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breast of the increasing intelligence. This is no time, therefore, to abate in any measure, the standard of attainment required of candidates for the ministry, and above all in a country such as this, where the mind, while stimulated to increased activity, is set loose from the salutary influence of venerable names and institutions. It will be my aim, therefore, by means of lectures and text books, to give a view of systematic theology and at the same time to make you acquainted with the various forms, but especially the more recent ones, of theological speculation and controversy.

But is the idea of a theological course exhausted when the student has his mind stored with the doctrines and polemics of theology? Has the mere communication of theological knowledge fitted the student for the arduous duties of the ministry? No, he may feel as helpless at the end of his course as at the beginning, and after a large expenditure of time and money he may find himself scarcely on a level with the layman, who, amidst the active pursuits of a secular calling, has had time to acquire from books a large amount of theological knowledge, and, from his more frequent intercourse with the world, a ready and fluent speech. Theology, regarded merely as a science, is only a branch of a liberal education, and, whether taught through the press or the divinity hall, should form a part of the training of every well educated man. But the student attends the hall not merely for a general, but for a professional education. He studies theology as a science, that he may the better acquire the art of applying it, and the grand aim of the hall is to train the student to the practice of this art. When this is overlooked, the scientific teaching of the hall may only encumber, instead of aiding a minister when he enters on the pastorate. He may have lost by it that directness of appeal which is best fitted to reach the conscience of the sinner, and hence it is that the illiterate preacher, retaining his natural directness of speech, is often more successful than the expensively educated clergyman. How often is it the case, that a man profoundly versed in theological learning, and who can write sermons of matchless excellence in their way, fails in arresting the attention of an audience, or producing the slightest effect on the mind or heart—simply from the want of early training in the most natural and effective modes of composition and address. Besides the art of preaching, skill is required in visiting the sick, dealing with cases of conscience, con-

ducting prayer meetings, and managing sabbath schools, missionary societies and other benevolent schemes. The institution of Theological Halls implies, that they can impart practical skill in these various spheres of duty. I do not mean merely, that the principles of homiletics and pastoral theology should be taught, but that the students should, as far as possible, be trained to the performance of the actual duties.

The case of the medical profession will illustrate my meaning. Scientific lectures are delivered by the professors in the medical faculty, but they would be comparatively of little value if this were all. The science is given, only that a practical training may be based upon it. The hospital, the laboratory, the dissecting and operating rooms, are open to the student, that he may actually practise the science which is taught him in the lectures. The community would be justly alarmed were it announced, that the medical faculty gave only lectures, and that students were to be licensed to practice who never felt a pulse, mixed a prescription, or assisted at the amputation of a limb. And is it not a still more alarming consideration, that young men should be appointed to the cure of souls who have had no practical training whatever in the art?

It may be objected that this kind of professional training is not practicable in the clerical as it is in the medical profession. I can indeed conceive circumstances in which there might be difficulty, but I am confident that no insuperable difficulty will be met in carrying out the plan in connection with this hall. It may also be objected, that, were students to engage too early in pastoral exercises, their studies would be interfered with; but no such difficulties should arise, if these exercises form part of their regular training. The very object of the professor's superintendence is to regulate and duly proportion the science and the practice; just as in medical education the training consists in properly regulating the practice of the hospital and the duties of the class-room. The combination of the art with the science, as in the medical profession, will tend to fix the principles of the latter more firmly in the mind.

The grand distinctive feature of the education of Scotland, and that on which its success has mainly depended, is the close connection between the church and the school, and I rejoice that this principle forms the essential element of the constitution of this college.