

They have *one* subject to which to address themselves. Their winter's labours and summer's studies are concentrated on this one department. Hence they know it thoroughly and can treat it exhaustively. Thus their talents, tastes and time may be laid under contribution by the Church to forge weapons and engines of defence, which may be wielded by Ministers and Missionaries in their conflicts with those sceptics of every shade whom they encounter in their daily rounds. A similar service to the Church in Canada must be rendered by our Colleges. But, as circumstances are at present, this cannot be done. Our Professors, while working with trowel in one hand, must have sword of defence in the other. Their thoughts during the session are distracted by anxieties regarding the future of their loved Institution. Their vacation hours must be devoted either to collecting for the purpose of wiping out a debt or to canvassing for increased support. In fact, so far from having leisure to go down into the bowels of their Professorial work and search deep veins of thought so as to bring up precious ore for the enrichment of their students, even the prelections from the desk have sometimes to indicate from hand-to-mouth preparation in the study. Endowment is the true remedy for this mischievous condition of affairs. Relieve the Professors' minds from worry and anxiety concerning either inadequacy or uncertainty of income—enable them to give their leisure hours to uninterrupted study and undistracted thought, and they will in this country maintain the true Apostolic succession of defenders of the faith. Let the Church supply the means of founding the Professorships—let our wealthy men provide buttresses in the form of special lectureships in imitation of the Baird or Cunningham or Croall Lectureships in the North, or the Bampton and Hulsean on the South of the Tweed, and our praise will go forth among the sister Churches for championship of the truth. This is especially desirable in a new country like ours. In an old land, where the population is homogeneous, uniformity of opinion is more likely to prevail. But in a new country, into which various conflicting currents are pouring, collision of opinion is the result, and the seething mass tosses up any quantity of froth—produces various *isms*. Hence the necessity of having a body of watchmen, observant of these currents of thoughts and both able and ready to divert them into a proper channel.

It is possible that some wedded to a mistaken conception of the Voluntary principle may object to Endowment and insist on an annual collection as the proper method of support. The advocates of this view are, we hope, few and far between. All the British Churches welcome permanent benefactions for their Colleges. The Presbyterian Church in the United States, the most Voluntary Church on earth—encourages its members to give princely donations for the foundation of Professorships and Lectureships. That our great missionary schemes should mainly depend on annual collections we frankly admit—yea strenuously advocate. These schemes are the life of the Church. The support accorded to these is a true test of their vitality. Thus only do we truly prove that, in thinking of others, we are followers of the Master who gave Himself for others. In watering the souls of our brethren, we water our own souls. But our College, Widows' and Orphans', as well as Aged and Infirm Ministers' Funds are in a different category. They do not win general support. They do not take with the general masses. They do not gain the popular