

is to minister. There is danger lest devotion to the science may interfere with the study of the art of preaching. The method of communication of truth is for him scarcely less important than the knowledge of the truth itself. If the science of theology be fundamental, the art of delivery is scarcely less important. While the substance of truth is essential to the preacher, the form must not be overlooked. It is not uncommon for men of profound scholarship and of deep thought to disparage the graces of oratory. Apollos was an "eloquent man and mighty in the Scriptures," and the former was no small element in gathering the people around him as a leader. The time spent in studying the best forms of expression and in the preparation for delivering the truth is not wasted. It is a question how both of these objects can be secured. Not in every case, for this will be impossible, but how can the young men be educated to the highest usefulness? It has occurred to the writer that the most effective results in the training of individuals, will be secured by not requiring the same course for every student, but adapting the studies so as to bring forth the best possibilities of each individual. There is no place where individuality should be more carefully preserved than in the ministry. There is a complaint that the students of each seminary can be recognised by certain mannerisms or modes of thought. It is not desirable that all men who are preparing for the same profession should have precisely the same training. It is this individuality which explains the success of many persons deficient in scholastic advantages. The manhood, the character, the selfhood of the individual, so long as it is not abnormal, should not be seriously modified in the student life. He should remain what he is, only developed, improved, cultured, energized. Would not an elective system help greatly in securing the development of each in the best manner. The preparatory period of study has passed. Let one year be devoted by all the students to the critical study of the Hebrew and Greek Scriptures, and the cognate fundamental studies in systematic, historical and practical theology. Let the foundations be broad and deep. The first year will thus be given to the studies which underlie all high advancement in theological science. After that let the individual student, with the advice and consent of the Faculty, select a course, which shall be fully equivalent in the work required to every other course. All students will not become profound scholars in every department, nor is it absolutely essential that they should; but there are departments where many would do far better work than they now do if sufficient time were given to awaken their interest and develop their capacities. The abhorrence of Lord Macaulay for mathematics did not prevent him from becoming the great master of English style; nor does the inability of some students for one department argue his incapacity to master another. We thus find time for profound sci-