

which contributes to his spiritual endowment, and to a deeper and more perfect understanding of his own religious experience, in order that he may be master of such subtlety in presenting truth to others, as to be persuasive over their minds and hearts. A theological student who does not acknowledge the responsibility and necessity of his intellectual work, even though it often is, as indeed it cannot escape being, the veriest drudgery, is devoid of that *morale* which is essential to every true christian minister.

There are, then, two sides to the work of a student and, of course, of a minister as well, the *theological* and the *religious*; and the great danger is that we should neglect the latter of these. Theological study which is in itself purely intellectual, is so seductive that we run the risk of having it blunt the keenness of our spiritual experience. This experience we must use every effort to keep intense enough to produce a healthy religious life, of such vigorous growth as will not wither in the chilling atmosphere of theological science. The very effort to keep the theological and the religious in their proper places, is an education for the man who is in earnest, and he will come off stronger for having survived the struggle.

In what follows, I intend to deal chiefly with the theological side of our training, though I hope it may not prove to be barren of spiritual result. Theology is a science, differing from other sciences in the material it works upon, but agreeing with them in the use of the same exact method of procedure. In exegesis, criticism, and history, we abide by the canons of literary interpretations and historical investigation: while the systematic theologian seeks to analyze the normal christian consciousness, much as the philosopher does the mind of man. But there is a personal factor required of the theologian, that the ordinary scientist does not need. The theologian cannot stand apart from his material in the same rigidly objective way that the scientist can from his subject-matter. If he is to proceed satisfactorily, the former must have a different experience from the ordinary man, and that not as a theologian, but as a man. As a man, he must possess something that does not belong to human nature as such, I mean his christian experience. His object is to investigate the normal christian life, as it is presented to us in the