

ada. The six who came out were Angus McColl, John McKinnon, Thomas Wardrobe, Patrick Gray, Lachlan McPherson, and the writer. In calling his students to account for attending Dr. Burns's meetings, Dr. Liddell endeavoured to draw forth their feelings of sympathy with him in the disappointment he experienced in finding his little band of students deserting him so soon after his arrival in Canada. He stated that the now-famed Theological Seminary of Princeton began with seven—the same number he had—but he could not bear the thought that one to whom he had become so much attached should thus deceive him. Looking up into the face of the Master, and asking Him what he would have us do, conscience impelled us onward, and though respecting our professors and unwilling to give them pain, we took our stand according to our conviction.

In July, 1844, the disruption of the Synod of Canada followed that of the Church of Scotland, Dr. Bayne, of Galt, and his friends, holding that our Church should separate from the Church of Scotland and become an independent Church, thus freeing it from any participation in or approval of what had occurred in Scotland, and thus prevent any need of disruption. During the autumn, Rev. John McNaughton, of Paisley, and Rev. Andrew King, of Glasgow, were sent out by the Free Church as a deputation to visit the Presbyterian Churches in Canada, and the Maritime Provinces. By request of our Synod, Mr. King (afterwards Dr. King, Principal of the Halifax Free Church College), consented to remain for a time in Canada and act as interim professor of Theology and Hebrew. On Friday, November 8th, 1844, Knox College was organized in a hired house on James street, near the present Shaftesbury Hall (23 or 25), Toronto, the professors being Rev. Andrew King and Rev. Henry Esson, professor of moral and mental philosophy, classics, and general literature. The first band of students were Angus McColl, John McKinnon, the writer (who were of the last year in theology and were licensed in 1845), Patrick Gray, John Black (now of Red River), John Ross, Wm. R. Sutherland (Eckfrid), William S. Ball (Guelph), William J. McKenzie, David Barr, David Dickson (Ohio), Andrew Hudson—fourteen in all. Thomas Wardrobe had previously settled at Ottawa as Head Master of the Grammar School and afterwards as pastor. Professor King was highly esteemed by his students as a most able and faithful labourer in the Master's service. His prelections in theology were rich and racy, and delivered freely without manuscript; they seemed to well up spontaneously from a well-stored mind that had thoroughly mastered the science of didactic theology. He took as the basis of his lectures the Westminster Confession of Faith, and gave a most luminous and impressive exposition of its various articles. I consider it a testimony to his ability that, with all the late works on theology, I sometimes refer to my notes taken down from his lectures. He was equally able as a preacher. Seldom have I listened to more lucid, systematic and Scriptural expositions of Divine truth than we were privileged to hear in Knox Church from our beloved Professor King. Professor Esson greatly endeared himself to his students by his warm, genial, loving disposition, and his earnest desire to promote the happiness of all with whom he came in contact. His manner was very animated and his style discursive; and he delighted to dwell on the wisdom and goodness of God as displayed in the works of His hands as well as in the Government of the world and the Church. His mind seemed a vast store-house of learning, and so delighted was he to impart instruction that he often forgot when the hour expired, and had to be reminded by the students holding up their watches to let him know.

During the first session of Knox College the students formed prayer-meetings in several localities, and the fourteen students of Knox College united with the six students of the Congregational Church, under the care of Dr. Fillie, dividing the city into ten districts, and going two and two together, we visited nearly all the families and distributed religious tracts among them, and, as we had opportunity, engaging in conversation, reading the Scriptures, and prayer. Thus originated the Toronto city mission, which for years did good service to the cause of Christ and humanity, under the humble, self-denying and successful labours of that devoted city missionary, Rev. William Johnston. The same kind of work is now carried on by the Y.M.C.A. and the Ladies' Christian Association.

Mr. Johnston not only formed and carried on Sabbath Schools and prayer-meetings, visiting many families neglecting the means of grace, and often getting them to attend some Church service, but he also visited the prison, the Magdalen Asylum, etc.

The writer felt it to have been one of the great privileges of his life to have originated that movement, by first visiting families, distributing religious tracts of the London Tract Society for some time, and then calling upon Mr. F. H. Marling and inviting his co-operation and that of the other congregational students. We met at Knox College rooms, and formed the Union referred to above—the precursor of the Y.M.C.A. of the present day—Mr. Marling, afterwards Rev. F. H. Marling, of Bond street church, and the writer going round together on the same beat. During the summer of 1845, Dr. Burns returned to Canada, having accepted a call to become pastor of Knox Church, and at the same time was appointed Professor of Theology in Knox College. Of his earnest and devoted labours on behalf of the College, and the Church generally, it is unnecessary for me to write, as they are well-known throughout Canada. With him was associated a devoted fellow-labourer, who has long since been called to enter upon the joy of his Lord—the Rev. Wm. Rintoul, Professor of Hebrew and Exegetical Theology. He was a man of very respectable scholarship, most upright in all his dealings, of modest and amiable disposition, dignified in his manners, most orderly, systematic, and conscientious in the arrangement and use of his time, and most faithful in the discharge of all his duties; as a pastor, generally devoting the morning, from an early hour, to study, and the afternoon to visiting among his people and other similar duties. He was also a kind and generous friend to the student; and this poor tribute to his memory is but a faint expression of the gratitude which the writer will ever cherish for his kindness when studying at Streetsville under his supervision in 1841. In the fall of 1845 the College was transferred from the humble edifice on James street to a more suitable and imposing building, "The Ontario Terrace Academy," on Front street (now the Queen's Hotel), the academy and boarding house for the students being under the supervision of a very able and judicious man, the Rev. Alex. Gale, previously pastor of St. Andrew's Church, Hamilton. During the second session there were twenty-two students, and Knox College has now sent forth about 330 graduates. Soon after the church, through Dr. Bayne, of Galt, secured the services of one of the ablest theologians of Scotland, Dr. Willis, who for many years presided over the College, and imparted sound and Scriptural instruction to a large number of the present ministry of the Presbyterian Church in Canada. Such, then, was the origin of two Presbyterian colleges in Canada. Several of the graduates of these colleges are now labouring in the far west, in the regions extending from the Red River to the Pacific Ocean; others in India and China and in several cities of the United States and Britain. Some went to the West Indies, and some hold the honourable position of professors, not only in our own colleges, but in colleges of the American and English Presbyterian Churches, while several hundreds of them occupy the pulpits of our Church in Canada. When we look back on the wonderful progress of our Church during the past fifty years, we have reason to thank God and take courage. And when we anticipate what the next fifty years have in store for us, we see rising before our mind's eye a mighty agency for good, numbering thousands of congregations and ministers, proclaiming throughout the broad continent of British America the glorious Gospel of the blessed God, and cordially co-operating with all other Churches of the Evangelical Church of Christ in establishing the kingdom of our adored Lord throughout our entire Dominion.

