

marks that antiquity displays the gradual unfolding of the will of God of which men are ministers, and we look into the past, not for patterns or precedents, but for lines of movement. But it is to the patterns and precedents of the past that I would ask you to look. For there is much instruction to be gained from a careful study of the portrait galleries of ancient record and biography in which with lifelike accuracy the great sages, philosophers and statesmen are portrayed by the historians, poets and orators of the golden age of word-painting. For, in the words of Rome's greatest poet :

*excussere spirantes*

*vivosque duxerunt de calamo vultus.*

There is even a danger of the speculating votary missing the moral of history in the fogs of theory while the plain man may reap a practical harvest from plain facts and go down to his house instructed and improved.

Therefore to the pattern and precedent this evening, and let us call our subject "the Children of Wisdom" as we look into the way Wisdom's children have learnt of her in widely different ages. We also are at one with those of old in this and join in spirit with those ancient Romans and Greeks, Hebrews and Alexandrians, who have endeavored to drink of the wells of intellectual and spiritual delight.

The biographies of Wisdom's children, as recorded in the Classics and the Scriptures, teach us that the best work has been done by those who combined thorough mental, physical, and moral training. We have ample warning that one or two of these without the third is inadequate. Milo and Marius, Sulla and

Cato, and many others, are examples of the danger of neglecting either of these three. In the grammar school, (to modernize the terms), the gymnasium, and the sophists' lecture-room, the aspiring Caesar or Virgil, Gracchus or Aurelius, would pursue with zeal and zest the completest cultivation of mind and body and moral nature. Even so in the Scriptural records we find for our instruction and learning that the men chosen for great work have been most frequently those best equipped with what we should call a liberal education. They did not specialize too early : when they were ready, their life work found them : they had not to seek it. In these days the boy hardly in his teens is looking round for the occupation of his lifetime,—but there is a proverb which may be made to say : "Apprentice in haste and repent in poverty." But of this more anon. In Roman and Biblical records, (for at this,—the opening of the Theological Faculty, it is surely not irrelevant for me to introduce the Scriptures), the utmost care and attention is seen to be paid to the Arts course, the athletics, and the morals of old-time students.

Let me take three examples. Cicero, whose ambition was the Presidency at Rome, was not private secretary to a Cabinet Minister at nineteen, a member of Parliament at twenty, and a member of the Ministry at twenty-one. His education began in early childhood : as soon as he began to speak he began to learn ; and only the most correct and elegant language was uttered in his hearing, and in words and pronunciation, in moral precepts and behaviour, his training began at three years old. Soon after,