

science, the general education of all classes, the broad diffusion of knowledge of every kind, making what used to be the peculiar knowledge of the learned a common possession in every Christian community, a special and thorough training of the ministry in institutions distinctly devoted to the service, is an admitted necessity. For the responsibilities of the legal and medical professions a distinctive training is conceded to be essential, and high-grade professional schools are everywhere provided. In many places the State interposes to lift the training to the thoroughness demanded by the great interests involved and the general good to be secured. The Church of Christ, which, when true to itself, has always been the patron of learning, and is divinely commissioned to the high function of teaching in the range of the great truths which sum up all truth, surely needs for her teachers a training that shall place them in the front rank of the scholarly classes. The method adopted in the establishment of theological schools or faculties meets the true conception of the work. It has, in the main, answered the aims of the good and wise men who originated it. Taking young men of approved piety, after they have had their faculties disciplined into capability and power by a college or academic education, and adding the higher course of studies and discipline suited to the special and superlative work belonging to the holy ministry, it has proved to be unquestionable power for the Church.

Conceding, however, that the general method is the true one for the age in which we are acting, and, so far as we can see, likely to be the true one for the Church's future, it is nevertheless felt that we have not yet been able to operate the method so as to obtain its best results, or all that the Church's work makes desirable. The practical part falls short of the ideal.

1. One such shortcoming must be noted in the failure to maintain the full standard of *thoroughness* which the method contemplates. Often, neither in breadth nor in depth, has the education given equaled the ideal set forth in the adopted course of studies. It is often made too technical. Although this training is known as "professional," the ministry is one of the last places in the world in which the narrowness which professional courses often stand for ought to be permitted to appear. Dr. Van Dyke has, indeed, reminded us that the skeptical opinion of a decline of the power of the Church and the pulpit is utterly unsustainable: yet it remains true, that the pulpit can maintain its right power and proper commanding influence only as it maintains a thoroughness of scholarship and culture that will compare well with the best learning in other educated callings. We need not, indeed, accept the exaggerated picture of the demand which the present age makes upon the ministry, painted by President Eliot, of Harvard, in the *Princeton Review* of May, 1883. That picture is drawn on the conception of the pagan priesthood. Still there is a call for advance