

is the world takes a man at what he is worth. If the college course has made him a better man he is worth so much more than he otherwise would have been, no doubt about that. He will hear remarks about the unpractical and theoretic college man, while all the time he is conscious of a wider range and a broader view than are possessed by his critics. He finds that he cannot sympathize with their dogmatic off-the-bat settlement of men and questions, and while he may not have just that ease of movement in ordinary things, nor the familiarity with what is to him to a large extent a new world, he somehow feels secure of himself and of his ability to make it go.

There is a type of preacher whose training has been onesided and incomplete, just a college man. He was taken from the cradle and sent to school, from there he went on to college, and right into the ministry. How could he know the lives of the men, to whom he preached every Sunday? His training should have included a course of three years in the rough hard world, where he would be called upon to test the moral ideas he had conjured up in the college classes, where he would have had to take a blow and return another, and where he would be taught that religion and moral ideas must not only not be divorced from the practical active world of men and things, but that they are essentially related to it. Consequently the divinity student that has had to rough it, goes into the ministry a much better educated man than even the fellow whose academic career has been more brilliant, but who lacks the practical training.

Walter Wyckoff, the economist,

wanted to study labor conditions in the United States, and he started out in Massachusetts, not as a Princeton professor seeking interviews, in which he would get loaded up with false information, but as an unskilled laborer, without even the backing of a good roll of bills. For a whole summer he plugged away at one job and another, all the time getting on the inside of things until he had covered the ground, for his purpose, clear from Massachusetts to California. Then he was in a position to apply his theories or if need be, to reconstruct them.

No one more than the minister needs the strength that comes from practical training. But he also needs to be a cultured man, in the narrowed use of that time. His life should be a combination of the theoretical and the practical, of culture and every day affairs, the ideal life of the saint and the actual life of the ordinary man. The ministry affords an opportunity on the one hand for the cultivation of an unworldly dilettante, useless, lazy existence, or on the other for the activities of a strong cultured life that flows out in service to its fellows. A college course that turns a man out on the world with a one-sided training is somewhat responsible for the man, if his education is incomplete and one-sided.

I have spoken of the preacher because he is as ought to be the broadest and best trained man going out of a university. But it is an evident fact that there are many men going out into the medical and legal professions who are just mechanics for the reason that they lack the culture of an Arts course and the broadening effect that it gives. They have gone into