

in preparing for their legitimate work in pulpit and parish, could scarcely have failed to tell favourably and even powerfully on the progress of the congregation to whose service and interests they had, by their ordination vows, most sacredly pledged themselves. As for you, my young brethren, lay not yourselves out to be preachers of special popular discourses to other congregations rather than your own, or sensational lecturers in distant towns, or amusing speakers at all sorts of religious gatherings. If you do such things, you will soon lose power, your every-day preaching, which ought to be your best, will get to be ordinary and common place, and most likely weak; and the popularity resulting from spasmodic efforts made with reference to occasional displays will be spasmodic too, "Whatsoever a man soweth that shall he also reap." There is no course of professional life that will more effectually tend to make you honest, worthy, and, in the end, respected and successful ministers, than that of concentrating on your work at home your single thought and purpose. I am now speaking of the early part of your career, especially.

And don't spread yourselves in the "press." Avoid the demeaning practice which not a few ministers (some of them gray-haired doctors) follow of "writing themselves up" in the papers, or getting other people to do it for them, which is as bad or worse. The clever scheming to which some ministers descend for the purpose of bringing themselves before the public is simply odious. So also are those secret, insinuating, back-stair efforts of which one occasionally hears, which men take to secure distinction of honour. I always look with suspicion on the minister who is the first man in all the world to discover that he ought to be a D.D. or an LL.D., who is the first also to set the thing in motion, and the only man withal whom the thing would ever have struck. Any such self-seeking and self-spreading avoid as you would the devil; for it is the devil, if people only knew it.

4. I counsel you, in the last place, to avoid the mistake not uncommon, I fear, in the ranks of the ministry, of substituting professional for personal religion. You will not be able, any of you, to maintain the life of faith in Christ, or to grow in the grace of holiness, on the solemnity and excitements of your public services. Private prayer and meditation, personal communion with God, are as needful to us who are ministers as they are to any of our people. No substitute has been ever found, or ever will or can be found, for individual repentance and an individual faith in the Lord Jesus Christ, in order to the personal pardon of sin and reconciliation with God. I invite you seriously to consider the statement which I make, and promptly and earnestly to act upon it. I urge you with all affection to be men of faith and piety, men of fervent secret prayer, men of abiding fellowship with God and Christ. The power and success of your pulpit labours, believe, me will depend on the maintenance of the life and power of religion in your souls. No mere learning, philosophy, poetry, rhetoric, nor all these together, even in effective combination, can make up for true, fervent love to your Lord and to souls—love leading to

Christ-like consecration to the work which your Heavenly Father may give you to do.

That you may be guided with God's counsel; led into paths and fields of usefulness; filled with the spirit of your work—which is the spirit of Christ; and that we who shall yet be spared may hear of your welfare, and of your success in God's church and work, is my earnest prayer; a prayer in which, I know, I am joined by those who have been more closely allied to you as professors and teachers.

Principal Macvicar, in closing the meeting, said:—

GENTLEMEN OF THE SENATE AND LADIES AND GENTLEMEN,—It may be safely said that the results of this session are highly satisfactory. Indeed, it has been, through the Divine blessing, one of unwonted growth and significance. The library has been increased by the addition of 219 volumes; of these, 70 volumes were purchased and 148 received as gifts. Among the donors were Jas. Torrance, Esq., 66 vols.; Rev. Dr. Reid, Toronto, 22 vols.; Rev. Dr. Patterson, New Glasgow, N.S., 19 vols., and others whose names, by request, are not mentioned.

Ten students have finished their course of study with us, making the total number of graduates seventy-one.

The reports of competition for prizes, scholarships and gold medal, which have just been presented, give evidence of the diligence and success of the students.

Recently the gold medallist and other members of the graduating class conveyed to the Senate an expression of their desire to enjoy the benefits of a post-graduate course. I am happy to announce that the Senate has agreed to establish such, and to bring it into operation next session. The details of the course will be set forth in the annual calendar about to be issued. It may be proper, however, to say now that it will embrace a limited number of special lectures, together with collateral reading and investigations in certain departments of theological science conducted under the care of the Faculty. I look upon this and upon the well-arranged curriculum for the degree of B.D. adopted during this winter as decided steps in the right direction, and fitted to do much to elevate the standard of theological attainments in the church. But something more than this is needed. Hitherto, nearly all students, and specially young men of proved ability, have, for various reasons, on leaving college entered at once upon the discharge of onerous ministerial duties, which have allowed them little or no time for original investigations and for that breadth of culture which the age demands. It would be wrong to say that they have not been eminently useful, and that they are not to-day doing honour to themselves and to their church; yet it is plain that it should be put in the power of those who may be judged worthy of such a career to prolong their collegiate studies, and thus to become qualified to enrich the literature of the church by the fruits of their superior learning. What is required to secure this—which would be an unspeakable boon to