

A year spent by our students, free from the trammels of any course of study, in observing the methods of working adopted in a land overcrowded with churches, upon ground which has been covered for the past two centuries, cannot but be instructive and fruitful to one who looks forward to settling down under somewhat similar conditions. More is expected of our young men in the manner of presenting Gospel truths. Our fathers grew up with their congregations; we enter upon our pastorates, strangers to our people. Our predecessors' words were listened to on account of the man himself; ours will have to stand very much on the manner in which we present them, especially if the present fashion of brief pastorates continues. The different manner of presenting the truth both from the pulpit and professorial desk opens up new channels of thought and gives new suggestions for a life of usefulness. While they may not be sounder, or the presentation clearer than in our own land, yet the difference of manner invests old truths with a freshness which is very acceptable. The conditions of early settlement in Canada, while it has tended to develop a sturdy independence of thought and a capacity for many things, has not tended to cultivate ease and polish. One of the first remarks made by an Edinburgh Professor of Elocution to a Canadian student was, "Sir, you *must* be an American. Your voice sounds as if there were only sixteen hours in a day in the land from which you came and that you are somewhat angry at it. Why do you cut your words so short and put that snarl in them?" Our students who have been over there will bear me out when I say that the cultured mellow voices of many of the Scotch students filled us with envy. Some time spent in the older lands not only mellows our voices but tends to mellow our whole sphere of thought, for there are therein so many things of the past venerable from age alone, that feelings are awakened which in our primitive and more utilitarian lands lie dormant, and these we carry back to assist us in rubbing off those new-world angularities which may be offensive. Further, we must take into account the advantages arising from the wider range of thought on theological topics which we find both in Scotland and the Continent.

The practical demands of our country, in the past, have more than taxed our ministers to keep up with its progressive strides. There are very few who, in addition to their pastoral duties, have not had to worry through the building of one or two churches and manses, who have not had to labor hard in inaugurating the various schemes of the Church, and besides these duties in their calling, many have been superintendents of schools and general carriers to the literary public. This multiplicity of labors, while greatly benefiting the community at large, has hindered us, as a body, from acquiring that acquaintance with theological lore which many of our European brethren possess. It may be said that danger lurks in this width, but not more for the pastor than people. If error is abroad, it is better to know it; and if there be truth to acquire which may conflict with our preconceived ideas, the sooner acquired, the better. The paternal system in regard to students, is a remnant of the old monastery. Men of mature age, in full possession of their faculties, trained as our students are trained, are or should be able to fight their own way through doubt to the "full assurance of faith."

Men of leisure and taste for literary pursuits are increasing in our congregations, and it would be farcical for us to ignore that there are objections to Divine truth and the plan of salvation now, which did not prevail in the days of our fathers. To read of the apathy and moral deadness of Scepticism or