

of Hebrew, Greek and Latin, as well as of Ancient and Modern Philosophy. But this is not enough. The theological scholars of France, and especially of Germany, have a long way the start of us: they have been occupied with the history of Christianity, and with the process by which theological conceptions have been evolved, for over a century; and therefore our theological scholar must have an easy familiarity with French and German. It is also indispensable that he should have a good acquaintance with the results of the great scientific movement of the nineteenth century; and, though he cannot be, nor is it advisable that he should be, a specialist in any of the natural sciences, it is advisable that he should have a competent knowledge of at least one of them,—perhaps, above all, of the science of Biology, which has the closest bearing upon his special problem.

Now, I think it is a sound principle to maintain that every boy who enters the Public School, must be presumed to be a potential scholar of the type I have indicated, until his unfitness for it, or his greater fitness for some other vocation, has been established by trial. Assuming that he is to get his education in the Public School, the High School and the University, these must be so constructed as not only to make it possible for him, but to encourage him, to undergo the training necessary to fit him for being a theological scholar. His education must be of a very wide and thorough character, and no time must be wasted. To teach him Applied Science would be a most unpractical procedure. Nothing is 'practical' that does not secure the end in view. He must be provided with the organs required for the end we have in view, and Applied Science will not further that end. Our present educational system is not well adapted to the production of the theological scholar. And the reason is that it has not been designed with that end. Our present system is a compromise, which is the result of no definite conception at all: it has come from the clash and conflict of different ideals of education, from an inadequate conception of the education required for teachers, and from the impact of use and wont. President Loudon is perfectly right in his criticism of our present educational system, so far as the training of the future theological scholar is concerned. It fritters away his time on trivial subjects, deadens his interest by mechanical methods, teaches him nothing