

of the students were wont to give Lectures, occasionally, on Temperance, in Kingston, or neighbourhood; and two of them established Sabbath Schools, in connection with the Central Sabbath School of St. Andrew's Church (Dr. Machar's).

One of these was at Point Henry, the other at Portsmouth;—while other students taught in Dr. Machar's Sabbath School, even as most of them had taught in Mr. Gale's Sabbath School, Hamilton. They also attended a weekly Sabbath School Teachers' Meeting for prayer, and the study of the lesson of the School. The writer formed a prayer meeting among a few families. Thus the student had some practice in the work of which they had devoted their lives,—and derived spiritual profit themselves from such efforts to lead others in the way to the Heavenly Sion. Indeed of all the reminiscences of college life, and of the whole period of his preparation of the ministry, none are so delightful as those connected with efforts to advance the cause of the Redeemer and the Salvation of Souls.

The more advanced students formed a Literary Society or Debating Club;—called the Dialectic Society of Queen's College. The Society held weekly or fortnightly meetings; an essay was read by one of its members previously nominated; each selecting his own subject. The essay was briefly criticised, and the discussion of a topic also previously appointed them took place. Leaders on each side were appointed and they chose alternately their helpers for the debate. An Umpire or Chairman was also chosen whose duty it was to decide which gained according to the merits of the discussion, or the weight of the arguments adduced. The writer derived great advantage from the society. He was thus led to examine many subjects more carefully than he would otherwise have done, and the impressions made upon his mind and memory when excited by discussion, have been permanent.

The Professors also invited the students to breakfast, dinner or tea, at their houses,—and endeavoured to combine instruction with recreation. Dr. Thomas Liddell, formerly of Lady Glenorchy's Chapel, Edinburgh, was a kind genial, fatherly man to whom his students were much attached. He had no original course of Lectures prepared when he came to Canada, and during one term he used various manuals such as Bishop Marsh's Lectures on Biblical Criticism, Mosheim's "De Rebus Christianorum Ante Constantinum," &c., with notes from various sources. Professor Campbell was considered very attentive to his duties, pains-taking and thorough in his drilling in the various departments over which he presided. Professor Williamson, (Professor of Mathematics, Chemistry and Astronomy) was esteemed at once able and absent minded; forgetting time and place in his abstruse calculations, and learned exposition of his sciences. Sometimes he would take his students and his instruments out on the ice of the Bay, and keep them there till they were wearied and almost numb with cold. At other times he might be found after a shower in catching frogs in his garden for his experiments in another department. Yet he was considered by all a most amiable and excellent man. Thus quietly and profitably this first little band of Theological students were passing their time, meeting daily in the plain rooms of a hired house, when an event occurred in Scotland which produced a change in the relation of several of them to their "Alma Mater," That event was the disruption of the Church of Scotland, May, 1843, which has told upon the interests of vital Christianity to the end of the earth.

Perhaps no event since the expulsion of the 2,000 Non-conformist Puritan Ministers has been so important in its character, and so marked in