any personal inters interest in me, and so I fe left and went up to Union Seminary and they took a-reap-real personal interest in me. He said I got the saem same gospel up there but I got it with a practical approach. I don't know th-wheterh whether he got the same gospel or not. But I know that when I was there my name was MacRae and there was a student named MacRae and in class after ca-class we sat next to each other until I had been there 2 1'2 years, -in and in case after' case the professor would look at his role and say something that ou-soundled sounded like McClay or MacR e and we neither one knew which He was calling upon. One of use would get up and recite, since he was a pretty good student-I didn't care which of us got the mark for that recitation. They say that a student once came to one of the professors in the Old Princeton and said Professor , if you don't change certain pro factors we you wont have any students any more. And this professor said, Young man, Princeton Seminary will go on just the same whether there are any students or not. There were a group of scholars and they were great scholarexs, and they did great work in the defense of the scripture, and they wrote some books me that are of real value to us today, but as education thery they were lacking when they put education and scholarship as an end in int- itself, instead of relating it to life. They saw-themselves as students, dealing with problems and seeking the answers in a realm purely of ideas and did not see that their purpose there was to train students to go out and preach effectively and serve the Lord in an effective manner. In one sense that can be called education out of context. I think that a certain phase of this education out of x context was referred to by the Aposiatle in II Timothy 3:7 where he se- spoke to those of- who were ever learning and eve never able to come to the knowseledge of the truth. Knowledge for its own sake. Some of us love it, some hate it, but knowlegdge for its own sake