

liberty, not without diffidence, to state what seems to me advisable. Upon the whole, then, I think the wisest course would be to enact that before proceeding to the study of Divinity, a regular University course, in the Faculty of Arts, including Hebrew, should be taken, and the degree of B.A. obtained. This would imply some sacrifice, but there is a price which absolutely must be paid. It will, every day be more and more impracticable in this country, for the church to be maintained and extended, unless its ministers be possessed, and be understood to be possessed, of a good education. It will be only in the backwoods, and places adjacent thereto, that an uneducated minister will be able to take, and to keep, a position of respectability and efficiency. Now, it is not in the nature of things that an ordinary man can obtain an education that will stand the test, without a lengthened and laborious course. Surely it would be a benefit to the church that its ministers were eminently qualified, though the number educated here were somewhat reduced, and part of the supply, for a time, obtained, as heretofore, from Scotland. It would be a vast advantage, also, to ministers themselves that they were thoroughly prepared for their work, though they were a year or two later in entering on it, rather than that entering early, they should, all their lives, draggle along, despised or pitied by their hearers, and, unless weak and conceited, really reproached and condemned by themselves.

A full course in Arts, however, requires four sessions, and how long a course in Theology is to come after that? I would say, let the Theological course consist of two sessions. To this probably many will demur, and contend for a longer period. Let me just offer a few words of explanation. First of all, I am unable to compare the scheme I venture to propose with the system at present pursued in Knox College, as I do not know its regulations, further than that the course of Theology embraces three annual Sessions. But, if the students there enter on Theology less perfectly educated than I would require, and especially if, in addition to this, they partly pursue their studies in literature and philosophy after commencing Divinity, then I think two sessions wholly devoted to the latter, after a full preparatory course has been taken, would be about as good as three in the other circumstances. Passing this, however, I can with greater confidence institute a comparison between the scheme I have suggested, and those followed in the U. P. church, at home and in Canada. In Scotland five annual sessions, of eight weeks each, are required, that is, forty weeks in all. Two winter sessions here would occupy a much longer time. In Canada, we have four winter sessions, but attendance is required only one hour a day, the time of the students being chiefly occupied with branches which it is proposed should now be made preparatory; and certainly it would be quite an easy thing to do a much greater amount of work during two sessions, than is done in our Hall during four. But it will be said, in reply, that fitness for the ministry is acquired not merely during the weeks, or months, of attendance at the Hall, but also during the long intervals—that the person continues