

the means of grace. There are many congregations of Methodists and the Church of England, but as an ardent friend of our Church, my wish is to see her planted everywhere, just because I think she holds the truth, and that from the lips of her ministers the doctrine of salvation has on the whole been preached more purely than by any other Church in British North America. However, in such a country as Canada, there has been field enough within those portions settled within twenty-five or thirty years. Our Church has been making laudable efforts. At the time our unhappy division took place, (for it was unhappy, and no man will put me out of countenance by saying, "yes, unhappy, for you," I maintain it was unhappy for Presbyterians: it was uncalled for: I think it a great calamity: I think it was a great affliction to bring that bone of contention within these Provinces at all,) we were going on occupying the land. Congregations were being organised and were growing up and prospering.

This division produced sad effects on Presbyterianism in Canada. There were exceptions, but almost all our churches were split. Hence in many places you have a handful that hold to the Free Church and a small body that hold to the Church of Scotland, which together would have formed a working congregation. It is true, the country is filling up so rapidly that each of these may soon form a large congregation. God can bring good out of evil; but let not man take credit to himself if he has done the evil. This was a very serious matter for us in Upper Canada. For let it be remembered, Upper Canada is not like this Province, a homogeneous people. You will find in every congregation a body of Scotchmen, Scotch Highlanders, Scotch Lowlanders, Irish Presbyterians, Presbyterians from the United States and those that are called Canadians. This state of things is one of the difficulties we have to encounter. I need not tell you that though in Christ there is neither Jew nor Greek, yet people coming from different countries with their peculiar tastes, are a people difficult to unite and easy to divide, and hence the extent of our division, hence the wedge splitting so many of our congregations.

When the division took place we had a goodly number of ministers spread over the whole country. I think we had about seventy ministers at that time. After the division we set to work and did the best under the circumstances. Our difficulties were very great. We had as many congregations as before, and not nearly as many ministers. We lost many of our ministers, and not a few of them were men of eminent piety, and some of them of high talents. Some of our ministers went home; and the greater part of our students went away. There was only one devoted student remained.

But we have now to a considerable extent retaken our hold of the field, and are doing

our utmost to extend our influence into the new regions. The prosperity of the country is without a parallel. And let me add that the prosperity of our people is one of our greatest difficulties. The accumulation of property is not only unprecedented, but without God's grace I think it is perilous to the soul. This prosperity is also opening up for us many new fields. Villages rise up as it were in a day. We are endeavouring to occupy places that are in much want. We have forbore doing anything that would disturb the congregations of others. We have not sent one of our ministers into any congregation, either of the United Secession or of the Free Church. We have felt that to destroy is one thing, and to build up is a very different thing. Our aim is to build up and not to embarrass others. At present we have upon the roll nearly ninety ministers. Yet what are these among so many? We could double our number, and had we remained one body, we might have had in Upper Canada alone a Church of three or four hundred ministers. This will be admitted by all that know the state of the country. What we want is your great want. We need men of God as preachers, and we need them in great numbers. Never! never was there more need of that prayer than in Upper Canada: "Lord send labourers into the harvest." I may state that while many of our congregations in the country are small, we have large congregations in the cities. I think that worldly mindedness is now fighting a battle with religion in Upper Canada, such as seldom has been seen. Christianity in order to triumph there will require the special aids of the spirit. There are throughout our Church thousands of simple, earnest souls. We have been receiving preachers from the General Assembly, from the Presbyterian Church in Ireland, and from the Secession Church in Scotland. All of them after due trial.

We have felt all along that without a native ministry our Church could never take possession of the land. If I may be allowed the figure it is not with auxiliaries from abroad that you can fight the battles of the Lord. You must have the sons of the Church enlisted under the banner of the Cross. Hence the attempt that was made some fifteen or sixteen years ago to found a college and with some measure of success. This institution has been in existence for fifteen or sixteen years. It aims at giving a somewhat thorough education so as to fit men for some of the learned professions, but chiefly to prepare men for the gospel ministry. We have sent out a goodly number. We have students scattered over the whole country. It would not become me to say more, but it would be injustice to say less than that they are really laborious men. The college is in a condition at present still to supply such ministers. We have made an attempt to secure suitable college buildings, and they are suitable.

They are such as no Scotchman, with all his native pride, would be ashamed to look at and say, 'this is a college in connection with the Church of Scotland in Canada.' These have cost a large sum; and we have had to make a very considerable effort. The sum is not yet all paid. The buildings and grounds are all in the town of Kingston. The Church has been appealed to, and though she has not generally listened to that call, I have no doubt the means will be forthcoming. We have, in the college, altogether this last year eighty-eight students, but a very considerable number are medical students. Others are studying for the law and perhaps two-thirds are studying for the Church. I read with delight of your Young Men's Scheme. I read it in Canada. There is something grand in such a small body sending such a goodly number to study in Scotland. Our Church never did anything like that, and we had much need of it before we had a college. I hope these will be spared to return and to workmen of whom the Church will not need to be ashamed. The two that are with us have acted in every way so as to afford us the highest satisfaction. They came late, poorly prepared, but every thing has been done to aid them. I hope they will return and be a credit to you. Those that come to us we will do our very best for them and I now pledge myself to you and this assembly that we shall do nothing to retain one of your young men with us, if you wish them to return.

One difficulty that lay in my way is coming at this time was that I should have been out begging for our college. Any one that knows what it is to carry such a weight will allow that it is not a desirable occupation. I have come here to beg, but not to beg for money. An appeal was made to you for us, but I cannot but think it is a shame that we should appeal to other churches for aid, and I am determined to set my face against it. You must let us have your prayers. A school of the prophets may have more splendid professors than ours and other appliances, but if we have God's blessing, we will be able to send out men that will be a blessing to the Church. Let our school of the prophets have your prayers. It is now the complaint of all Churches that young men are not coming forward to take the place of the old, or to occupy the ground that is to be brought in. One of the great Churches in the United States has at this moment four or five hundred vacant congregations. We have scores, not to speak of some half dozen new fields even since I left home. Young men are not coming forward as the Church would require. I do not stop to inquire into the cause of this, but would merely notice two things: first, the openings are so many and so tempting as to draw away many into other avocations; secondly, the main cause is the low state of piety.

Before concluding let me address a few words to three classes of persons. First,