

gies. Were it not so, students could sit at home, and study these lectures enough on Divinity, &c. (to be purchased at the book-sellers), and a little advice from the local minister would be sufficient to guide them in their labours. Experience, however, has shown that, by private tuition, though conducted by the best master, the natural powers of the mind are never brought into full and vigorous play; and this mode of teaching is now all but universally abandoned throughout England and Scotland, or is practised only with mere children. Yet, with only one or two students to operate on, what would the proposed Divinity Professors be, but *private tutors*? The intellectual and moral discipline, the knowledge of men and manners which is obtained by young men at a University or Hall in the Mother Country, are advantages which can be obtained in no other way. In the crowded class-room, a young man is speedily reduced to his proper level. The ignorance, vanity and self-conceit which may have grown upon him within the narrow circle in which he previously moved, are likely to receive (if such is possible,) a severe check, when he mingles in a crowd in which he finds himself but an insignificant unit. From the lethargy of indolence into which many young men are apt to fall, he will probably be aroused by the wings of emulation or the dread of shame, and will thus start with alacrity on the race of learning. Whatever of talent or worth may be in him, is sure to be drawn forth, and his ambition will be fired by the thought of bearing himself manfully on a stage where many eyes will behold him, and where a reputation may be won which shall give him the start in life. Consider, in addition, the liberalising and softening effect naturally produced on the mind by the free and genial intercourse of so many youths of different tastes and manners, as are drawn together within the Theological Halls of the Mother Country. Now, from all these benefits, mental and moral, the one or two lads who would sit down, of a morning, on one of the benches of the proposed Hall in Halifax, would be hopelessly excluded. The loss they would thus sustain, is a loss which they could never, of themselves, repair. To catch the moral and intellectual tone of an ancient and highly civilized country, it is necessary to live in that country for some length of time. It is not simply the superior store of information which our native young men would acquire at a Hall in Scotland, that makes it so desirable for them to go thither, but the expanding, refreshing and invigorating influence which a larger intercourse with mankind could not fail to produce on their minds. I cannot conceive that the education of any native youth, whatever profession he may aspire to enter, can be considered complete, until he travel to *some* of the old countries of Europe (the centres and sources of all modern civilization), where he may have an opportu-

nity of observing new aspects of society, and new phases of humanity, *which he never dreamed of before*. And, to what country could the future ministers of this Province go, with greater profit and advantage to themselves, and to those among whom they are to minister, than to the land of their fathers? Every square foot of Scottish soil is consecrated by glorious associations of the past, which are calculated to awaken, in the young and ardent mind, thoughts, sentiments and aspirations, that tend to elevate and ennoble the character. Within the circle of those frowning hills, Freedom, nursed from of old by patriotic valour, and exalted by devout intelligence, still maintains her sacred seat, and guards the peaceful trophies she has won. Is it not good for any one—and especially for the distant descendants of Scotchmen—to dwell, though but for a brief season, amid the historical scenes and memories of such a land, and observe the true foundation on which national greatness and glory must repose? So important, as a means of intellectual development, is foreign travel esteemed, even in Scotland, that an endowment, or public fund, has been instituted, in connection with the Church of Scotland, to enable meritorious young men to spend some time in Germany and France, after having completed their Home education. In connection with the Free Church, I believe, a similar fund has also been established. Yet, there are those among us, who, after having reaped these invaluable benefits themselves, would deny them to others in all time coming. Truly, if this scheme of a local Hall be adopted, the next generation of ministers will owe little to the wisdom and magnanimity of their spiritual sires! They must needs be a dwarfish and feeble race. I shall venture, further, to say that the present prosperity of the Church in the Colonies is owing, in no small measure, to the fact that the ministers have been men who received the benefit of a liberal education in the Mother Country. Intellectual culture and solid attainments are, if possible, more urgently required in ministers of the Colonial Church, than at home, in order to procure for them that personal respect and influence, on which their success, as teachers of the people, solely depends. In Scotland, under the conditions of an Establishment, the office magnifies the individual, but, under the voluntary system, the individual must rest his title to public regard on purely *personal* grounds. While subject to system, then, according to which all success depends on the *personal* qualifications of the minister, how needful it is that the minister should receive all the advantages which the best training and education can give him. If a minister, through defect of education, practically fail in his profession here, the penalty which he himself must pay is a severe one; and the consequences to the people, though less felt, will certainly be not less disastrous. An ig-