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home, even if that cannot be done without our being prepared to use force where necessary, it is surely our duty to do our best to bring about the rule of law abroad even if it may mean using much more force than is now necessary to bring it about at home. It remains our duty, both at home and abroad, to behave in such a way to other people as to give every chance of securing justice to those who most need it without the use of force.

But at home, while we have got a long way towards such a general acceptance of law that force retires more and more into the background, we have got to that position by pursuing the double policy of seeking to make force unnecessary, but being determined in the meantime to see justice done even if force must be used for the purpose. And there is no reason to suppose that the same double policy is not as essential if we are to inspire our international relations with justice and gradually bring into being a world community which accepts law. Dr. Lindsay sees no escape from this position unless force is regarded as a thing so intrinsically evil that we are prepared to give up any kind of law or rule altogether. And can any one maintain that force is intrinsically evil?

But if any one should say, 'I grant that justice is worth, if need be, fighting for, whether at home or abroad, but modern war has so poisoned all our international relations that only some striking repudiation of it can bring men to a more sober view, and for me any participation in this use of force is too high a price to pay for social security. I therefore feel called upon to pursue the exceptional conduct which, the Sermon on the Mount clearly teaches, may be demanded of us for the purposes of God, and I am prepared to abide by the consequences.' In this attitude of such a conscientious objector there seems to be no inconsistency, and we may clearly be called upon to act in that sort of way when confronted by evils which have got so entangled with the whole existing system that we cannot easily repudiate them without repudiating much of the system at the same time. On an issue of that sort a man must judge as he has conviction, and in following his conviction he may do noble service even to the State whose commands he is repudiating.

The Teaching of Theology.

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The editor has asked me to contribute a paper on the teaching of theology in view of 'the needs of the age' and with the Presbyterian training as its background. The leading impression which has emerged from my experience as student, minister, and professor in the service of that Church is that its theological training represents a consistent system. It is integrally related to the type of man to whom is entrusted the care of a congregation. When a man is ordained and inducted in a Scottish parish, he dedicates his life to the service of the Church, and the Church pledges itself to provide him with a sufficient maintenance. It is possible, and at one time it was common, that the minister's life was spent in the service of the parish in which he was first ordained. During my lifetime a change has appeared in this respect; but the possibility remains that his work will end where it began, and it is certain that in one of his charges he will have to endure a longer pastorate. Further, he is left at large liberty in the conduct of Divine Service. He is responsible for the conduct of the devotional service and for the celebration of the Sacraments, but he is supplied with no prayer-book to guide him in these matters. He is expected to preach once or twice each Sunday; and this part of his duty occupies a large place in his work among the people. He is also responsible for the training of the young, and must prepare candidates for their first Communion, and admit them after preparation to full membership. He may commit the children to the care of Sunday-school teachers, but he must

supervise the teachers in their duty, and will himself undertake the teaching of the more advanced pupils. Again, it falls on him to preside over the Session, and to act as its representative in the higher courts of the Church, Presbytery, Synod, and General Assembly. As a member of Assembly, he has a voice in the decision of questions relating to the Church's discipline and doctrine. If a man is to fulfil these duties with sagacity and freshness during ten years or longer in the same congregation, he must be thoroughly equipped for the task. Because the Presbyterian Church needed men who were capable of meeting so severe a demand, it has from the beginning recognized the need for an adequate training of those who were to undertake it. Hence the long novitiate to which it submits aspirants to its ministry—three years at a university, and three more at a theological college. Men, on whom such demands are made, must be adequately equipped for their work.

Other communions may accept and use as their ministers men who have a less complete preparation. A Church, like the Wesleyan, which is served by men whose average pastorate lasts only three years and which makes a much larger use of lay-preachers —to instance only one difference in its methods of work—may be safely satisfied with much less. Again, a communion, like the Anglican, which supplies the officiant with a book of Common Prayer from which he is not at liberty to depart, and which expects from him the teaching of the young, and the administration of the Sacraments, rather than the preaching of sermons, to the older, which reserves most administration and all questions of doctrine to the higher clergy, may also be satisfied with a very different method of training. In each case the man's novitiate is made to correspond with what is to be required from him.

It may with justice be urged that the Presbyterian Church could with advantage learn from the example of other communions, and, by the adoption of certain features from their usage, adapt itself to meet 'the needs of the age.' Greater use might be made of the consecrated zeal of laymen: one service in the day might be judged sufficient for its adult members, and the other devoted to the task of training the young: place might be found for common prayer, which merited the name, because the faithful knew beforehand the petitions in which they joined. But all these matters fall outside the purpose of this paper, except in one respect which is of grave importance. Until the Church alters the functions which it commits to its clergy, it may not without serious danger alter the training to which it submits them. To begin by an alteration in their training is to begin at the wrong end.

