

qualifications absolutely necessary for the successful discharge of the trust he assumes? That the attainments of the Theological Professors should be of the very highest order, may readily appear to all, from two or three considerations. To them is entrusted the training of young men who have been educating four years under from five to seven or eight Professors, in the College or University, and are thus prepared for the cultivation of a higher kind. The Theological Teacher must not only have a tolerably accurate knowledge of all the subjects taught by these Professors, but likewise a critical knowledge of the Scriptures in the original languages; be well versed in the wide range of sacred literature, past and present; be well acquainted with the history of doctrines, true and false; be prepared to discuss and unfold the many abstruse problems in Theology; and, as in no former age, he requires to be well acquainted with the sciences, with the new phases of threadbare infidel, neological, and other views, that he may unravel and expose their nostrums. In short, the Theological Professor, thoroughly furnished for his arduous and all-important work, must have first-rate talents, first-rate scholarly attainments, and be of undoubted orthodoxy and genuine piety. All this is absolutely necessary to secure the respect and confidence of aspirants to the ministry, as also the peace and prosperity of the whole Church.

The great importance of Theological Professors possessing the highest possible attainments, has been long recognized by the Church of Scotland; and well may her intelligent adherents do so now, for they have for centuries been reaping the richest and most blessed harvests therefrom. Accordingly, when a Theological Chair becomes vacant, applicants are subjected to examinations, for days, in the most abstruse points of Divinity, and auxiliary and co-ordinate subjects. This method has been pursued for ages in the Aberdeen University, and had once, I believe, been followed in the other Universities,—so that none need aspire to the Chair but such as have spent years in close study, after entering the ministry. Thus Dr. McPherson obtained the Chair in Aberdeen; and thus, also, the late eminent Dr. Mearns, who has done as much as any other to disseminate sound principles and true orthodoxy throughout Scotland and the Colonies. More frequently, however, clergymen of universally acknowledged pre-eminent Theological attainments are chosen without such direct trials. Thus Dr. Tulloch of St. Andrew's was chosen, who successfully competed for the Burnett prize essay with nearly three hundred Theologians of Britain and from other parts of the world. Also Dr. Caird, of universal celebrity for his elaborate discourses and pulpit talents; yet fears were entertained by many of the best friends of the Church lest even he should not prove so safe

and successful in training for the ministry. And, as we may well believe, that when successors were appointed to the great Drs. Chalmers and Cunningham, the erudite late Dr. Lee, and the noble-minded Dr. Robertson, due care was exercised that Theologians should be appointed who would maintain the honor and efficiency of that long and far-renowned University. Thus was Dr. Stevenson, the accomplished scholar and Theologian, our zealous Colonial Committee Convener, nominated, and others, because of their eminent fitness to secure a thorough training for the ministry.

To the efficiency of the education in our Halls, must also be ascribed the unanimity of sentiments which has prevailed in the Scottish Churches for centuries. In the English Church, neither those who enter the ministry, nor those who are appointed to Bishoprics and Theological Chairs, require to give proof of their attainments or orthodoxy. Hence, the diversity of opinion that prevails in that Church, in points of doctrine, such as could not be tolerated in aspirants to the ministry in the Church of Scotland. Hence, such a creature as a heretic, in our Church, is all but unheard of, and a renegade to the Church of Rome is unknown, while they may be counted in several scores in the Church of England. And, although there have been secessions on a grand scale from the Church of Scotland, none, of any significance, has seceded on doctrinal subjects. And the points of difference are regarded, by parent and daughters, as light as straws, in comparison with opinions held by Luther and many other divines. Nor is there any other Church in Britain which so clearly resemble the Parent Church, as the other Presbyterian Churches, in their system of training for the ministry, or in the efficiency of Theological Professors. In every instance, they are men of known and long-established celebrity, who are appointed to the Chair, from the Erskines and the Browns; the Chalmers and the Cunninghams, onwards. And to their thorough training, must be ascribed their unanimity in views, and harmony in operations. We find, too, that the Presbyterians of the United States, many of whom are of the same noble origin, and appreciate the same grand lessons, have also maintained a proud superiority in their training for the ministry. Hence, they possess some of the first Theological institutions in the world, such as Princeton; and they can claim some of the most eminent Theologians, as Edwards, Millar, the Alexanders, Hodge, and a score of others.

From these observations, it may at once be seen that, to attempt to establish a Hall in Halifax, after the model and example of the Parent Church and her honoured daughters, must be regarded no ordinary effort, and ought not to be attempted rashly. Being most firmly convinced of the unattainableness of this object in existing circumstances, con-