

attainments on every subject which he has studied—the most important of all his examinations, is left wholly in the hands of the Presbytery.

5. Again we are asked "Why come to a Presbytery for a certificate, the more especially as the opinion of the Board after all is supreme?" And it is added, "I am perfectly unaware of any one end to be subserved by introducing the action of Presbyteries at all in such arrangements." The question has virtually been answered, we merely revert to the point here, to say that the Synod did not establish the College to educate every body, or appoint the Board to examine every body, but only men purposing the ministry in the Canada Presbyterian Church; and to carry this out the Synod says to Presbyteries, look out suitable young men, see that they are proper persons, members of the Church, etc., and then we will see to educating them at our College. Besides this, we wish you annually, to make inquiry concerning all such men within your bounds, and if satisfied with them, to certify accordingly; and the Board is not to take any young man into the College, however learned, without your certificate, nor to allow any one to enter the classes, though certified by you, *unless he has certain attainments.*

Another point raised, deserves passing notice, viz: The Non-Theological course. One of our correspondents would like all students to take a full College course, before commencing the study of Theology. Of the *desirableness* of this, we are one and all agreed. The Synod, however, thinks it *not practicable* at present, while urging all who can, to take the four years' course and wishing to help students to do so, the Synod thinks that not a few men may be promising candidates for the ministry, and should be encouraged, who would not spend four years on preliminary studies. To meet their case the Regulations provide for an entrance examination and attendance for three years, at some college, on certain classes specified. After this course has been successfully carried out, these students will enter on their Theological studies along with such as have obtained their degree.

Some of our correspondents have sketched what appears to them a better plan than that of the Synod. We cannot discuss these proposals, nor can it possibly be of service to do so. We see defects in these schemes quite as great as any that have been pointed out in that which the Synod passed. We have confined ourselves solely to the explanation, and so far the vindication of that scheme, and although as we have already said, it may be improved, we are decidedly of opinion that the thorough and uniform examination of students by the Board will, if properly carried out, prove eminently beneficial to the College and the Church.

THE PROGRESS OF FIFTY YEARS

FROM AN ARTICLE IN *Evangelical Christendom.*

Just fifty years ago—it was a Sabbath, and the 18th of June—two armies were upon ridges facing one another, ten miles to the south of Brussels. It had been a rainy bivouac, and as with soaked garments and stiff limbs the warriors rose from their resting places amongst the dripping rye, it was an impressive scene which gradually opened to either encampment, and a solemn consciousness which filled the minds of many. On the one side was the mightiest military genius of modern Europe, the man who had made the earth to tremble, and who had attached to himself with enthusiastic devotion a whole empire of soldiers. On the other hand was the final effort to resist a universal military despotism, and retain for the nations of the Continent something like individual rights and independent existence. If those red lines could be forced back into the dark forest behind them, the ball would be again at the foot of the autocrat, and the power of Napoleon would be greater than Cæsar's.