

leaders of public opinion, even in reference to what has been *said* on either side; the delightful unconsciousness of what Voluntaryism really is—the helpless juvenility of thinking and information displayed by many, from whom other and better things might have been expected—with the scarcely concealed hope, even on the part of many who take no active hand in the present agitation for the upbreak of the national University and Schools of the Province, that the thing will be accomplished, and they will get their shares of the plunder; all tell me that something like a regular “ventilation” of “voluntaryism” is much needed in this same country of ours. And if we, as a Church, are to accomplish anything efficiently in showing what is to be done, we shall require to give some more satisfactory example of *how* it is to be done than heretofore.

Of the final result we can have no fear. “Our Master’s” cause, in all its sections, will eventually shake itself free from the ensnaring alliances by which it has been and is being so much injured. Before that, however, comes round, a great deal of evil may be inflicted even in this “free” land. *Quasi* colleges may be set down here, there, and everywhere; each with its little knot of very possibly sectarian incapables—each bidding for students—each issuing its “degrees,” (save the mark!)—each receiving its piece of governmental “pap”—and each sending forth its batches of imperfectly educated small men, with their “little Latin, less Greek, and almost no English.” Our “Common Schools” may be broken up, and each Congregation of all denominations may have its “educational establishment,” with its “miserable” and “miserably paid” teacher, doing his best to compete with “another of the same” (with a “difference”) over the way. The result of all this may be easily anticipated to be not of a nature to be contemplated with complacency by any lover of his country or his God. Nay, “Endow schools, and why not Churches?” may by and by be the cry; and those who have Rectories with their 400 acres here and there; and those who remember the “flesh pots of Egypt,” and half fancy that the weevil is a judgment because of the secularization of the Clergy Reserves; may be inclined to try to bring back the things which have passed away. In such a case to whom are we to look for the defence of the truth and right? I do believe than without anything like undue prejudice, it must be said chiefly, though not exclusively, to the United Presbyterian Church. Church of Rome, Church of England, Kirk of Scotland, *Wesleyans*, *most certainly*, and some others, *possibly*; we should find on the “wrong side” in the scramble for the “plunder,” of our National Educational Institutions. Let our Churches and Ministers be ready for what may be nearer than some of them imagine.

I am,

AN OBSERVER.

MANAGEMENT OF THE DIVINITY HALL.

To the Editor of the Canadian U. P. Magazine.

SIR,—I understand the above matter will come under the consideration of the Synod at its ensuing meeting, and it is surely in the highest