

What object calls next for the special attention of the College Board? After the stated duty of keeping up the professorial staff, and dealing with students, is not the question of *endowment* now in order? As compared with the pastorate of churches and with Home or Foreign Missions, the work of a college does not command popular support. It is quiet work, out of sight, far away from most. Some think it is hardly work at all; many do not see the need of it. A gift to it may never come back to the giver, in any measure. Its benefit to others is future, invisible, uncertain. It is a weakness of human nature, to require to see and touch where we are asked to believe. Yet in planting the oak, under whose shadow only our children may sit, we do a greater work than in growing the flower which withers, as well as blooms, before our own eyes. It is but the few, however, who look far enough to see this.

For many years, even from its birth, the College has had a virtual endowment from England. But repeated warnings have been given that these annual grants may one day cease, and this institution, like every seat of learning in the land, secular or religious, needs its permanent fund for maintenance, as well as a house for habitation. It would not be well to endow it so richly, as to set it above the need of popular sympathy or remove it from the general control of the churches whose ministry it is established to train. But on the other hand annual subscriptions and collections are altogether too precarious a source of income to give the College a proper stability, and to assure professors of their livelihood. Endowment, as a basis with church-contributions to supplement its deficiencies, seems the ideal to aim at in this case. By all means, therefore, let the movement for the second \$20,000 be vigorously pushed. And when forty thousand have been secured, go on to the round hundred!

## II. THE FACULTY.

After the management of the college, I would next pay my respects to the faculty. In fewer words, however, for, supremely important as their work is, it is not so suitable for public dissertation in detail as what may be called the business elements of the case.

I heartily congratulate my honoured brethren, the Professors, on the increased facilities they will find for the work of this and succeeding sessions in this College Building. I have no suggestions to make here to men so gifted and experienced. But the confessedly provisional condition in which I find the arrangements for teaching suggests to me the simple statement of the numbers and duties of the professional staffs in two of the theological seminaries of which I have heard most of late years. These lists may surprise some who have thought that two or three men are able to undertake all the work. They may suggest to others a

proper distribution of the several chairs. If the ideal seem to be hopeless of attainment here, even this may stimulate to higher aims.

Union Theological Seminary, New York, has seven Professors whose subjects are, 1. Systematic Theology; 2. Church History; 3. Sacred Literature; 4. Hebrew and Cognate Languages; 5. Biblical Philology; 6. Sacred Rhetoric; 7. Pastoral Theology, Church Polity and Mission Work. A librarian and instructor in Elocution, and occasional lecturers, are also employed.

The chairs in Princeton are; 1. Didactic and Polemical Theology; 2. Church History; 3. Oriental and Old Testament Literature; 4. Oriental and O. T. Literature and Christian Ethics; 5. New Testament Literature and Biblical Greek; 6. Ecclesiastical, Homiletical and Pastoral Theology; 7. The Relations of Philosophy and Science to the Christian Religion. Here also are Special Lectures, a librarian and a Teacher of Elocution.

Five Professors seem to be regarded as the minimum in a fully equipped institution. Auburn, Lane and Chicago have this number, beside lecturers. The majority of the students matriculating are already graduates of colleges.

The fact is, that the studies of a thorough divinity course are interlined with every branch of human knowledge, with Ancient and Modern Languages and Literature, with History, Philosophy and the Natural Sciences, as well as with all human life. A minister ought to know everything! At least nothing comes amiss that is knowable; and a great part of education consists in finding out what things are unknowable, or knowable only "in part."

I do not forget that, on the one hand, there are finished scholars who are very poor preachers; nor, on the other, that there are eminently successful preachers, such as Spurgeon and Moody, who received no training in a theological institution. But in the first case, it is not the scholarship that spoils the preaching; for this, no one argues that mere scholarship is sufficient; the preaching "gift" is composed of many elements, physical, intellectual, emotional and spiritual. And in the second, besides the possession of the gift referred to, in a most rare degree, there has been a diligent self-education, outside the schools. Native intellectual vigour, intense spiritual vitality, knowledge of the Bible and knowledge of human nature, the student's habit though without the scholar's equipment, and an instinct for racy, Anglo-Saxon speech, have educated these men, as the fishermen of Galilee were educated, in and for their work. Further it must be remembered that, great as is the work achieved by Spurgeon and Moody, God has much other work to do, of a less direct and visible kind, and in which a thoroughly trained mind tells with great