

They have confidence in Mammonism, and do not hesitate to believe that a man's life consisteth in the abundance of the things which he hath. Now, it is neither surprising nor to be regretted that such are not drawn into the ministry. It is good, and something for which to be thankful, that the Church escapes the injury they would inflict by holding an office for which they have not the right spirit. It is infinitely better that, by the voluntary elimination of such persons, the number of candidates should be diminished than that the flock of Christ should fall into the hands of unfaithful shepherds.

We come now to the training of the men. Presbyterians have always rightly insisted upon its being of a high order both in secular and theological learning. For the former we may accept, with some safeguards, the course prescribed by reputable colleges for the degree of B.A. And yet, owing to the almost unlimited freedom of options now permitted, it is necessary to indicate certain subjects which we regard as absolutely essential and which should receive more attention than is at present customary.

In linguistic studies we need set no limit to the extent they may be pursued, but it may be well to fix the minimum to be exacted. "The man," said a royal critic, "who knows four languages is worth four men." Be this as it may in state-craft, there can be no doubt that theologians find it advantageous to be familiar with as many languages as possible, and the least that should be expected of them is ability to make ready use of their text book, the word of God, in the languages in which it was first written. To gain this facility why should not the study of biblical Hebrew and Greek be made prominent factors in the Arts curriculum of men whose main life work is to be the practical exegesis of the sacred text? I know that it is usual to talk of their being made familiar with classic Greek, but how many attain to this eminence? And, after all, will a critical study of Socrates, Plato, Demosthenes, etc., in the original, specially fit a man to deliver the message of the Saviour, or will he not do better for this purpose to master the Greek of the New Testament