

Church is less likely to forget than the Convener of the Augmentation Committee, brethren. But there are prospects of improvement, and one may hope that the improvement shall touch, perhaps even begin with, our long depressed finances. "But don't you always make ends meet?" Yes; but remember how. Time and again it has been done by deducting a per centage from our promised grants. Promised, but not paid, sounds badly in Presbyterian ears, does it not? One hundred thousand laying the liability on the shoulders of one hundred and forty does not seem fair. Let any one of you look at the matter and I believe he will say: Hard times or no hard times, we must not let this happen again. So I have faith in our ministers and our people, and make my appeal, which is not mine after all, but the appeal of the Church itself. With much misgiving and reluctance I entered on the work to which the Assembly called me,—I did it because it came to me at length as the call of God, and always as I think of this call, there comes to me also the message to Joshua, "As I was with Moses so will I be with thee, I will not fail thee nor forsake thee, only be thou strong and over courageous."

So, trusting in God, I have confidence in the Church and people of God, that they will provide adequately, and I believe, even heartily, for the carrying on of the work.

Yours very truly,

R. CAMPBELL.

Renfrew, Nov. 6th, 1896.

Queen's University.

The formal opening of the theological department of Queen's University drew a much larger audience than usual to Convocation Hall on Monday, Nov. 2nd. Principal Grant presided, and with



him on the platform were Rev. Professors Ross, Mowat, Fowler and McNaughton, Prof. W. L. Godwin, Rev. J. MacMorino, J. Mackie, and D. A. J. Connery. Rev. Mr. Mackie, acting as chaplain, opened the proceedings with prayer.

The Principal called attention to the gratifying increase in the registered attendance of students. His comparative statement is as follows:—Matriculation scholarships and theology—In arts, Nov. 2nd, 1895, 322; November 2nd, 1896, 352; in medicine, Nov. 2nd, 1895, 93; November 2nd, 1896, 96; in practical science: November 2nd, 1895, 6; November 2nd, 1896, 11; in theology, November 2nd, 1895, 23; November 2nd, 1896, 28. Thus there are registered up to date 487 students, as against 449 at this time last year, and this without taking account of the affiliated colleges. It should be stated, moreover, that not all the students in attendance have registered.

The inaugural address was delivered by Prof. T. R. Glover, who was recently installed in the chair of Latin at the University, and was entitled "A Chapter of English Church History." The chapter was the first one, being a sketch of the Church of Northumbria, the ancient English kingdom, which extended from York to Edinburgh. Founded by the Angles during and after the fifth century, it rapidly became the greatest kingdom of the heptarchy. After noting that the mission of Augustine was really directed to Northumbria, though it did not reach that kingdom, Prof. Glover remarked that Augustine "was essentially a small man, and his greatness is a borrowed greatness. All that he is he owes to Gregory. In himself he was small, narrow and hard." The real work at York was done by Paulinus, and Prof. Glover described the conversion of Edwin, King of Northumbria, and Bretwalda of England. Sketching the early struggles of Christianity, the lecturer dealt with the character and work of Aidan, the monk of Iona, who confirmed the work of Paulinus.

"The character of Aidan," Prof. Glover observed, "is one of the most beautiful in the records of the Christian Church. One regrets that he left no writings, and that all that we have of him is a few scattered stories in Bede's history, but few as they are they are enough to show the wonderful gentleness of his character, his tender, unassuming piety, his rigorous personal asceticism, and his unflinching sympathy for the weakness and needs of those about him. He was a friend of King Oswald's, but he was much more. His influence did not rest on the authority of the King, though Bede draws a beautiful picture of the King himself acting as interpreter to Aidan before he had fully acquired the tongue of the Angles. It is curious to note how Bede emphasizes that Aidan was essentially the Bishop of the poor. He could indeed mingle on terms of happy intimacy with Kings, yet his thoughts turned not to worldly splendor, but to the Kingdom of Heaven. His

ambition was not to stand well with Princes, but to be the salvation of the poor. He travelled throughout the country, generally on foot, preaching to a scattered, rough population, sharing their life, a poor man himself, stern in limiting his own necessities, lavish in meeting the wants of others with the gifts that Kings and nobles gave him for his own use.

