

degree desirable that it should be calmly and wisely disposed of. All right thinking men will admit that the Hall is of great consequence to the Church. True, it has never furnished an adequate supply of preachers, and, I fear, will not soon do so ; but that lies with the Church herself. She has not rendered the ministry attractive, and perhaps Ministers have not always exerted the influence they ought, in the way of directing the attention of young men in their congregations toward the sacred office. The Hall, however, brings forward those who present themselves, and generally they prove just as acceptable and useful as those educated elsewhere. It would obviously be very easy to damage, or ruin the institution, and I think great responsibility will lie on those who do not carefully guard against such a result.

It seems to me that some new, and quite exact and definite regulations are needed. There ought clearly to be a system of rules about which there can be no dispute, and some body authorized by the Synod, ought to be fully empowered to carry these into effect, and settle, in the first instance, all cases not expressly provided for. Whenever there is anything left in a doubtful or questionable position, jarring will be sure to ensue, and unpleasant consequences probably follow. Every young man proposing to join the Hall should inquire what are our conditions. A code should be provided, to which he may be referred. If the terms please him, good and well ; if not, he should turn his attention to something else. It is absurd for him to think of thrusting himself in, without complying with the rules.

It would be improper at present to enter into details, but I may advert to one or two points. I think it would be well for the Synod, as suggested in your last number, to require attendance on certain specified Classes in University College during each Session of the Hall. In this way something like a University education might be obtained, and theology studied at the same time. Surely one chief reason for holding the Session of the Hall in winter is that College may be attended. I have means of knowing that many of the students are averse to College, but their objections seem to me not valid. First, some of them see no use for such education as is given at College. They are to "tell the story of the cross" to plain people, in English, and why should they be troubled with Latin, Greek, Mathematics, &c. ? Many of the greatest preachers, and authors too, have not been college-bred. Witness John Bunyan, Richard Baxter, and many others of former times, not to refer to some distinguished men of our own day. Again, some of the students are, perhaps, not prepared for the College classes. The professors are barbarians to them, as they are to the professors. Or further, full grown men would, at College, be associated with boys, and in some instances would be greatly their inferiors, which is mortifying. And further still, some of the students are so engaged during the winter, as to have no time for attending College, *i.e.*, no time for prosecuting study ! But surely the earnings of a student during summer, together with an Exhibition, ought to be sufficient to maintain him in winter ; and the Synod,