

larly grown and prospered in this land by the blessing of the one great Head, of whose mystical Body we are all members?

In the brief but judicious address by the learned Principal there were two very gratifying announcements made. One related to the increase in the number of students training for the work of the ministry at Knox College, and the resolution of the College Board and Senate defining the duties of the chair to be added to those existing. For year the growing importance of Homiletics, and the remarkable success with which, under serious disadvantages, this branch of sacred study has been taught, have been fully recognized. As the Principal truly remarked, the teaching of Church History, Homiletics and Pastoral Theology was more than one man could adequately undertake, but the erection of a chair devoted to those branches is an important step in the right direction. When the Principal stated his opinion that the principal business of college life was study, it was quickly responded to with applause, showing that the young men are wide-awake and of the right stamp. Their friends wish for them an agreeable and profitable session.

Books and Magazines.

THE LIBRARY MAGAZINE. (New York: John B. Alden.)—An attractive table of contents is presented in this issue. The most noteworthy articles appearing in the leading English magazines are here reproduced.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—The October number begins the sixth volume of this delightful magazine for the little folks. The reading matter is excellent and the engravings are of the best.

MIND IN NATURE. (Chicago: The Cosmic Publishing Co.)—This new magazine, specially devoted to the cause of psychical, medical and scientific inquiry, numbers among its contributors several very distinguished writers. The October number contains a variety of articles on topics of surpassing interest to all in any degree acquainted with the speculative thought of the day.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The autumn days have come; the schools have been re-opened; the colleges have thrown wide their portals to welcome ingenuous youths bent on the pursuit of learning, and now the educational magazines appear re-invigorated. *The Educational Monthly* for October presents its learned readers with a choice selection of good and useful papers. The Rev. Principal Grant opens the number with a stalwart article on "The Best Possible Education." This is followed by "The German Schools," and D. A. O'Sullivan, LL.B., proves himself a good mentor to young men at college. The department devoted to School Work is well filled and its contents have been prepared with care. The Editor in a fine spirit pleads earnestly for religious and moral training in our schools.

THE CENTURY. (New York: The Century Co.)—The interesting series of papers on the American War are continued by writers who took part in the struggle; this month they largely illustrate the career of General Grant. "Riverside Park" is the subject of a paper by William A. Stiles, copiously illustrated. Other illustrated articles of the October number are: Lieutenant Schwatka's second and concluding paper on his explorations in Alaska, Mrs. Lizette W. Champney's description of "The Haunts of American Artists," profusely illustrated with pictures of country studios; and Mr. Howells' "Tuscan Cities," illustrated with numerous etchings by Pennell. A portrait of the late Samuel Bowles, the famous editor of the *Springfield Republican*, is the frontispiece of the number. His career is described by George S. Merriam, in a paper entitled "A Study in Independent Journalism." Principal Grant, of Queen's University, writes a timely paper on "The Canada Pacific Railway." "Zweibak: Being Notes of a Professional Exile," is an anonymous paper of clever observations on human nature. Brander Matthews contributes the short story of the number. The serials the ninth part of Henry James's "Bostonians," Poems of distinctive merit, the "Open Letters and Topics of the Time" complete an excellent issue of the *Century*.

KNOX COLLEGE OPENING.

The forty-first session of Knox College was opened in Convocation Hall last Wednesday afternoon, the Rev. Principal Caven, D.D., presiding. The professors and examiners of the College occupied seats on the platform, as did also the Principal of Wyldcliffe College, and the Principal and several professors of McMaster Hall.

The Principal extended a cordial welcome to the students, and referred to the important work done by the College in the past, the steady increase in the number of students now, the necessity for the speedy and successful completion of the effort to secure the endowment of the institution, the steps taken to affiliate with Toronto University and the resolution of the College Board to obtain an additional professor.

Professor Gregg then delivered the opening lecture on "Presbyterianism in Canada, Past and Present." He began by stating there are several important epochs in the early history of the Presbyterian Church in British North America. One of these is the arrival in Acadia in the year 1604 of the Lieutenant General De Monts, himself a Huguenot, with a company of Huguenot ministers and members of the French Presbyterian Church. Another is the ordination in 1771 of Mr. Romcas Bruin Commenge as minister of the Dutch Reformed Church in Lunenburg, N. S., by a specially constituted Presbytery, which met at Halifax. This was the first meeting of a Presbytery, and thus the first ordination of a Presbyterian minister within the limits of the Dominion. Another important epoch is the organization in 1786 of the Burgher or Associate Presbytery of Truro, which was the first permanently-constituted Presbytery within the limits of the Dominion. Another was the organization in 1795 of the Presbytery of Pictou, which consisted of ministers and elders from the Anti-burgher or General Associate Synod.

