

character of the 3200 present, and he was assured that nearly 2000 of them were what were called "roughs," consisting of the most violent, disorderly, and dangerous men in London. His informant himself was perfectly astounded; and lifted up his hands in astonishment when he saw the orderly and devout manner in which they conducted themselves: adding, that when he first saw them enter he thought the meeting would have ended in disturbance and riot. The letters from clergymen were nothing but one continuous stream of congratulation and of thanks to Almighty God, that they had had such an opportunity of making known religious truths to thousands and tens of thousands of their fellow-creatures, who, without the instrumentality of these services, would have gone to their graves without any knowledge of their Saviour.

Let us pray that the same earnestness of heart, and love for Christ and the souls of men, in which such movements have originated, may be felt by us all, that we may be all found working for the Saviour and not only saying, "Thy kingdom come," but doing what in us lies to promote its advancement.

#### PROCEEDINGS IN PARLIAMENT.

We have no intention of referring to the proceedings of Parliament in any of their political aspects or relations. Our object simply is to direct attention to some points intimately connected with our moral and religious interests, and to suggest the desirableness of aiding, by petition the members who have given their attention to the matters we are referring to. Petitions are already being presented. But it is highly desirable that, from every locality, petitions, signed as numerous and respectfully as possible, should be sent forward.

One of these matters is the **SABBATH LABOUR QUESTION** in the Post Office, and other public departments. We rejoice to see that the Post Master General has already issued an order of department, according to which Post Masters are not henceforth required to open their Offices on the Sabbath, a privilege of which we feel assured most of them will most gladly avail themselves. But it is most desirable that the exemption from Sabbath labour should be extended, and placed on a more secure basis, for, according to the present regulations, it appears to be optional with the Post Masters to open their offices or not. The matter should not be left on this footing, and provision should be made for a total cessation of labour in connexion with the department, as well as on the Provincial Canals. Mr. Brown has again introduced his Bill, which we trust he will succeed in getting passed into law.

The subject of the **LIQUOR TRAFFIC** has also been brought before the House by the Hon. M. Cameron, who has introduced a Bill for restricting, and virtually prohibiting

the retail traffic. There is no question whatever that by licensing Saloons and Taverns and other places where intoxicating drinks are dealt out by the glass, intemperance is vastly increased, for every such place becomes a centre of tippling and drunkenness, and does its part in scattering abroad wretchedness, ruin, and death. Let any one impartially read the statistics of crime, which are accessible, or even look around and observe the course of those within the circle of his own acquaintance, and he cannot but admit that drunkenness is one of the most fruitful sources of vice and crime, and that drunkenness itself is extended and perpetuated by the present License system. We most sincerely wish Mr. Cameron all success in his present effort. Let his hands be strengthened by the friends of temperance throughout the community.

The **UNIVERSITY QUESTION** is another matter of public interest which is occupying the attention of the Legislature. We observe that many petitions are being presented, from the Wesleyans throughout the province, having for their object an inquiry into the management of the University endowment, and an increase of public aid to Victoria College, and others similarly situated. Such an inquiry may be useful, and will no doubt be granted. We trust however that there will be no breaking down of the endowment of the Provincial Institution. Let the institution rather be made more complete and more thoroughly equipped. We have read with care the resolutions adopted at some of the district meetings of the Wesleyans, and we must say that the framers of them draw conclusions which are not warranted by actual facts. For instance, it is assumed, and stated without any qualification that the Episcopalians, the members of the Church of Scotland, and Wesleyans are in favour of denominational Colleges, because Trinity College, Queen's College, and Victoria College have been instituted by these Churches respectively. Now the facts of the case do not warrant this conclusion. So far as Queen's College is concerned, it was instituted while King's College was still under the old regime; and it is probable that if it had been liberalized as it now is, Queen's College would never have been instituted, or at any rate would have been simply a theological College. Victoria College too was instituted before King's College was liberalized. Again the Wesleyans assume, that only Free Church Presbyterians, and Congregationalists, and a few others, the whole forming, according to our friends' estimate, only a very small proportion of the population of the province, really derive any benefit from University College. Now we have taken some pains to find out the religious denominations to which the

Students at University College belong, and judging by what we find to be the case here it certainly does not appear that Free Church Presbyterians and Congregationalists are the only parties who avail themselves of this institution.

The following is a statement of the several religious denominations to which the matriculated students belong. The number of matriculated students is 80. Of these there are of Free Church (Presbyterian Church of Canada) 20; Methodists 15; Church of England 14; United Presbyterian Church 13; Church of Scotland 7; Baptists 4; Congregationalists 2; Reformed Presbyterians 2; while Church of Rome, Plymouth Brethren, and Quakers have 1 each. These come from various quarters of the country, east and west, four being from Canada East. It is less easy to obtain full information as to the religious denominations of the occasional students, who number 97. According to the statement received by us which is correct so far as it goes, though incomplete, there are of Free Church 28; Church of England 15; Congregationalists 12; United Presbyterians 9; Methodists 5; Presbyterians (not farther specified) 5; Church of Rome 3; Baptists 1.

If the Episcopalians, and the Presbyterians connected with the Church of Scotland prefer denominational Colleges, and are anxious for the changes in regard to University College which are sought by the Wesleyans, it is certainly somewhat strange that they are not petitioning the Legislature. We do not believe that they are willing to make common cause in the work of spoliation, or division of the endowment of University College. We firmly believe that were the Province polled, an overwhelming majority would be found in favour of keeping University College, our only national Institution, in its integrity.

#### THE SEASON OF PRAYER AT RED RIVER.

Since our last issue we have received from our esteemed friend at the Red River, the Rev. John Black, an interesting account of the week of prayer in these distant settlements. He says: "The Bishop (Dr. Anderson,) moved for a series of meetings, and invited me to take part, which I did most gladly. There were meetings at all the Protestant Churches in the settlement. I was present and took part at four, and found them delightful. Three of the Episcopal clergy were with me here, the Venerable Archdeacon Hunter, Rev. A. Cowley, and Rev. John Chapman. The Church was well filled, and the people seemed to be deeply interested in the addresses. The meetings seemed to increase in interest as the week advanced." It thus appears that