

but is a profound truth and is in strictest harmony with what we know of the relations of the human to the divine. A man is not only an animal that thinks, but also a soul that aspires, he is not only a being with a mind, a will and a purpose of his own, he is also subject to the supreme will and controlled by the unfailing purpose of his creator, and unless he recognizes these facts and works in harmony with them he will fail of achieving the best results of culture.

Now if it be granted that a liberal education is a good thing, it still remains to enquire whether it is a good to which all may aspire or whether it should be limited to a very few. The prevailing opinion seems to be that for Doctors, Lawyers, Ministers and Teachers a college education is a decided advantage, perhaps some would say a necessity, but for others, it is a waste of time and money, or at the least an unnecessary accomplishment. But the doctor and the lawyer have to learn their business after they leave college just as the farmer and the mechanic have to learn theirs. Why should we think of the four years as wasted time and money for the mechanic because it has not taught him his trade any more than for the doctor seeing that the doctor also has his trade still to learn? The true purpose of a liberal education is not to teach trades or professions but to develop and strengthen character. Why should not men and women in all the walks in life need this increase of power and roundness of character equally with those who follow the so-called learned professions? It may be urged that these professions make a greater demand upon the intellect than do the other callings in life and that those who follow them are, therefore, more in need of the training the college can give. Now this may or may not be true. It is an open question whether the manufacturer or the merchant or the navigator or the farmer has not in the course of his business to face and solve problems quite as difficult as any that confront the lawyer or the doctor. But granting for the moment, that the professional man needs an education more than others do, does it follow that others have no need of it? Is it not true that everywhere, in every calling and sphere of life there is a demand, a crying demand, for more brain power, for men who can better understand the forces with which they have to contend and are better able to solve the problems that meet them every day of their lives? It will not, I suppose, be claimed that the technique of any of the occupations in which men are engaged has been so thoroughly mastered as to leave no room for improvement. However carefully any line of business may have been studied out there is still a probability that new problems will arise for the solution of which no provision has been made. How shall these new problems be solved? The best trained technical student can only follow the routine that has been marked out for him—practise his calling as he has been taught it—unless he has in some way acquired the power of independent thinking. The more ability a man has to think and reason, the greater will be his chances of being a successful workman in any calling, high or low.

But when one has acquired the knowledge and skill necessary to the practice of some special calling, he has still much to learn to qualify him to fight successfully the battle of life. Each occupation has relations to other occupations, each depends upon the others for its prosperity and each in turn contributes to the prosperity of the others. Sometimes these relations are not fully recognised or are not properly adjusted, and so it comes to pass that one class of workers think they are being preyed upon by those of another class. To be fully equipped for life's duties