NOTE.—In the previous article on Queen's College, for "living ministry," read "rising;" for "value and necessity," read "mature and necessity." On 246, for "read Homer," "such as Homer," etc.

THE DRAMATIC IN WORSHIP.

"The vast area of St. Michael's Cathedral was simply packed yesterday (Good Friday) to witness the Good Friday ceremonies, which are of the most imposing and the most dramatic nature. There are, of course, those who sneer at objectivism of any sort in public worship; there are also those whose religious opinions would lead them to look upon the ceremonial of yesterday as essentially superstitious, and even idolatrous. But none, whether the intensest subjec-

tivist or the most avowed sceptic, could deny that there was every evidence of real devotion, and a depth and warmth in the worshippers at St. Michael's which, whatever its nature or source, might be looked for in vain from the ceremonial of other communions. Of course it was dramatic, some might say theatrical, but the drama was the drama of those ancient days when an ignorant multitude had to be taught, and a too often savage crowd humanized and devotionalized by the objective rehearsal of the great action that took place on Calvary. The whole of the ceremonies were yet in order when such things served as the "books of the vulgar," when as yet men knew not how to read for themselves, nor had in their own language the wondrous story of the Cross. These ceremonies the Greek and Roman Churches have kept up in their integrity, and by their means they claim they can reach the multitude in a way that none else can. Be this as it may, none can deny the beauty and the solemnity of the ritual, nor fail to be impressed by the effect it produces on the worshippers."

The above is clipped from the "Daily Globe." Thus is the insidious and perverting seed of Popery being sown among tens of thousands of Protestant readers, and the professedly secular press is preaching a religion which, if it should prevail, will bring back that superstition and ignorance which the Reformation scattered. Thus, for the sake of extending its circulation, a newspaper, once decidedly Protestant, not only tolerates popish error, but holds it up for admiration, bedecked with every charm that an eloquent pen can impart. "None, whether the intensest subjectivist or the most avowed sceptic, could deny that there was every evidence of real devotion, and a depth and warmth in the worshippers which, whatever its nature or source, might be looked for in vain from the ceremonial of other communions." A real devotion, forsooth, possibly of a false nature and shewing from a false source! None would deny that by wrong means, a false devotion, deep, glowing, intolerant, cruel, un-Christlike, may be produced; but who would affirm that to be real devotion or worship of the true God? "Satan transformed into the appearance of an angel of light" may be transplendent but he is Satan still. Such a devotion may be most imposing, but it is an imposture still, and not true religion. "It was dramatic, some might say theatrical," but it is claimed by way of justification "by their means they can reach the multitude in a way that none else can." This is the apology for the blasphemous passion play also. Further it is said that in ancient times "an ignorant multitude had to be taught and a too often savage crowd humanized and devotionalized by the objective rehearsal of the great action that took place on Calvary. Is this true also of the nineteenth century, of the populace of Toronto, of the worshippers in St. Michael's Cathedral? It is no one will assert. Then, why use these means now among us? Answer, For the sake of the effect which the beauty and solemnity of the ritual produces on the worshippers, and the impression thereby made upon the spectators. Yes, these dramatic exhibitions appealing to the senses, feasting the eye with scenic beauty, and the ear with captivating melody, are intended to convince Protestant beholders and readers of the superiority of the Romish Faith. They are intended to prove that an imposing ritual and impressive ceremonial are the proper way in which to worship God and thus to discredit the simple worship of the Reformed Churches as presented to us in the New Testament. To this anti-Protestant end the secular newspaper is giving countenance and powerful aid.

This line of argument, this appeal to the sensuous, is so far in harmony with the dominant philosophy as to be not without danger even to the educated mind of this age. Are the senses the only door for knowledge? Then use them to know God. Then feeling, produced by objective presentations of sight and sound, may be set forth as true religion. The emotion of solemn awe is mistaken for holy fear; the pleasure accompanying æsthetic entertainments is mistaken for holy joy; and men are fooled into the belief that they are truly religious, while they are utterly ignorant of the character of God as revealed to faith, and utterly disregard His law. Grand mistake! strange confusion! fatal delusion! The most wicked man may be deeply moved by religious acting, and be intensely excited, yea, even "devotionalised," by these dramatic representations, and yet remain the enemy of God. What have these exhibitions and emotions to do with knowing and loving God? They may lead men away from Him but they cannot lead up to Him. "God is a spirit, and they that worship Him must worship Him in spirit and in truth;" nothing else is worship. The spirit, not the senses, is the proper subject of worship; realities, present to faith, not scenic representations and fine music