

literary attainments for entrants into our College, and thus confine ourselves exclusively to the wide and important domain of Theology. The country should be told that the College wants two things, for which it now makes a loud and urgent cry. It wants, first of all, *young men*, firm in the faith, of warm and genial piety, of sound understanding, and well instructed in general literature and in their Bibles. Let us have as many of these as possible—men who will choose the ministry not as a decent and honorable profession, by means of which to make a comfortable livelihood, but for its own sake—choose it with all its hardships and anxieties—with its unceasing and oftentimes thankless labours, and it may be too with its poverty and neglect. The men we want are those who shall determine to give themselves to God, and to accept of what wages he is pleased to give in this world, with the crown of everlasting glory in the world to come. The next thing that we want is *money*. The Church, and the College as a part of it, is like the horse-leech saying Give! give! and yet is never satisfied. How can we be satisfied so long as we have work to do, which cannot be done without money? Our College is heavily burdened with debt; our Chairs are not one of them endowed; our Professors are inadequately sustained; our library is but the shadow of what it ought to be,—and for all these purposes we want money. We say to the people of this country, “if you want good men and true to preach the Gospel to you, and to be good shepherds of Christ’s flock, you must send us money.” This may appear to some to be a very unspiritual way of speaking, still it is true; and we do not think it either an unbecoming or unnecessary duty of the minister of the Gospel to tell people that the Church wants *money*, and that it cannot convert the world without it. If the country will only give us out of its abundance these two things—men and money—we shall, as a Church, be able to do a great work in this land for the honor of God and the welfare of future generations.

Our Foreign and Home Missions occupied much of the Synod’s time; the reports in both departments were interesting and encouraging. Mr. Stevenson, our Missionary in India, has fixed his residence in Bancoorah, in the province of Bengal; where, assisted by a native catechist and his wife, he is prosecuting his labours. The acquisition of the native language is his first and most difficult work; but while he is engaged in this duty he can preach, through the agency of an interpreter, the unsearchable riches of Christ, to the Hindoos. We trust that the prayers and the liberality of the Church, will be largely called forth on behalf of this mission.

Our Home Missions are, to our mind, the most important department of the Church’s work. We are in fact a Missionary Church; our Ministers are every year, more or less, engaged in missionary work; east and west, we have had calls to come in and possess the land. We have not a sufficient number of labourers to overtake the field in which we are placed, and every year is making large additions to our settlers in the country, and to our mechanics and labourers in the cities and towns. Unless the Churches of this land put forth their utmost efforts now, the spiritual destitution of this province, in the country, will be worse