

assimilating only the best that the thought of the old world has developed.

II.—BENEFICIARY EDUCATION FOR THE MINISTRY.

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WE state at the outset some of the stock objections to the positions and principles advocated in this paper. It is objected :

1. That it conflicts with a young man's self-respect and self-dependence to receive gratuitous aid.

2. That it is an unjust thing to receive the contributions of hard self-denial and give them to young men who are quite able to help themselves.

3. That receiving beneficiary aid tends to establish the habit of accepting gratuities, and therefore lowers the standing of those who receive such aid and lessens their influence for good. Why, it is asked, should not theological students battle their way through their course of preparation just as students of law or medicine or civil engineering, or men of journalism or literature, battle their way to success, or acknowledge their failure?

4. That those who endure independent hardness in the course of preparation are those who prove themselves worthy workmen and achieve the highest success in their high calling.

These objections seek to challenge respect by a seeming appeal to the higher and more unselfish motives to be cherished in a virile, not to say, a Christian manhood. But exalted as they may seem, a fair examination will serve to show, we think, that they are not sustained by sound logic or wide experience. However this recommended course of independence may have been desirable or admissible when theological students pursued their studies with pastors and served as coadjutors in the active field, and thus earned, for the most part, their sustenance by systematic help rendered the pastor, we must see that times have changed. Such a method, it has been proved, could neither supply the men needed, nor equip them to meet the exactions of our intensely critical age.

The experience of the church has shown that institutions of learning and seminaries of highest grade, manned by the best scholarship and talent, are necessary for training schools for our youth preparing for the ministry of to-day—a day perhaps far less tolerant of crudeness and insufficiency of learning than any preceding age. As the witty Dr. South remarked, “If God is not in need of our learning, He is in much less need of our ignorance.” The vastly widened fields of knowledge have required the raising of the watchtowers of learning in our institutions, so that these ever widening fields may be gathered within the range of studious examination. The attainments of an earlier day, that carried a preacher to the position of an auto-