

He should study with equal care the process of forming correct judgments, by comparing and combining the conceptions he has framed, defined to himself, and verified. "Man is intelligent." "Man is round-square." Are these both judgments? If not, why not? What are the intuitive and natural relations by which conceptions are so bound together in judgments, that one can say of such a combination: "This is true;" "That is not true"? The formation of correct inferences or conclusions from assured judgments, by the process of reasoning, should equally be mastered; so that a man can say of a conclusion reached by such a process: "This is truth, and cannot be gainsaid."

Especially is there requisite for the preacher a better knowledge and training of the constructive faculty, by which conceptions, judgments, and reasonings are gathered into systems of scientific, artistic, or practical thought. From the intellectual side, the construction of such systems is the great work of life, this form of intellectual activity being the form for which all the other and lower forms exist. Yet how often is this power left without any training or intelligent development! Indeed, the theories of psychology and the books on that subject do not even recognize it, except incidentally; so that it is natural and inevitable that educational methods should ignore it.

In this age when so much is heard about science, and so much that has no science in it claims to be science, there is peculiar need for a better training to the knowledge and use of scientific methods. What is science? What are its materials? What are its methods? These are fundamental questions. In these days, when both inductive and deductive logic are so travestied, and when speculation and imagination and guess-work are palmed off upon men in the name of science, and especially in the name of Biblical learning and Christian theology, it is of momentous importance that the preacher should be master of these subjects.

2. The preacher needs a different and better theological training to fit him for his work in this age.

The purpose for which theological seminaries were established was the preparation of the preacher for carrying out his divine commission in proclaiming the salvation of the Gospel to the world. They are religious and Christian institutions, for a particular end; not educational and scholastic institutions, to make scholars in religious or technical specialties. Failure to keep these things in mind has, in some instances, led to tendencies to departure from their original idea and purpose.

There has been in some quarters a marked tendency to Germanize the seminaries, on the assumption that all scholarship is German, and that mere scholarship is the end of the work in the institution. The essential things in a theological school are, on the contrary, evangelical learning and the development of pious activities in connection with