in which the training necessary for some special department is to be acquired, and not the place where that special work shall be done; the college is not to be the school of the specialists, but it is to prepare for such a school. It appears to us that the choice lies between a man's attempting to raise in the temple of knowledge a costly and highly ornamental pillar without any pediment, and his resting content to rear upon a substantial basis, a column of less pretentious character, perhaps, but not necessarily so, which

may possess in addition the very necessary element of usefulness.

It serves little purpose to urge that students may avail themselves of the privileges conferred by the elective system to select studies which by their range and scope, shall give all the beneficial results which flow from a prescribed curriculum. The great majority of young men when left to their own choice will not do this, but will confine themselves to some favorite subject, thus making the University a school for special training rather than general preparations.

But it is useless to prolong the discussion further. We shall await with interest what the future may unfold to us in connection with the step lately made by Harvard, and trust, though our fears almost forbid it, that in consideration of what she is, and has been, Harvard may never have cause to rue the action of the Overseers in extending to the whole Arts department an almost unlimited freedom in the choice of studies.

MINISTERIAL EDUCATION.

While it is true, that to attempt to educate for our pulpits those whom the Divine Spirit has not already in a certain sense educated, rests on a dangerous fallacy; it is also true, that to deny that God may supplement that Divine teaching by sanctified human instruction, is also a dangerous error; both these, the original and fundamental teaching of the Holy Ghost; and the divinely employed human instruction, supplementing that of the Holy Spirit, are essential as ordinary modes of Divine procedure in fitting men for successful labour in the Gospel. Such a case as that of C. H. Spurgeon must be regarded as belonging to those "exceptions that prove the rule."

Taking Ministerial Education of the right sort as the subject of a few thoughts, the question arises, whether the relegation or dismissal of so important a matter as our direct support of Theological teaching eight hundred or a thousand miles beyond our reach in Nova Scotia, can be regarded as a wise step.

It is done, and is perhaps final, and incapable of change or melioration, and while it remains unchang-