

The College, therefore, while called to serve the Church by teaching certain prescribed subjects to her students, renders that service most effectively when these subjects are so presented as not merely to give the student a certain amount of information that may be told and tested at examinations, but so as to quicken and foster in him the true spirit of theological enquiry, and to bring him into closer touch with the central Person around whom all our Christian theology revolves.

This is the more evident when we consider what the student aims at becoming, and what the College should help him to become. The College is not merely the servant of the Church for the discharge of certain appointed tasks of instruction ; it is also the trustee of the Church to whom, in a measure, is committed the moulding of students in their higher life and for their public service. The Church has prescribed for her students a certain course of study that they may thus become qualified for the ministry of the Gospel, but if the student would be in the highest sense successful he must do more than pass, even with distinction, the prescribed examinations. He must cherish a true ideal of what it is that, beyond and by means of this course of study, he seeks to become. And this ideal must be held in view not only by him but by those that instruct him, else their training of him cannot fulfill its highest ends.

If you are to educate a man for mercantile life, that means that you make him something more than a clever calculating machine. He should have developed in him such qualities as integrity, energy, tenacity of purpose, alertness of mind for seizing new situations. If he is to be trained for statesmanship he needs something more than the knowledge of his country's history and laws ; he must be capable of influencing men and of selecting them for service, quick to read the signs of the times, wise to know the mind of his countrymen, to see his nation's weakness and her strength. And the conception of what the man is to be should shape his training.

So in all education. It is the goal that determines the path ; it is the end aimed at that determines the means to be employed ; it is the ideal we cherish that determines the course of training we shall adopt. And the end aimed at in the training of the student of theology is that he should become an effective preacher of the Gospel and a faithful pastor of the Church of Christ.

Sometimes the student, with burning thoughts about his life work as a preacher, may be impatient at the course of study through which the Church requires him to pass ; but that curriculum is the result of much enquiry and of long experience, and, although there may be some to whom parts of it are of little permanent value, it still commends itself to the Church as a most helpful general training for the work of the ministry. At the same time it must be clear that no course of study, however wisely chosen by the Church, can fully serve its purpose unless those who administer it keep clearly in view the end that it is intended to secure. Teacher as well as student should cherish a lofty ideal of the ministerial calling, so that, perhaps even more indirectly than by design,