

education to be required before admittance to the study of Divinity. This is in itself a matter of great importance, apart altogether from the laying down of regulations for conducting the theological course; but in connection with that also, it requires special attention; and in fact it is with reference to it, in a great measure, that the mode of teaching ought to be chosen, and the period of attendance ought to be fixed. In determining the demand to be made on intrants, regard must, of course, be had to circumstances which are in no small degree uncontrollable. But at the same time it is to be recollected that the circumstances of this country, with regard to education, are rapidly and happily changing. No inconsiderable share of the inconvenience we at present encounter in our Hall, results from the fact that the students are in so very different stages of attainment at the time of their entry. They evidently fall into three classes—those who have taken a regular University course before entering with us—those who are taking such a course during their attendance with us—and those who have neither taken, nor are taking the course. We have generally some of all these classes. But the third is usually much larger than both the other two united. The difficulty has been in adopting plans suitable for all. Perhaps it is only an approximation that could be expected to be made; and it seems natural that we should be guided chiefly by the claims of the majority.

Students of the first class, if possessed of good sense, and really anxious for improvement might, and I trust do, turn their time to good account, and lay themselves diligently out in private study. To persons whose minds are somewhat matured and who have been disciplined by a regular course of academical training, such branches as we teach do not specially require a living instructor; and I hope this section of our students do not seriously suffer, though the course followed in the Hall may not be perfectly adapted to them. The second class—those who are taking their University course, I believe, experience more inconvenience. The work of the Hall is far from oppressive. I purposely abstain from making it so, reckoning it far better that the students should have full leisure for deliberate reflection on every subject brought under their consideration, and that they should also, to a reasonable extent, have opportunity for prosecuting unprescribed studies to which they may be partial. Still preparation for the Hall necessarily requires some time; and the course in University College is very properly so regulated as to afford full employment to the undergraduates, so that it is scarcely possible to appear respectably in both, without over-straining. In fact some have found it necessary to absent themselves from the Hall for a session, in order that they might maintain their position in College. The case of this class of students I humbly conceive requires very serious consideration. With respect to the third class, those who have neither taken nor are taking a regular University