

bear the stamp of our late honoured Principal Macknight, and is not the missionary spirit that has of late years increased among us a witness to the abiding influence of Mackenzie of Korea?

And while the product of all connected with it, this life or tone of the College, in turn, affects and influences all its own contributors. The College, like the family, seems to collect power from all its members and then to endue each with some of the united power of all. The teacher and student combine their influence, and each receives back more than he contributes. The tone should express the best life of all associated with the College, their freshness of intellect, their loftiness of ideal, their purity of purpose, their persistence of effort. The welfare of the College and the service of the Church require of us that we shall bring our best, whatever our best may be, and that we shall each accept the best that the College has the power to bestow.

But in all that has been or is being done,—in the general instruction, the personal training, the effort to realise a high ideal of individual and of College life,—in all this have we yet reached the limit of what the College can do for the Church?

Surely not. If indeed, the main contention of this address is well founded, then the chief duties of the College towards the student is to develop his power and gifts, his intellectual and spiritual endowments, and his capacity for Christian service, in the assurance that the fit man shall, in his own field, find or make the fitting tools for his work. At the same time, it must always be an important part of a College course to give technical training; and hence the recognized need for instruction in homiletics in elocution, in pastoral and practical theology, such as our curriculum provides. Yet it may fairly be questioned whether even the ideal course of a Theological College, were such attainable, should include instruction in every department of ministerial work, and whether there is not much that *must* be left for the minister to learn in the costly school of experience, or, it may be, under some helpful arrangement which the Church might provide outside the College halls.

The demands on the ministry nowadays are certainly more varied than they were when our present curriculum was arranged. The minister of a modern congregation must be not merely a preacher and pastor; he must have some faculty for leadership, some capacity for administration. If the work of the Sabbath-Schools and Bible classes is to be carried on successfully, he may require ability both to teach and to superintend. If the young People's Societies are to be really helpful, he may need some faculty for directing the energies of the younger members. If the missionary efforts of the congregation are to be united and earnest, he should keep up a sympathetic interest in the mission fields, that he may fully inform his people and so evoke their intelligent and liberal support. If they are to be trained as a band of Christian workers, the inspiration must come largely through him. He may even, in some cases, require to give delicately directed help in the management of congregational finances, if Church debts are to be avoided or wiped out. And yet the need of ability to deal with these