

disappointment, the jealousies, and other unpleasant accompaniments of the system.

But there is a sadder and more serious side to the question, and that is, the relation which the system bears to the health of the student. There is a weakness in human nature which shows itself in the importance generally attached to mere externals, and which often leads the ambitious student to sacrifice or permanently injure his health for the sake of gaining a temporary prize or distinction. He is, of course, under no compulsion to ruin himself physically, yet as a matter of fact he too often does so, realizing when perhaps too late what a tremendous price has been paid for a temporary applause. It is safe to say that there is scarcely a university of any standing in existence but could furnish, mainly as a result of this system, a sad record of shattered health and blighted hopes. Theological institutions may do much to encourage high scholarship, but it would be utterly inconsistent with their aim and character to open the door to such a train of evils.

At the same time, it is readily conceded that the prize system can lay claim to some advantages. But it is worthy of earnest enquiry whether all that is truly valuable in this respect, may not be gained without the use of doubtful means of stimulation. Let it be noted, too, that the good effects of these expedients are readily seen, while the evils may not be apparent to the ordinary observer. The good is not extensive, while it is obvious, the evil is extensive, while it may be easily overlooked. This system may indeed promote that knowledge which puffeth up, but not that charity which buildeth up. Our church will never perish, or suffer greatly from a lack of higher scholarship. It may greatly suffer in the future, as it has in the past, from a lack of charity.

Let our theological seminaries have, by all means, a common educational standard. Let there be the fullest unification of work possible. But let us be slow to introduce into these institutions a system which would, in any way, tend to disturb their sacred serenity, or interfere with their high moral and spiritual aims.

A. D.