

has no difficulty in gaining admission to the theological halls here. Foreign students enjoy special privileges and exemptions. You may attend lectures at the Established Hall by asking the professors' permission, and at the Free Church and United Presbyterian Halls by paying the library fee of half a guinea.

My fourth and last advice is one which was given the students at the Free Church College conversation: Remember that in Edinburgh there is an outside world as well as an inside world, and it is every whit as important to get acquainted with the former as the latter. There are points of historical and antiquarian interest everywhere, and many of them need to be visited two or three times in order that a vivid and lasting impression may be made.

And now let me make some general remarks before concluding. In regard to college life, perhaps what one misses most on coming here is that buoyancy, that heartiness, that *esprit de corps* which is so characteristic of Queen's. The daughters of music have not yet been admitted here to the precincts of the college halls. If that grumbler on singing at Queen's, in the JOURNAL of Dec. 31st, could only look across the ocean from this point at his Alma Mater he would see her to be the very paradise of song. Perhaps it is because we are such a heterogeneous lot—from all ends of the world—that there is so little *esprit de corps* here; perhaps because there is practically no residence and the students live so far apart in different quarters of the city; perhaps it is due more to this Scottish climate and environments to which Scottish writers at present delight to attribute so many of their national characteristics. Whatever is the reason there is an excessive quietness, almost flatness, about college life here. The great sport in which most of the students join is golf. There is a golf club in each college and though the links are a long way off, yet there is always a number to turn out regularly. There are also nebulous football clubs in each college, which take definite shape once or twice a year, say when the U.P.s. challenge the Frees. The match generally results in a draw after two hours' hard playing, all parties shake hands and express themselves fully satisfied with the result. Thus ends the football fever for the season. One pleasing feature in college life here to be noted is that in each college there is a dining hall where most of the students take their dinner. The expense to each is light—about 10 cts. a day—and the resulting advantages, physical, mental and social, are too obvious to be mentioned.

A few words as to the work done. I would say that on the whole it is more thorough than that done at Queen's. There are more professors and so work is more specialized. Thus each professor is

able to do greater justice to his subject. Certainly the work done by the students is much more thorough. It is not considered a waste of time or talents to devote oneself exclusively to theology, and the fact of the matter is students have to do that here. Class attendance is imperative and so also the class examinations at the end of each month. Then further, besides the homilies, lectures or sermons that have to be prepared each session, each student has a monthly essay to write in every class he attends. As an example, the members of the first year New Testament exegesis class in the Free Church College have this month to write on one of the following subjects:

1. What is the relation of religion to philosophy?
2. What is involved in the immanence of God, and in what form or with what modifications can this be held; and especially is the immanence of God irreconcilable with miracles?
3. Is knowledge of and faith in the historical Christ necessary to salvation, and what relation does the historical Christ hold to man's salvation in general?
4. How far was Schleiermacher right in denying that religion consisted in doctrines and usages; and in maintaining that the task of theology is not to construct an ideal religion from the reason, but to describe the religion which actually exists in the Christian consciousness?

The Free Church lately has not only lengthened the college session, but also added a fourth year to its course. This fourth year is spent mostly by the student in doing private and special reading under the direction of the professors.

This year the Free Church College was visited by a quadrennial committee from the General Assembly. The object of this committee is to meet the students and find out if they have any complaints to make to the assembly. The students this year decided to ask for the removal of one of the professors on the ground of incompetence. Whether they will obtain their modest request I do not know. Perhaps this quadrennial visitation idea may not work well or fairly in every case, but on the whole I think it is a good plan to keep up the efficiency of the college staff, and is worthy of trial in other theological halls. And why should not senior students have some say as to the fitness or unfitness of those who instruct them?

Evangelistic theology is one of the subjects to be noted on the curriculum of the Free Church hall. It consists of a six weeks' course of lectures given each year by some well known minister. The special object is to keep up a live interest in missionary work. I do not know that it has been very successful in this, at least if the small delegation of two