

It has been shown by Mr. McNair that the present literary course in Knox is meagre and insignificant as compared with the corresponding requirements of the University course, and we hear no complaints that the University course is too high for the fully trained minister. It has also been pointed out that in those departments where the University lectures are availed of, the immunities and relaxations are so extensive that to the majority of the Knox preparatory men the attendance on such lectures is largely a matter of form without substance, altogether apart from the disadvantage of the lack of the preliminary work for matriculation, and the general literary culture that goes with it. It was at the same time suggested what the result must be, and actually is, of such a dual system of instruction made to serve entirely distinct classes of students on quite different levels of academical standing and discipline. And it was finally indicated that the literary students themselves were necessarily the chief sufferers by this complicated and incompatible mixture of incomplete and inefficient systems, since, in their classes in the regular theological course they have to sit side by side with men who, according to the regular and ordinary prescription for divinity students, have, necessarily, as university graduates, a much more adequate equipment of knowledge, habits of study, and general mental training.

Now, to come back to the main thesis: What is the effect of all this upon the efficiency and standing of Knox College itself? No thoughtful, unprejudiced friend of the institution can fail to see that it must be injurious, and no intelligent, impartial observer can fail to see that it is injurious in the extreme. And even the most partial friend of Knox College or the most thorough-going upholder of its literary course would, we think, be led to the same conclusion if he were candidly to answer the questions: What Knox College should be, what it might be, and what it actually is.

An educational institution such as a great theological school is, in these times, the product of several factors. Its scope and efficiency are determined, not by its material resources alone or by the competence of its teaching faculty, which are two of the most important elements, but also by the intellectual and moral character of its students. To these must