In Newfoundland in 1817 the number of Presbyterians could not be accurately ascertained. The first minister was settled there in 1842, and at the present time there are only two Presbyterian congregations on the island, one at St. John's and the other at Harbour Grace.

The population of Prince Edward Island in 1817 might be estimated at 16,000. Of the Protestant inhabitants, the Presbyterians were the most numerous. They numbered about 5,000. They were, to a large extent, descendants of Scottish Highlanders, and still spoke the Gaelic language. For the supply of ordinances to the 5,000 Presbyterians living in different parts of the Island in 1817, there were only two Presbyterian ministers. In 1881 the Presbyterians numbered 33,831, having increased nearly seven-fold since 1817. They still constitute by far the largest portion of the Protestant population. At present there are twenty-three Presbyterian ministers in the Island.

To New Brunswick belongs this honour: that within its limits was established the first colony of Presbyterians, with their pastors, ever settled in the Dominion. It was in the Island of St. Croix, in the south-east of the Province, that De Monts, with French immigrants, including Huguenots, ministers and members of the Presbyterian Church, set up his viceregal throne in 1604. After the close of the American Revolutionary War a considerable number of Presbyterians came to the Province from the United States; but then and for a long time afterwards they were very imperfectly supplied with Presbyterian ordinances. In the beginning of 1817 there was only one Presbyterian minister in the whole Province. This was the Rev. James Thomson, who came in 1816. During 1817 there came to New Brunswick a second Presbyterian minister Dr. George Burns, who belonged to the Established Church of Scotland. He was the first minister of St. Andrew's Church, St. John, of which he remained pastor till 1831, when he returned to Scotland, became parish minister of Tweedsmuir, and afterwards Free Church minister of Corstorphine. He was a brother of the late Dr. Robert Burns, Professor of Knox College, and if I may be permitted to make a personal allusion, he was Moderator of the Free Church Presbytery of Edinburgh, when, along with the Rev. William King, of Buxton, I was licensed as a preacher of the Gospel.

In Nova Scotia the Presbyterians numbered about 25,000 in 1817. To this Province belongs the honour of organizing the first Synod in British North America. This was accomplished on July 3, 1817. To the same Province also the credit of establishing the first Presbyterian School of the Prophets is due. The famous Pictou Academy was established and its classes opened towards the close of 1817 with twenty-three students in attendance. Dr. Thomas McCulloch, minister of Pictou, was the chief teacher of this institution. Besides attending to his duties as the minister of a congregation, he taught logic, moral philosophy and natural philosophy. He also, at the request of the Synod, taught the Hebrew language and systematic theology. For conducting the theological classes he refused to receive any remuneration until some of his students were ready to be licensed. He then consented to receive £40 a year as theological professor. Such was the commencement of theological training in the Presbyterian Church in British North America. Since then there has been a wonderful progress in the number of theological colleges, professors and students in Nova Scotia and in other Provinces of the Dominion. The Presbyterians now number 86,288. At present the number of ordained Presbyterian ministers, including the professors of the theological college in Halifax, is about 100 in the mainland of Nova Scotia.

In 1817 there were about 15,000 Presbyterians in Lower Canada, with only three regularly-organized congregations, one in the city of Quebec and the other two in Montreal, St. Gabriel Street being the first. At the present time Presbyterians in the Province of Quebec number upwards of 50,000. Instead of three congregations there are at present two Presbyteries in the Province with upwards of sixty congregations, besides a large number of mission fields and stations,

both among the French and English-speaking people. There are also in the Province two Presbyterian colleges—Morrin College in Quebec and the Montreal Presbyterian College.

