

sions for the purpose of adjusting their future work in the light of their experience with the materials which came under their hands. As an institution we were too young to have traditions too sacred to violate, or ruts too deep to abandon. The Faculty started with the postulate that the institution existed for the sake of the Churches of Christ and their young men who were seeking its advantages. They were not prepared to assume that the young men existed for the sake of the institution. They asked themselves, have we been doing the best possible thing for the young men in the condition in which they came to us? About half of them had never attended our denominational schools either at Woodstock or Wolfville. They were mature men, from 25 to 40 years of age. Some had been in business; some had been school teachers. In their eagerness for an education they had acquired some knowledge of the Greek language and they were hungry to read God's Word in the original. A university course was out of the question for these men. Their age and family relations forbade it. They needed direct, and not indirect preparation for the ministry. They had maturity of mind, if not the discipline of technical education. The Faculty saw that by mingling with Biblical and Theological studies a few subjects which are usually found in an Arts Course, they could improve the skill of these men in the use of language, the accuracy of their reasoning processes, and their fitness for the severer problems of Systematic Theology and Apologetics, and thus make their course far more effective without undue extension. Be it remembered these men were in no position to take an Arts Course. Moreover our Faculty had not learned either from Christ and His Apostles, nor from the tradition of our denomination, that an Arts Course is an indispensable prerequisite for ordination to the Christian ministry. They knew that no institution except one, where special provision was made for the education of men. Hitherto, the conception of a Theological Seminary has been simply a professional school for university graduates. In such a school others were admitted and allowed to pick up what they could from the rigid course. But no provision was made for any but the older and more conservative institution. At length the older and more conservative institution, yielding to the demands of common sense and the necessities of the case, and are adapting courses of instruction to the different classes of men whom the Master is calling into His vineyard. We too have our course for university men, as thorough, as extended, and as strict as that of any other Baptist Theological School. But we have two other courses for men of less advanced culture, one with Greek and Hebrew, the other purely English. We recognize the fact that the Lord has different spheres of service, and men of different capacity and different culture for these different spheres, and we have deliberately adjusted ourselves to assist these men in preparing for their life work. But is there not danger that this extended course for non-graduates will allure away from the thorough training of the university men whose age