

this earthly tabernacle, be dissolved. Then, indeed, you will be confined a while in the prison-house of the grave; but even there you are prisoners of hope. The decaying remains of the Christian believer are the remains of a prisoner, but of a prisoner of hope. You descend into the narrow confines of the grave, but with a hope full of immortality. The voice of the archangel and the trumpet of God shall summon forth and call up the imprisoned dust, and then shall you be ushered into an unchanging state of immortal liberty and endless joy.

God grant that this may be the happy result with us all, and to Him in Christ be all the praise. Amen.



We see that the *Toronto Globe* and other papers in the Upper Provinces are carrying on a vigorous and not very good-tempered discussion on the question of **PRESBYTERIAN UNION AND THE COLLEGE QUESTION**. The *Globe* and several of its correspondents have taken the very debatable position that a church, as a church, has nothing to do with secular education, a position at least directly antagonistic to that occupied by the parent church at that period in its history to which all sections of Presbyterians pretend to look back with common reverence. In this Province, all branches of the Presbyterian church adhere to the traditional principles of the Reformers in this matter, as they have united to maintain a purely literary institution in Dalhousie College, so that, in these quarters at least, the *Globe's* views will not find acceptance.

Yet the question discussed in Ontario and Quebec is one in which we cannot fail to be interested, even though it does not so immediately concern ourselves. We shall endeavour to give our readers, therefore, a concise statement of the merits of the matters in dispute.

The *Globe* and its backers declare that it is not the proper business of a church

to provide secular education for the community. The answer given, and it is complete, is, that while this general proposition is one of doubtful safety, at least it might be contended that it is a proper enough business for a church to furnish secular education to the community, if it could do so better than any other agency, if not the proper work of a church. This proposition, however, does not apply to the existence and maintenance of Queen's College, at Kingston. That institution was founded at a time when there was only a single college in Ontario, and it, though endowed with provincial funds, completely under the control of the late Bishop Strachan and the High-church political party in Toronto, known as "*the family compact*." All the Professors had to be members of the Church of England, and the influences surrounding it were such that the Presbyterians could not safely send their sons to be trained at it even for secular professions, much less for the ministry of their own church. It was in these circumstances, and after the Church of Scotland had in vain striven long to obtain a liberalization of the constitution of what was then King's College, now Toronto University, that our people in Ontario and Quebec bravely and wisely resolved to endow a College for themselves, and with this view obtained a Royal Charter from Her Majesty to establish a University at Kingston, called after herself, *Queen's*. Its main purpose was to educate students for the ministry; but inasmuch as the same Professors can teach one hundred students as easily and efficiently as twenty, and inasmuch as it is a good thing for candidates for the ministry to come into contact with the minds of candidates for the other professions, not only have all students that have sought entrance into it, obtained