

Divinity Halls in our Universities, integral parts of the University system. Far more frequently they are—as at Princeton and elsewhere—separate institutions, associated it may be with a College or University, but not incorporated with it. There are said to be upwards of 100 such institutions: the Baptists having no fewer than 17; the Presbyterians, including United Presbyterians, 18; the Congregationalists, 7; the Protestant Episcopal, 12, and the Methodist Episcopal, 10; and the Roman Catholics, 18. In Harvard there is not only a Divinity School within the University of a liberal or semi-unitarian tendency, but also an Episcopal School connected with it, although outside of its proper academic system. Yale is the great Congregational Seminary, and Princeton and Union Theological Seminary in New York the great Presbyterian Seminaries. The number of Divinity students at Harvard are comparatively few: in 1873-74, 22 at the School within the University, and 12 at the Episcopal Seminary. At Yale there were in the same year 101 students, chiefly, but not exclusively, Congregationalists; at Princeton, 120 or 122; and at the Union Theological Seminary, 113. The session is generally from the second week of September to the second week of May, or about eight months. The expense of the students' maintenance does not appear, in all, to be less than thirty dollars, or £1, 10s. a-week, although the lectures or courses of instruction are generally free.

The Professors lecture, as with us, on Apologetics and Systematic Theology, Biblical Criticism, and the Exegesis of the Old and New Testaments, Church History; and also teach Hebrew as with us, from the Elements upwards. But in addition to these four courses, there are also generally lectures on Homiletics, Pastoral Theology, Church Polity and Missions, and also often on Ethics and the Philosophy of Religion, and sometimes on the Ethnic Religions, or Comparative Theology in connection with Judaism and Christianity. There does not, so far as I have been able to ascertain, appear to be any lectures on Liturgies and Hymnology, or the modes of Christian worship historically viewed, an almost equally interesting and too

much neglected branch of theological education in America no less than at home. The regular curriculum in theological study extends to three sessions. In the first session are commonly taught Hebrew, New Testament Criticism and Exegesis, with lectures on the Course and Method of Theological Study, or Theological Encyclopædia, as it is sometimes called, and Apologetics or Theism, and the Christian Evidences. In the second or "middle year" the student takes up Systematic Theology, Church History, Old Testament Exegesis, and Biblical Theology, and continues his critical studies in the New Testament; and in the third or second year he passes to Homiletics, Pastoral Theology, and Sacred Rhetoric, with further studies in Church History, the History of Doctrine, Symbolical Theology, and the Pauline Epistles. The student is encouraged to return for a fourth year and pursue special studies in theology; but the above is the necessary or prescribed curriculum.

I have said enough to show how much the American Churches are interested in the training of candidates for the Christian ministry, and what adequate provision they have made for this purpose. This of itself is enough to convince us that if the fruits of theological culture in America are not in all respects, any more than elsewhere, all that could be desired, the blame does not lie on the system of culture, or the Churches which have done so much to furnish it. It is evident, in short, that the American Churches, no less than our home Churches, have striven to maintain some ideal of learning and attainment as the conditions of authorized work in them. They are not, to say the least, behind us in this respect. In respect of the enthusiasm and liberality with which they maintain and encourage their Divinity Schools, they are considerably in advance of us. J. T.

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A Sabbath School Convention was held in Halifax last month, and was largely attended. Some very valuable addresses were delivered in reference to Sabbath School work.