In the subjects prescribed for all students in the theological curriculum the Presbyterian Church has again remained faithful to a course which was in agreement with its native genius and outlook. As an evangelical and reformed Church, it was bound to insist on an intimate and careful knowledge of Holy Scripture, for, according to its own standards, the Word of God contained in those Scriptures is declared to be the final authority for faith and life. Those who taught in the Church's name must know the source of such authority. But knowledge of the Bible implied more than an adequate acquaintance with the English text. For Holy Scripture has often been a mere nose of wax, which could be twisted to suit the opinions of many schools of thought. Adequate knowledge involves the use of a right method of interpretation, and the Church has the duty to discover for itself and to supply to those who teach in its name what it believes to be the right method. Without this its teaching clergy could not guide the many who discover their own devout imaginations in holy writ. A true exegetical sense is a necessary equipment for all whose task it is to handle the Word of God; and 'the needs of the age' make this even more imperative to-day. For inside the Church itself there has risen a powerful school of thought which, while it has done good service by insisting on the peculiar dignity of Holy Scripture, is threatening to undo its own work by the methods of interpretation which it employs.

Dogmatics, again, sets out the Church's faith, its thought on God, and His relation to man and the world. It must base on that Word of God which is contained in Scripture, must show its consistency and bring its varied expression into unity. Its sister-discipline, Apologetics, views the content of that faith in relation to the rival systems of thought which claim man's allegiance in each successive generation, and must modify its teaching according to the thought with which it is set in contrast. Finally, Church History follows the Church and its faith down the long stream of history, and in the process points out alike the dangers to which these have been exposed, the aberrations which have sometimes appeared, the immutable elements in the faith and those which have varied with the change in men's knowledge of their world and of themselves.

Along with these theoretical studies, which are closely linked in character and purpose, has gone training of a more practical type. This has varied

a good deal, and has been increased in recent years. During my time I have seen lectures on practical training, on what is called social ethics, on principles of teaching, on preaching, on hymnology, on missions added to the curriculum. This was done in a rather haphazard way, as the Assembly was moved at different times. Now the most of these subjects are put under the charge of a professor, who is responsible for practical training. The change has resulted in an undoubted improvement, for the effect has been to bring a certain unity into a miscellany of subjects, and students are more likely to take seriously a training which does not consist in a number of homeopathic doses administered by a number of casual lecturers.

But the new importance given to these auxiliary subjects is sure to raise another question as to how the time is to be allotted among the different subjects. After all, there are only three hours for lecturing in a day. It is possible to add a fourth, but quite useless, for the human power of absorption is limited. The difficulty is to deal adequately with all the subjects in the curriculum, and yet not to pass the point of saturation. The question is more sure to arise, when it is recognized how much men learn outside their classrooms in discussions among one another, and in free browsing in a good library. Self-education is a great factor in every man's mental growth.

It has been mooted in some quarters that an extra year might be added to the curriculum. But that is a grave step to take. Men reach the university at a more advanced age than they once did. By the time they have given three years to general subjects, and three more to their specific training, their minds are apt to grow stale. And this is more likely to happen in the case of those who have worked conscientiously. The slacker begins stale. But men come in six years to desire to do more than absorb knowledge, however well it is fed to them : they have the natural desire to give out what they have received. There are, of course, students who wish to specialize in some subject. There ought to be, for a college is there to train future professors as well as future ministers. Is it not the business of every professor from the day of his appointment to look for his successor ? Yet such men ought to pursue their special studies at other universities, where they will come under the influence of other teachers and have their minds widened by contact with fresh surroundings.

It may be felt by others that the Presbyterian curriculum is too severely academic, and that room might be found for more practical subjects, even at the cost of devoting less time to theoretical studies. Yet care must be taken in moving in that direction, in view of ' the needs of the age.' For the needs of any age are not the things which it wants, but the things which it needs most. Now a generation which is not deeply interested in theology, nor over-addicted to serious thought on any subject, which is even very ill acquainted with the Bible, stands in peculiar need of a clergy which has not surrendered itself to the same slovenliness of thinking. What such an age peculiarly needs for its religious guides is a clergy which has learned to prize the austere and winsome dignity of the Holy Scripture, which knows the convictions that are enshrined in the Church's faith, which has learned that these have formed the heart of the Church's testimony and have maintained it through the long day. That faith of the Church, theoretical though it may appear in the form of lectures and college text-books, is the nerve of all its activity and constitutes precisely what it has to contribute to any generation. If a man has been trained to recognize that this testimony is the core of Holy Scripture, and of the Church's confessions and creeds, if he has learned that, while its expression has varied through the successive generations, its essential elements have endured, he has a gospel to deliver which his age gravely needs.

The movement in the direction of lightening the theological curriculum by lessening the amount of theoretical teaching has already advanced considerably on the other side of the Atlantic. Perhaps, naturally, because it was likely to appeal to the practical American who loves immediate results. There are some who point us in the same direction, and even count us slow to learn from their example. One might desire, however, that they added to their exhortations some proof of the benefits which have come to America through the change. The altered curriculum has been long enough in operation for its effects to be visible. One judgment on the subject was given by the late President Wilson, before he had forsaken his chair to superintend the affairs of the nation. Speaking to a fellow-professor in this country, he urged him to do his utmost to retain in the curriculum the four great theological disciplines. The loss of them in America had, in his judgment, been wholly mischievous.