

fixed at Lennoxville chiefly on account of its central position as regards the English-speaking population of Lower Canada, regard being also had to the beauty and salubrity of the locality, and the moderation it promised in the scale of expence. A considerable sum—nearly £3,000—was also offered in the neighbourhood.

The College-buildings consist of a plain and unadorned pile of brick, comprising rooms for some twenty students, with a residence for the Principal, and a chapel. The latter is of some architectural pretensions, and was erected in 1856, at a cost of about £1,200, by contributions from England. It will accommodate about 120, and is arranged after the Oxford and Cambridge model. The windows are all of stained glass. The eastern triplet—by Clutterbuck, of London, England—a so-called "Lilany window," was presented by friends of Bishop Mountain. The north-east window is in memory of a student of great promise, who died on the eve of ordination. The chapel was consecrated in 1857, and has been in daily use ever since. The library consists of about 4,000 volumes. There is also a philosophical apparatus not yet complete, and the nucleus of a museum.

The endowment proceeds mainly from grants made by the Society for Propagating the Gospel and Promoting Christian Knowledge; from an annual grant of £500 from the Legislature; and from a noble donation of £5,000 sterling by an English friend of the Bishop of Quebec,—T. O. Harrold, Esq.,—whose name the Professorship of Divinity now bears. There is also a sum of about £400 per annum available for the assistance of students for holy orders, derived from the Society for the Propagation of the Gospel.

The present staff includes a Principal, who is also Professor of Classics; a Professor of Divinity and Hebrew, a Professor of Mathematics and Natural Philosophy, the Rector of the junior department and Grammar School, and a Bursar. Of these, two are of Oxford, two of Cambridge, and one of King's College, Aberdeen. There are at present twenty students in the College,—four in Divinity Hall and sixteen in Arts; and about sixty boys in the Grammar School. The students, for the most part, reside in College, and the expenses are on the most moderate scale. The subjects read in the Arts' course are those usually required in the Universities at home. The Divinity course begins after the B.A. degree, and extends over two years. The Bishops of Quebec and Montreal may, however, give permission to any one they think duly qualified, to enter this latter course at once; and to such the University grants the title of Licentiate in Theology, if, after two years' residence, they pass a satisfactory examination. They can then proceed, if they please, to B.D. and D.D. in due course. We may observe, in passing, that the College is by no means exclusively a theological one, as has often been supposed. The Medical and Law Faculties have not yet been organized, but the Arts course is open to any one, whether a member of the Church of England or not, who chooses to avail himself of it. Since 1845, the College has sent forth, besides lay graduates, about fifty clergymen,—thirty of whom are now labouring in Lower Canada, and the remainder in Upper Canada, the United States, and England.

Considerable changes have recently been introduced, which, it is hoped, will render the whole institution more widely useful. The Grammar School is to be incorporated with the College, and the Professors are to take part in the instruction there given. The study of modern languages is also to be more extensively pursued. In these reforms, King's College, London, has been kept in view, as being better adapted to the circumstances of the country than the older foundations.

To provide the requisite buildings and an endowment for the Rector of the School, and generally to increase the efficiency of the College, an attempt is now being made to raise a sum of \$50,000. About one-third of this amount has been promised, and the Principal and Professors are still engaged in bringing their appeal before the friends of public education throughout the Province. Committees have been nominated to co-operate in Quebec and Montreal; and a public meeting has been held in the former city, with very satisfactory results. We heartily wish the College God speed; and trust that she will not only send out of the University a succession of well-trained and earnest men to serve God in the Church and in the State, but also succeed in the arduous task of building up, as her junior department, a permanent and efficient Public School.

ENGLAND.

OXFORD.—The Prince of Wales is pursuing his studies during this term. The commemoration, which ends the academical year, will take place on the 20th of June; after which, the meeting of the British Association will be held, when the present residence of the Prince of Wales will be occupied by the Prince Consort.

The Report of the Ecclesiastical Commissioners for England and Wales for the year ending the 31st of October last, has been recently published. The Report states that the receipts from the Church Estate Commissioners for the year amount to £100,000; making a total, since August, 1851, of £700,000. The number of benefices permanently augmented, now amounts to 930, sharing an annual sum of £52,600. The number of districts constituted under the new Parishes Act, is now 269; and the annual payments to them amount to £36,400.

Communications.

[The Editors do not hold themselves responsible for the opinions of their correspondents. Their columns will be open to all communications, provided only that they are of reasonable length and are free from personalities.]

REVIVALISM.

To the Editor of the Church Press.

