

religious thought; the New Testament ideal of Christian character, and the relation of prayer, meditation, benevolent activity and other means of grace to its development.

PRACTICAL TRAINING.

Here Princeton leads the van. Its curriculum provides for a preaching service once a week in each year. At this service a student delivers a sermon, memoriter, which is criticized by the members of the class and by the presiding professor, who is a different member of the faculty every year. Before graduation every student is required to exhibit to the professor of homiletics two lectures and four popular sermons which shall be approved by him. Among ourselves, Pine Hill some years ago adopted the memoriter method of delivery in the sessional discourses. This will add a new terror to the ordeal, although it is only the revival of the universal method in the dissenting halls of Scotland in times gone by. In McCormick, the exercises of Practical Theology continue through the three years and include extemporaneous expositions of Scripture, lecture-room talks on assigned portions of Scripture, drill in reading passages from the Bible, etc. In some of the seminaries, the Elocution and Sermon Delivery classes are held in the evening, so that any of the other students who wish to do so may attend.

AN ELECTIVE COURSE.

Another feature which is worthy of attention is the liberty given to the theological student to choose, what part at least, of his course shall be. Twenty years ago the arts course in most of our universities was as unalterable as the laws of the Medes and Persians. A certain number of classes had to be taken every year, and they were all as important as the commandments of the moral law, for he who failed in one point was held to be guilty of all, and had to take the whole year over again. Even before that time, however, options in one or two subjects, generally modern languages, were introduced; and from that small beginning the whole course was made more and more elective, until now, in the most progressive universities, a student may proceed to his degree in a hundred different ways, according to the bent of his mind. There are still some very conservative seats of learning which confine the options to a few subjects, and where the repetition of the whole session is the penalty for failing in a single subject. But this conservatism is only a question of time; they will soon be compelled to conform to the spirit of the age.

Now, it was inevitable that this system in the universities would sooner or later affect the theological seminaries. It is true that a professional