

rather incline to the suggestion of the London Presbytery—that *there should be both*. With the one, however, *as a Synod*, we have nothing to do. It is for each Presbytery, or rather each congregation, to act according to its sense of duty in that respect. But with the other, in some form or other, and with all desirable regulations, I believe we not only have to do, but that to it, if we are to be faithful to our cause and to our country, we shall assuredly find ourselves shut up. I have left myself no room to remark upon Mr. Kemp's plan, and it is not necessary. It recognizes the necessity of a central fund, and the question with him is simply one of degree. I may be wrong, but the more I think it over, the more it appears cumbrous and unworkable, with the difficulties of both the special and general plan, attached to it, and having others, in addition, peculiarly its own.

In a very short time, our supreme court will be called upon to decide on this, and some other important matters; let the prayer of all well-wishers to "our Zion" be, that the spirit of wisdom and understanding may guide in all the deliberations; and that the decisions be such as in the highest degree to contribute to the consolidation and advancement of the Canada Presbyterian Church, and thereby, as we fully believe, to the securing the best interests, for time and eternity, of multitudes, in this wide and fair land.

I am, yours, &c.,

X. Y. Z.

THE LIBRARY AND MUSEUM.

KNOX COLLEGE, March 21, 1862.

DEAR MR. EDITOR—Will you allow me a word or two on the above topics ere we close our Sessional labours. I regret to say that very few of our wanderers from the shelves have as yet returned. They have "kept lent" long beyond the fair canonical season; and the forbearance of the authorities is in imminent danger of being overstretched. Will a "*verbum sapienti*" do, or must recourse be had to stronger measures?

Among our kind donors for last year I notice as follows: The benevolent friend who has for years helped us on by his liberality has not forsaken us. To that gentleman we owe a pretty complete set of valuable periodicals—*Witnes*, *Guardian*, &c., from 1843 downwards; a large supply of cheapened text books for the students; the binding of many volumes; and several new publications of merit. To the Rev. Mr. Sanson of Trinity Church, and to George Beardmore, Esq., merchant in this city, we owe a number of valuable volumes. One of our students in Theology, Mr. J. H. Thom, A. B., of University College, has presented us with an ancient collection of all the symbolical books of the Lutheran church in Germany, with a striking engraving of the Diet of Augsburg in its sittings in 1530; also, Hone's "Apocryphal New Testament" and one or two pamphlets. To another student, Mr. James Malcolm, we are indebted for a copy of the Welsh New Testament. These are examples worthy of imitation.

To the Rev. Thomas Lowry, formerly of Whitby and now of Mornington, C.W., we owe a small collection of sermons by perhaps the earliest Presbyterian missionary in Canada West, the Rev. Robert Macdowall. Mr. L. has appended to the volume the following notices: "This pamphlet is presented to Knox College, Toronto, by Jacob Shibley, Esq., of Portland, near Kingston. It contains seven discourses on the distinguishing doctrines of Calvinism preached by the late Rev. Robert Macdowall of Fredericksburg on the Bay of Quinté. Mr. Macdowall came from the neighbourhood of Saratoga in the State of New York, about the year 1805. He frequently spoke of having studied under a Mr. Lennie, who is supposed to have been the Principal of a College. Mr. M. brought a certificate with him in which it was stated that he was one of the earliest students in the College at which he studied. These sermons were preached a little before 1809, as in that year Mr. Shibley obtained the