DEAR SIR,—I am astonished that the true Christian philosophy of revivals appears to be so little understood, not only by the wise of this world, but by Divines themselves. Of the revival in Ireland, I know nothing except from the common newspaper reports; but reason and experience alike convince me that crime and disorder have really lessened, for the time being, in the sections of country where they have taken place, and therefore I cannot but rejoice with St. Paul that "Christ is preached," even though it be, if not exactly of "contention,"—and yet I fear there is something even of that—yet of disorder and self-trust. Nevertheless, knowing Christ and His promises as I do, I cannot regard these revivals with that unmingled satisfaction which appears to gladden the breasts of so many of my brethren.

To earnestness and prayer, by whatever means produced, I believe a gracious God will never turn a deaf ear, especially when offered by His own people, however irregular. This is pre-eminently the case now that we have a Human-Divine Mediator, who so well understands all our weaknesses. Hence I question not that very striking changes for the better have on such occasions, been produced in multitudes. I have myself, Mr. Editor, seen neighbourhoods in this country, under the influence of revivals, appear as a garden of the Lord—would to God they had remained so! But—alas! that there should be a but—the truth is, they do not remain so! *The work was not done in God's way, and neither His wisdom nor goodness are responsible for its transient character.* Christ has established His own fold, as the place of safety, with its sacraments and priesthood as the appointed channels of grace. In Christian lands He would implant His spirit, small at first as a grain of mustard seed, in the hearts of His infant members, and then have it watered, pruned and cultivated by teaching, praying and correcting, until it became a great tree, sufficient for all the graces of the spirit to lodge in. And in the case of adult forgetters of this law, He would have their understandings convinced and their hearts softened through the agency of the "foolishness of preaching;" but then the power to overcome sin, and grow up to a man in Jesus Christ, is only promised to the quiet, persevering use, in repentant faith, of all those ordinances which are thus the appointed channels of grace. To seek conversion in the system of revivalism, is to plant a gaily tree without preparing the soil or fencing the ground. And what wonder is it, then, that so few, so very few, should bring forth fruit to perfection.

But peré the few who do remain steadfast in their religious purposes, the only result of such revivals, we might still wish them "God speed;" but alas! they are not. It is, as I have before stated, an axiom with those experienced in such matters, that the neighbourhoods where they have taken place are afterwards, of all others, the most impertinuous to the holier and more permanent influences of the Gospel. The reasons are obvious. Those whose good impressions have proved as the "morning cloud," are in future armed, as it were, against all the efforts of the Holy One to bring them to repentance; while the lookers-on, seeing the hypocrisy of some, the instability of others, and the often subsequent backslidings of the different religious bodies who have been for a season united—are the more readily enabled to harden their own hearts, and to half convince themselves, aided by the ever-ready Deceiver, that all earnestness in the service of God is either folly or fraud. Besides these revival theories, even the more believing are led to yield to the natural repugnance of their fallen nature, and to trample the honor of Christ under their feet, and risk for themselves the awful destinies of eternity upon the fortunate incident of some future revival. By such theories, the people are exonerated from seeking Christ as the business of a life, and in that Church and through those ordinances where alone is the certain promise of His abiding presence, and in which, as all experience teaches, depth and permanence in holy living have in all ages been most blessedly and securely attained.

To those who believe in the earnest desire of Christ to save His redeemed people by some means, and yet know that Christians may lose the grace once given, even as the "sow that has been washed returns to her wallowing in the mire,"—and who further, with the simplicity of a child-like faith, believe all the promises made to those who seek and cleave to Him in the ways of His own providing—to all such the above remarks will be clear.

Yours, in haste, A. T.

Diocese of Huron, May, 1860.

"To a life of prayer must be added a deep, constant study of God's Word, for our own spiritual growth. It is not a superficial reading of it for the sake of others which will do. If we limit ourselves to this, we shall but defeat our own purpose; we shall grow shallow, self-repeating, and unreal. Our own souls must be continually bathed in those living streams if we would keep them apt and ready for heavenly visitations. Thus only will our ministry have that breadth and compass, and our doctrine that just harmony of several truths in their due proportions and relations, of which I have already spoken to you so fully. No substitute will do here. The very best books are separated by an impassable gulf from the Book of God. It is only by daily "reading and weighing of the Scriptures" under the "heavenly assistance of the Holy Ghost" that we can "wax riper and stronger in our ministry;" it is only by studying God's Word for our selves, and not merely to teach out of it, that our faculties for teaching can be in any measure perfected. On the great deep of Holy Scripture we float away from our prejudices and preconceptions, and afar from the creeping mist and rocky barriers of the narrowing coast, and alone with God, can see in open vision the vastness of His loving purposes. They who haunt these mighty tides "see the works of the Lord and his wonders in the deep."—*Bishop of Oxford's Addresses to Candidates for Ordination.*