The number of Presbyterians in Upper Canada in 1817 might be estimated at about 32,000. There were only six Presbyterian ministers in the whole Province in the beginning of the year; but three others were added before its close. There was then no Presbyterian minister in what are now the cities and towns of Ottawa, Kingston, Belleville, Peterboro', Cobourg, Toronto, Guelph, Galt, London and Hamilton. In Brockville, formerly known as Elizabethtown, a Dutch Reformed congregation had been organized in the year 1806. The Moderator of the Consistory was Mr. Alex. Morris, grandfather of the Hon. Alex. Morris, ex-Governor of Manitoba. But the congregation remained without a pastor till the arrival of the Rev. William Smart in 1811. He was a native of Haddington and his parents belonged to the congregation of the well-known Professor John Brown, of Haddington. They removed while he was an infant to the city of London, where he became a member of the congregation of Dr. Alex. Waugh, and where he was ordained in the Scots Church, Swallow Street. The year 1817 was a memorable one in the history of the Brockville congregation, for in that year was completed the erection of a church, at the opening of which were present the Rev. Robert McDowall, of Fredericksburg, the Rev. Mr. Bell, of Perth, and the Rev. Mr. Easton, of Montreal. The following is Mr. Bell's account of the opening of the Brockville Church: At eleven o'clock Mr. Smart began the public service with a short account of the object of our meeting, and spoke of the gratitude due to God that so many difficulties had been overcome and that a convenient church was now built. A hymn was sung by the congregation, and Mr. Smart prayed, after which Mr. Easton, of Montreal, preached a suitable sermon. During the interval we dined at the house of Mr. R. Easton. In the afternoon I preached from Luke xv. 7. The singing was very fine; but I was very sorry to see that instrumental music was introduced. In the morning, too, there was a Masonic procession, which I did not like. The congregation was numerous and respectable. Mr. Smart remained pastor of the Brockville congregation till 1849, when he resigned the charge. But for twenty-seven years afterwards he continued to preach on opportunity offered. He died in 1876, in the eighty-ninth year of his age and sixty-sixth year of his ministry. The year before his death he had the satisfaction of being present at the consummation of the union of nearly all the Presbyterians in the Dominion and of marking the contrast between the state of the Presbyterian Church as he then witnessed it and that which he recollected seeing when sixty-four years before he came, a youthful missionary, to the almost unbroken forests and sparsely-inhabited settlements of Canada.

In the year 1817 there was no settled Presbyterian minister in Toronto, then the town or village of York. Here a congregation had been organized in 1810 by the Rev. John Beattie, of the Dutch Reformed Church; but it had no settled pastor, nor was any Presbyterian minister settled in it till 1823, when the Rev. James Harris, who came to York in 1820, was ordained pastor of Knox Church. But the town had been occasionally visited by Mr. McDowall, and in 1817 there came to reside in the neighbourhood another Presbyterian minister who occasionally preached in it. This was the Rev. William Jenkins, who originally came from Scotland and had laboured for several years as a missionary among the Oneida Indians in the State of New York. The township of Markham was the chief scene of his labours, which were also extended to Scarborough and Vaughan, and occasionally to other places between the Bay of Quinte on the east and the Grand River on the West. He died in 1837. He is remembered as an earnest preacher and faithful minister.

The lecturer then gave a sketch of the labours of the Presbyterian pioneers in the Niagara Peninsula and the movement which resulted in the organization of a Presbytery.

The Presbyterians in the Province of Ontario have increased from 32,000 in 1817 to 418,000 in 1881. Instead of nine Presbyterian ministers in 1817, there are now 550 in the Province. There was no Presbyterian college or college of any kind in Upper Canada in 1817. Now, besides numerous other colleges, literary, medical and theological, we have in connection with the Presbyterian Church the University of Queen's College, Kingston, and Knox College, Toronto.

Then followed a brief account of the Selkirk settlement on the banks of the Red River in 1812.

The first minister of their own Church, he said, who ever set foot in the great North-West was the late Dr. John Black, of Kildonan, who was sent chiefly through the exertions of the late Dr. Robert Burns and the Missionary Society of the students of Knox College. For a short time, indeed, the want of a minister was to a large extent supplied by the services of a faithful ruling elder Mr. James Sutherland—who was authorized to baptize and to marry.

At present there are in Manitoba and other parts of the North-West not fewer than fifty-eight ordained Presbyterian ministers, besides thirty-six probationers, students and catechists, having charge of eighty congregations and of mission fields in connection with which are more than 250 points at which services are held. A Presbyterian college has also been established at Winnipeg for the training of additional ministers and missionaries.

Dr. Gregg concluded his lecture with these words:

Surely a comparison of the state of things in 1817 and in the present year is well fitted to awaken profound gratitude to God for the great things He has wrought for and by our Church, and to encourage us to prosecute our work with increasing vigour in this land, and also to carry on in other lands the missionary undertakings in which we have been permitted to engage and which God has abundantly blessed; and ought we not to feel deeper gratitude and increased encouragement from the fact that the growth of our Church has not been achieved at the expense of other Evangelical Churches, but that, on the contrary, they have similarly grown and prospered in this land by the blessing of the one great Head, of whose mystical Body we are all members,