After touching upon the founding by St. Hilda of the abbey of Whitby, Prof. Glover said: "What did the Church do for England in the seventh century? The answer is brief. It civilized England. Christianity found the Angles savages. It gave them arts, letters, and the material comforts of civilization. The landing of Augustine reunited England to Europe, from which for a century and a half it had been so separated that the shores of England were fabled to be the abode of the dead. The missionaries were great on church building, and architecture was the handmaid of religion.

Opening of Halifax College.

The services in connection with the opening of the Presbyterian Theological College were held Nov. 4th in St. Matthews' Church, Halifax, a good congregation being present. Besides the professors and resident clergymen of the city there were present: Rev. Dr. Morrison, Dartmouth; Rev. J. Carruthers and Rev. Dr. Patterson, New Glasgow; Rev. Dr. Sodegwick, Tatamagouche; Rev. Thomas Cumming, Truro; Rev. J. Layton, Elmsdale; Rev. Henry Dickie, Windsor, and Rev. J. A. McPhie, Hopewell. Rev. Principal Pollok presided, and after devotional exercises gave the opening lecture.

The subject of the opening lecture was the worship of the Presbyterian Church viewed historically.

The lecturer explained what the arrangements were at the Reformation and how long they continued. The liturgy was framed upon that of Geneva, upon which the liturgies of all the continental Reformed churches were modelled. This was used in the Scots Church for nearly a hundred years. A change was brought about by violence and not by the choice of the church courts, the civil authorities or the people. The proceedings of the courts roused the Scottish nation into a rebellion, in which bishops, the new liturgy and all the innovations of the two last reigns fell to the ground. It was pointed out how this opposition in Scotland was allied with a similar opposition and from a similar cause in England. The Scottish rebellion forced the king to call the Long Parliament which immediately took into consideration the religious grievances in England. Thus the king was opposed by two religious parties—the Presbyterians in Scotland and the Puritans in the larger kingdom. Both complained of unlawful and compulsory innovations the one upon the book of common order and the other upon the book of common prayer. When the Westminster Assembly had been called to reform the English church, the Scots were invited to take part in its deliberations. The Puritan leaders desired Scottish co-operation in the civil war and the Scots desired, as the price of it, religious uniformity. Hence the Solemn League and Covenant, the assistance given by the Scots at the Westminster Assembly and the production of a new formulary of worship, called a directory. The principle upon which it was composed was verbal directions instead of prayers prescribed in the exact words and intended simply to be read. At the same time, except where a liberty was expressly given, the order or succession of the parts was to be binding upon the ministers. Also the order and topics of the prayer-outlines were to be followed. In the administration of the sacrament the least possible latitude was given because of the importance of the doctrines involved and the engagements implied. It was shown that, though the new book was adopted by lords and commons and by the Scottish authorities, it was slowly and imperfectly introduced. Many were attached to the old worship, and it was a time of great commotion. The troubles of the Commonwealth came and then the restoration. After the restoration and down to the revolution in 1688 both Prelatists and Presbyterians prayed and preached without book and neither followed strictly any form. At the revolution only the Westminster Confession was adopted, but no catechism and no form of worship—no directory. But the General Assembly by repeated acts reaffirmed its authority. In the Canadian basis of union in 1875 it was incorporated. It was adopted by the United States in 1729, and amended and recommended in 1783, so that it is our only standard of public worship. It needs amendment, but still it deserves more attention than it gets, while all efforts in this direction should be encouraged.

The Rev. Principal then called for a collection for the library fund. He also intimated that during the past year some valuable additions had been made to the library.

Rev. Thos. Cumming then dismissed the meeting with the apostolic benediction.