

bably no churches, in proportion to their means, have given at a higher rate for theological education, than have those now embraced in the Presbyterian Church in Canada. In some of these Churches no other method of supporting the seminaries was perhaps possible; nor would it be hard to shew that, in their peculiar circumstances, much benefit accrued to them from the earnest appeals to congregations, which it became necessary to make for the maintenance of the Colleges.

It must, however, be allowed that while the Church has done what entitles her to great credit, something farther is required in order to put our Colleges on a satisfactory financial basis. The present state of things with ourselves, and the history of Theological Seminaries in other countries, equally lead to this conclusion. The most eminent of the Theological Schools of the Presbyterian Church in America, have had to pass through this very struggle with poverty which we ourselves are so familiar with; nor did they escape from it until endowment, coming in the shape of gifts and bequests, began to give them a securer position. The prediction may be hazarded, that it will not be otherwise with the Church in Canada.

For whilst it is perfectly clear to those who intelligently weigh the case, that our Theological Institutions are not less essential to the welfare of the Church, than our Home and Foreign Missionary operations, yet, a very large proportion of our people have no adequate conviction that such is the fact. Hence, to the bulk of our Church members the appeal on behalf of Missionary work can be made with much greater success, than that on behalf of Theological education. Now this would seem to point to the conclusion, that *Endowment*, supplied by those members of the Church who can best appreciate the importance of the Seminaries, is the true remedy for our present embarrassments. Not to speak of strengthening and developing the work in our colleges, we can see little prospect of proceeding in our present way, without a constantly accumulating debt.

We would not confine the duty and privilege of taking part in such a work to the wealthier of our people; though the obligation of providing endowment would rest especially upon them. For many of our members who are not wealthy, are not inferior either in zeal or in knowledge of the Church's wants, to those who are. Every contribution for such a purpose given by those who are desirous of seeing our candidates for the ministry—those who shall explain the mysteries of the Kingdom of God, and defend the truth against its adversaries—receive the best possible preparation for their great work, will be highly valued. Were the Church sufficiently alive to the importance of this matter, no long time need elapse before the Colleges would have their head at least above water: and it would be unnecessary to plead their cause in a manner which may almost appear to put them in competition with the Missionary schemes of the Church.

A *beginning* has already been made in the endowment of the Colleges; enough has indeed been accomplished to shew the possibility of having our entire Theological work placed before long on surer financial foundations. The recent endowment scheme of Queen's College (Arts and Theology), has now realised about \$100,000,—raising the entire endowments of that Institution to more than \$130,000. The generosity of the late Wm. Hall of Peterboro', and of his heirs, has put Knox College in possession of \$40,000, and the Montreal Presbyterian College of \$15,000—raising the endowment of these Colleges respectively, to \$46,000 and \$40,000.