

The church must not only be practical, she must be powerful. She must make herself powerfully felt in moulding the character of the Canadian that is to be. Most assuredly that power does not lie in the exigesis of sociology, but in her ability to deliver a message in her own time. That message must be drawn from the bible, sanctioned by the bible, and testified by the spirit of the bible. The largest institutional church with the most complete and perfect equipment, without a powerful pulpit, is like a ship without a rudder. It is the message from the pulpit—drawn from the language and life of the scriptures which penetrates most deeply and leavens most effectively. It inspires governments to social and moral reform. It moves society to charity and brotherhood. It is a response to the deepest longings of the individual soul.

When we remember then that the streams of modern society run back to the ancient world, what better equipment can a minister have than a knowledge of the fountain from which the river runs? By what avenue will he have more profitable access to the source than through the language itself? And although in his graduating year that knowledge is far from exhaustive, yet it supplies a starting ground, a viewpoint from which a very successful career should move. "Words," says Max Muller, "are in truth the monument of the finest intellectual battles, triumphal arches of the grandest victories won by the intellect of man. When man had found names for body and soul, for father and mother, for right and wrong, for God and man, then and only then could there be anything worthy the name of human society." Is not the call to-day for greater efficiency not only heard, nay, even felt in every profession and trade in life? May we not only recognize the need of maintaining, but of raising the standard of that profession which, to say the least, is *primus inter pares*.

We think our fathers fools, so wise we grow;
Our wiser sons, no doubt, will think us so.

—Pope.