

at home, and require a corresponding difference in our mode of procedure. The Church at home has adhered to the plan which has, all along, been followed in the Established Church—that of demanding a pretty full course of literature and philosophy before the study of Theology is commenced. The Establishment requires four years' attendance at College, before entering the Divinity Hall, where the course also extends to four years, making eight in all, from the time the Student enters College till he is entitled to apply to a Presbytery for licence as a Probationer. The same entire period is required in the U.P. Church, though the arrangements there are a little different. With the view, as I have always understood, of meeting the pecuniary circumstances of Students (for while our Church at home has many and glorious distinctions, we never boast of her worldly wealth), to meet the circumstances of Students then, it was deemed expedient that the annual Session of the Hall should be brief, and should be held during autumn, when Schools generally having the vacation, Teachers are disengaged. Thus the Students had it in their power to accept situations as Teachers; and by doing so, they both conferred great benefit on the country, in the way of promoting education, and also independently and honorably earned for themselves the means of support; along with all which, they came forward, in due time, as well-trained Preachers of the Gospel. Then, considering that the Session was so short—much shorter than that of the Established Church, to which they were unwilling to be in any respect inferior, it was determined, in our Church, that the number of Sessions should be five, while in the Establishment only four were required. But then again, in order that the whole period from entering College might not be protracted beyond eight years, Students were allowed to enter the Hall after three years' attendance at College, one year before they had finished their preparatory course, and after being thus, one year, Students in Divinity, they were required to return to College and complete their curriculum there, after which there were still before them, four Sessions at the Divinity Hall. Such has been, and continues to be, the mode of procedure at home, except, indeed, in the case of those Students, and they are not very few, who take their full four years at College before entering the Hall, where they, like all the others, are required to attend the whole five Sessions, thus making their entire course extend to nine years. Now, every competent judge will admit that after a youth has been fairly initiated in study—after he has tolerably mastered the languages specially needed by Students in Divinity, we refer in particular to the Greek—after his mind has been disciplined by Logic and Mathematics, and he is somewhat versed in, at least, the elements of both Natural and Moral Philosophy, and his faculties are thus considerably expanded and matured—he is in a position, very favorable indeed, for entering on the study of Divinity, and really might, by well-directed diligent reading, and private meditation, make no small proficiency, though attending no Divinity Hall whatever. Still more evident is it that short annual Sessions may be sufficient to afford him such guidance, and impart to him such excitement and impulse, that, with fair abilities, and answerable zeal and perseverance on his own part, he may, in four or five years, acquire very reasonable intellectual qualification and furniture for the work of the Ministry.

The Hall at home is therefore, we humbly conceive, admirably adapted to such students as are permitted to enter it. The large staff of highly accomplished Professors communicate to their pupils, doubtless, much valuable instruction. In so far as any may be inclined to be sluggish, the prospect of examination operates as an incentive, and, what is of not less importance, the intercourse of the students one with another, not to speak of the mutual measurement of strength and stature, nurses a feeling of healthful emulation and quickens their exertions through the whole of the year. Let it be recollected how different are the circumstances in which our students here enter the Divinity Hall. That some of them may have had the advantages of a Univer-