

and made it one of the most prosperous corporations in the country. A majority of the directors had personal confidence in him. But some errors of administration had shaken the public confidence. Public confidence once shaken cannot easily be restored. The President was retired, and the company began a new career of usefulness under a changed administration. Business men, charged with a great trust, regard the trust as more important than the retention in office of any individual. If the American Board would act on this principle at Worcester, it would enter at once on a new career of prosperity and usefulness. Otherwise it will continue to face a distrustful constituency and a diminishing contribution.



The Currency Question Again

A correspondent wishes us to explain how it is that we advocate the immediate and unconditional repeal of the Sherman Act, while at the same time advocating a use of silver on a parity with gold in the commerce of the world; and he implies a suspicion that we have changed our position on this subject recently. We have tried to make the grounds of our opinion clear, but we do not object to restating them.

The Sherman Act is a compromise founded on no principle and satisfactory to no one. It is inconsistent with bimetallism, for it treats silver as a commodity and buys it at a gold valuation. It not only does not lead toward bimetallism, it must be repealed before bimetallism can be established. It is inconsistent with monometallism, for it provides for the purchase of silver bullion as a basis for currency, and the monometallist does not think silver a sound basis for currency. It is a political anomaly, a temporary expedient, a compromise based on no intelligible principle. If it ever had a useful purpose, it has outlived its usefulness. No one really believes in it. The Democratic party has pledged itself to repeal; was elected on that pledge; and is bound in honor to redeem its pledge.

There is only one argument against immediate, unconditional repeal. It is that, by refusing repeal without conditions, such conditions can be secured as will involve some sort of recognition of silver by the Nation as a basis for currency. But some sort of recognition is not what we want. We have had enough, and more than enough, of temporary expedients and skillful compromises and vacillating purposes. We want them all out of the way. Then we want the issue between monometallism and bimetallism presented in a clear and simple manner to the American people, that they may decide between the two. We have no doubt that their decision will be for bimetallism. But, whether we are right or wrong in that opinion, as believers in the rule of the common people we want the question submitted to the people for decision; and we are prepared to abide loyally by that decision, whatever it may be.

The proper course to be pursued by those who are not mere silver men, but are really in principle bimetallists, is to sweep away the present obstacle to bimetallism—the Sherman Act. They should then provide a committee of their wisest men, in or out of Congress, to draft, not a compromise measure to reconcile conflicting interests and opinions by cheating both with illusive phrases, but a true, thorough, radical bimetallic measure, a measure having for its object the establishment of a double standard. That committee would have to come to some decision as to whether such a measure must be international or may be national only. When that measure is formulated, it should be presented to Congress. If it fails, the question will be

submitted to and passed upon by the people in the next election of Representatives. If it succeeds in Congress and is vetoed by the President, the question will be submitted to and passed upon by the people in the next Presidential election. In either case the people will have an opportunity to decide the question. That opportunity they will never have so long as bimetallists content themselves with untenable compromises founded on no political principle, or endeavor to bargain for terms with their political opponents by refusing to repeal an Act which they did not frame, which they never believed in, and which must be repealed before a first step toward bimetallism can be taken.

As to our change of position, we have no pride of consistency which prevents us from changing our position when new light is thrown upon an old subject, or when changing circumstances call for a change of policy. In this particular matter, however, we have not changed our position. We quote from *The Outlook* of the date of 11th of February, 1893:

"The Democratic party pledged itself to repeal the law known as the Sherman Act for the coinage of silver. It is bound to fulfill this pledge and repeal this law; but it also declared itself in favor of bimetallism, and it is equally bound to take immediate and instant measures to bring about bimetallism."

We are still of this opinion. And we regard the repeal of the Sherman Law as a necessary condition to the formulation of measures to bring about bimetallism.



Live in To-day

There is no illusion so insidious and persistent as that which introduces into the future some element of luck; which stores up for us in the future something which we have not secured for ourselves. We are always dreaming of having more time in the future and of doing things with a strong hand in consequence; to-day we have but fifteen minutes, and what can be made of such a fragment of time? Next year we shall have hours, and then we will read the new books, learn the language we need to possess, accomplish the larger tasks of which we dream. But the hours never come, and the achievements are made, if they are made at all, in these odds and ends of time that come to us by the way. The wise man is he who knows the value of to-day: he who can estimate to-day rightly may leave the future to take care of itself. For the value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of heaven, but to make them realize the divinity of earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal deity in the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibilities of sainthood in his neighbors. To make the most and the best out of to-day is to command the highest resources of the future. For there is no future outside of us; it lies within us, and we make it for ourselves. The heaven of the future, and the hell also, are in the germ in every human soul; and no man is appointed to one or the other, for each appoints himself. To value to-day, to honor this life, to glorify humanity, is to prepare for eternity, to seek the eternal life, and to worship God. The harvest of the future is but the golden ripening of to-day's sowing.

The College and the Ministry

By Charles F. Thwing

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WHAT more and what better can the college do in fitting men for the study of theology, and so in fitting men to become ministers? is the question I wish to present. I shall first present it through the remarks of teachers of theology themselves. In answer to direct inquiries as to improvements in the college course for those proposing to become theological students, the following statements are made:

PROF. C. D. HARTRANFT, HARTFORD THEOLOGICAL SEMINARY

There seems to be a notable lack of practical preparation in English. There is a deal of bad spelling and loose-jointed composition, which is partly the fault of previous academic training, or lack of training, but which a severer test at entrance into college might contribute to overcome. An inadequate discipline in rhetoric is quite marked when students come to write their first sermons. It does seem to me that there ought to be a more ample education in poetry—not only the reading of it, but the writing thereof; nothing would so compel style and imagery as the school of verse.

