

prepare an outline of what was agreed upon to be submitted to a larger meeting, to be held on the 9th of February in the house of Mr. John C. Becket, Brunswick street. At this date a considerable number of leading Presbyterians assembled. Mr. Redpath was called to the chair, and Principal Dawson presented the report of the committee appointed at the first private conference. A spirit of unanimity and Christian enthusiasm pervaded the meeting, and the whole matter was considered in a thoroughly practical and business-like manner. It was unanimously agreed to go forward. The necessity and benefits of such an institution as was contemplated were felt to be paramount. Difficulties arising from finance or from the possibility of unreasonable opposition from any quarter were not overlooked ; but it was resolved that they must be faced and overcome by faith in God and an unyielding determination to make known His gospel. It was clearly apparent to all that the number of ministers and missionaries required to be greatly increased in order to meet the wants of the Church and mission fields, specially in the Province of Quebec, Central Canada and the Ottawa Valley. The spiritual destitution of these regions demanded immediate attention. Their peculiar claims upon our wealthy and generous citizens were readily acknowledged, while it was not forgotten that "the field is the world" and that the proposed institution should in no sense be local in its scope, or limited in its influence to any one territory. The admirable facilities, which have been since greatly improved, for training students in Arts in connection with McGill University, were taken into account. It was well known that this, the oldest Protestant University in Canada, was pervaded by a progressive and truly Christian spirit. While rightly conservative in the bestowal of its honors its charter was comprehensive and liberal, and made provision for the affiliation of Theological and other Colleges, on terms mutually advantageous to them and to the University. It was seen at once that by taking advantage of these provisions the Church would be put to no expense for the education of young men in the secular branches embraced in an Arts curriculum. The teaching of Classics, Mathematics and Secular Science was not thought to be the specific work of the Church ; and in this movement it was not proposed or thought necessary to employ her funds for this purpose, but to concentrate them upon theological training and missionary effort. The University threw open its library, museum, scholarships, medals and lectures to all students, and it was held that it would be specially beneficial to candidates for the ministry to mingle freely during their Arts course with students destined for other professions. They would thus gain valuable experience not to be otherwise obtained. Besides, the course in Arts in McGill University was so arranged as to give proper recognition to the strictly professional work of the Faculties of Medicine, Law, Applied Science and Theology,—such a recognition in the case of Theology as it is thought wise to arrange for now, in a