

the regular theological seminaries. It is, indeed, objected that the curriculum in these is graded so high as to be beyond the attained capacity for reception and profit on the part of such students. But this is a small difficulty to be allowed to weigh against the evil of giving them a course lowered to their alleged inferior capacity. At any rate, the objection is based on a thorough misconception of the instruction in the seminaries, and of the temper, disposition, earnestness and good sense of the instructors. It is likely that their experience and thorough scholarship—if they are fit for their places—would be as able as others to make the truth plain to this class of students. It is likely that they would be as ready to do so as the instructors in these special schools. And if, in doing so, they should drop some of the old technicalities, or put their explanations into common speech, it would not at all hurt the rest of the students, or prove a damage to the success of the instruction. And the students who have only the inferior academic preparation would have some compensation in this enjoyment of the best and full theological course, stimulated and uplifted by its high grade, and helped by their association and study with those whose advantages have made them most capable.

3. The seclusion in which our theological education is carried on not unfrequently educates away from sympathy with the common practical life of men. Most of the students enter from the college, where many of them began their studies quite young. Their life has been apart from the ways of trade and business, and the habits of thought and feeling in which the world moves. They have lived and moved in the students' world—a world by itself. If they are the successful students the theological seminaries wish, they have become fond of books, and have habituated themselves to the world of literature, science, philosophy and cultured taste—a realm apart from that in which the thoughts, tastes, interests and ambitions of men are moving. When they go forth, they are not only inexperienced, but often so removed from the life of the public as to be unqualified to deal with it sympathetically, to enter into men's ways of thinking and feeling, or appreciate their difficulties and trials enough to find the way to their hearts. It must be admitted that this is not a *necessary* result of the method; but it is to some degree a *natural* result, and too often an actual one. We speak of it as a spurious result, for which the course of study is not at all responsible, but it is still one which often appears. It suggests a defect to be guarded against and overcome. There is, indeed, no incompatibility between this thorough devotion to study and a large and loving sympathy with practical life—at least none other than the common difficulty of being deeply and earnestly interested in several things at the same time. The only way to prevent the result, it seems to