In general philology, there is considerable deficiency in the knowledge of grammar, especially in the use of grammatical terms. It is not now easy to keep the balance between philology and literature.

Students are not yet able to read Latin fluently, so as to be prompt and time-saving in work among the sources. The same is true of Greek, only more so. Especially should a limit be imposed upon the student intending theology as to his Greek electives. He should be morally obligated to choose Greek during his whole course. . . . No one can be familiar with linguistics as such who has no chance to get into sympathy with the Oriental world. Hebrew ought to be studied, and not as an elective. For the theologian, German is more necessary than English nowadays. I do not overstate it.

There is also no little lack in the study of general history; but what seems to me a glaring anomaly is the absence of Church history from the curriculum. Men are taught the history of literature and the history of philosophy and all other histories save that of the most potent factor of civilization, the Christian Church. The lawyers, merchants, physicians, go to their graves without any acquaintance with the evolution of Christian thought and life. Bible history, too, and familiarity with the Bible as literature and as the Book of books, are pitifully wanting.

My brethren think, too, that logic, psychology, and philosophy are not in any way up to the mark for good work in inductive and synthetic study. Would not some catechetical form of Christian truth be worth the collegian's while?

The field of art is neglected, from æsthetics to all the practical forms. Every student should know how to sing, and how to play upon at least one musical instrument.

Preachers are criticised for lack of genuine elocution, or rather voice-building; the young men come to us too old to be regenerated. Many have not only contracted bad habits of speaking, but have injured permanently their vocal organs.

Physical training is too much on the athletic side; too little attention is given to the nervous system and to personal grace of movement and carriage.

PROF. EDWARD L. CURTIS, NEW HAVEN, CONN.

I am well satisfied with the present college system of fitting young men for the study of theology. It furnishes the liberal education and general culture needed as the basis for professional study, especially by those having the ministry in view. I should be sorry to have their studies curtailed or specialized to any marked degree further than that of providing them with an elementary knowledge of Hebrew. This they ought to obtain before entering the seminary.

PROF. H. M. SCOTT, D.D., CHICAGO

Generally speaking, the young man who faithfully pursues the classical course in our best colleges is well qualified for the study of theology. I think that perhaps fewer subjects should be taken up by some college men preparing for the ministry, and more thoroughness be attained in those which are pursued. I notice that many colleges put in their classical course advanced

mathematics, as calculus, also surveying and spherical trigonometry; they have also lectures on international law, physiology, and botany. I think these ought to be omitted and the student given more time for the study of Latin and Greek, history, literature, and philosophy. One of the defects which I feel especially in college men is their inadequate acquaintance with the history of philosophy, the Story of Thought, of mental movement in all lands and all ages. I have urged more than one college president in the West to give more prominence to this study; but as philosophy falls too often to the president himself, and as he is busy with many outside matters, the most he seems able to do is to take some text-book on mental science and give the men some elementary ideas respecting the theories of acquiring knowledge, but has little time or strength to show how men have gone on in getting knowledge of God, themselves, and the universe.

And closely connected with this lack of familiarity with the history of philosophy is the lack of a good working knowledge of general history. College men seem to skip from classical Greece and Rome to American history, and get no portable knowledge in college of the outline and movement of all history. And connected with this is a third want, viz., an inability to write and speak thoroughly idiomatic, strong, graceful English in a sustained, properly adjusted composition.

PROF. G. F. MOORE, ANDOVER, MASS.

The defects in men's preparation for theological study . . . do not appear to me to be due in any considerable degree to the *system* of our colleges, though we have had some cases of men whom we could not receive because they had elected too little Greek—and doubtless shall have more. Men who have to choose their studies in college must make up their minds sooner what they are going to do afterwards. . . . I will name only one point where the colleges all seem to fail. We get very few men who have not studied German; and we do not get one in ten who can read German in such a way as to be of any use to him or us. Whether too little time is given to it, or whether it is not well taught, or whether the students themselves slight it, I cannot say. German is as indispensable now as ever Latin was to the student of theology.

PRES. W. G. BALLANTINE, OBERLIN, O.

Students looking to the ministry suffer, along with all others, from the common defects of our educational methods. In thoroughness, genuineness, and originality, great advances are to be hoped for in the future, even in our best colleges. No man needs a broad and varied culture more than the minister. I should not, therefore, advise students expecting to study theology to specialize much in college. The Hebrew language should be pursued for at least a year, as the purely linguistic work at the beginning is rather part of a liberal than of a professional education. As good a foundation as possible should also be laid in philosophy, history of philosophy, ethics, Christian evidences, and sociology. A thorough acquaintance should also be secured with Bible history, and the general contents of the leading books of the Bible.

PROF. JOHN PHELPS TAYLOR, ANDOVER, MASS.

I have felt it to be a defect in our college system in fitting men for theological study that Hebrew was not insisted on in the case of future ministers. Where it is optional, as at Yale University, the effect is admirable. . . .

I should emphasize next the importance of philosophical, ethical, and sociological studies for college students intending to be ministers of the Gospel.

Last, but not least, I should hope there would be a brief course in the Greek New Testament, which should be obligatory on such students as meant to be clergymen.

THE REV. DR. GEORGE N. BOARDMAN, CHICAGO

A minister must acquire his professional education mainly after he enters on his work. The years before entering his profession can afford him only the rudiments of the knowledge he needs, together with the discipline of mind which shall enable him to work without loss of time and strength. Consequently, it makes but little difference what a young man studies, if only he studies well and learns to be a master of the topics to which he gives attention. I prefer that a young man should not, in his term of academic study, give very much of a professional cast to