

says so many fine things concerning what education ought to do that, had we space, we should gladly reprint the whole article. We quote, however, some of the more striking paragraphs, and commend them to professors and students, preachers and laymen, to all interested in education.

A more dangerous, because more common, answer to the question : Why go to college ? is that of those who go to college in order to be furnished with a supply of opinions on certain great theological subjects which they may repeat to the examiners and in after life work over into sermons. They are at infinite pains to secure the *ipsissima verba* of the professor's lectures and their ambition is to give these back on examination day with all the mechanical exactness of a phonograph. . . . To this source can be traced much of the ministerial inefficiency which produces congregational complaint and arrests the progress of the Church. The men who reach the dead-line at forty are those who went to college to be fitted out intellectually and theologically, and who never outgrow their college measurements. Let there be no misunderstanding. We do not under-estimate sound doctrine. Far from that. Truth is of first importance. A teacher must know the truth ; believe strongly the truth as he knows it, and teach positively, even dogmatically, the truth as he believes it. But that student stultifies himself and sins against all the possibilities of his after life who accepts unhesitatingly his professor's teaching as his own creed, and puts away, as things of Satan, all vexing doubts and shuts his eyes to whatever might disturb his peace of mind or endanger his academic standing. He becomes a parasite, as truly a parasite as is the hermit crab when it crawls into the dead whelk's shell. . . .

The only real service a college can render a student is to train him in habits of study, to help him to think for himself on the great subjects of theology and life. That is education, because, in the end, it is character ; and education is character—intellectualized character. No greater injury could be done to a student than to encourage him to accept the opinions and formulations of his teacher as being the truth for him to hold and preach. Truth is the same to no two minds, and no truth can be truly preached that has not been made the preacher's own through personal experience. In the end the "stronger faith" is his who would not make his judgment blind, but who humbly, deliberately, bravely faced his doubts and laid them. During his college days it is not of first importance what a student believes touching the problems of science, philosophy, literary criticism, or even theology ; the important things are that he think for himself, be loyal to truth, follow the light, and live the clean and holy life. . . .

The criticism which is passed, and many times justly, upon our entire educational system is that it is an affair of the memory. It is often true in the theological colleges that a premium is put upon a verbal memory and a rapid penmanship. Men are told a great many things which it is proper they should believe and preach. They store these things in memory against the days of examination and of ser-