

heads, and come to Christ for salvation by grace alone. But the Romish missionary does not, and dare not do this. He works mostly at home: converts are brought to him by others, and he sacramentally regenerates them, whether they be infants abandoned by their parents, or adult proselytes. The epitome of their labors is furnished by one of themselves in the following language: 'Hearing confessions, administering communions, confessions of children before first communion, baptisms of the children of Christians, of adult pagans, baptizing dying pagans, marriages blessed, extreme unction, administering masses for the living, for the dead, and for the Propagation of the Faith Society.'

They sometimes disguise themselves, travel at night, conceal their movements from the native authorities, wear the native dress, and live in isolated communities. The Protestant Missionary, on the contrary, is known and read of all men, has no disguise or occasion for it, speaks openly to the world, moves among the heathen without suspicion or fear, his life and that of his family being in their presence.

The zeal of the Romanist is deserving of the warmest recognition: but the results are not of much value.

According to the published statistics of Romish missions, taking their own figures, even the highest of them, the following table shows the relative strength of Protestant and Catholic missions throughout the world:

	Ordained Missionaries.	Native Helpers.	Total Christian laborers.	Scholars in School.	Expenditures in 1871.
Prof Miss	10,111	20,279	31,258	626,378	\$7,468,818
Rom. Miss.	16,276		6,276	181,259	\$991,646
Majority in favor of Prot	2,845	20,279	24,982	445,122	\$6,477,571

* Probably.

Only in one item does the claim of the Romanists exceed the well established results of Protestant missions, viz.

Attendants on worship, or "Population:"	
Romish	8,731,062
Protestant	2,941,377

Majority in favor of Papists

It is a curious circumstance that the Romish priests always try to compromise with heathenism, and often disguise themselves as priests of the tribes and people among whom they labour. They thus secure any number of "hearers" they may see fit to desire. But for real civilizing, christianizing work, the balance of advantage is immensely on the side of the Protestant Churches.

KNOX COLLEGE, TORONTO.

The following interesting article appeared a short time ago in the *Presbyterian Advocate*:—

In April, 1844, on the occasion of his visit to Kingston as a delegate from the Free Church of Scotland, Rev. Dr. Burns, then of Paisley, was waited on by six out of the seven theological students of Queen's University which had been opened two years previously. They heartily expressed their desire and design to cast in their lot with the Free Church. The Canadian disruption followed in July thereafter.

On the 8th November, 1844, Knox College was started in a small brick house in a back street in Toronto with some fourteen students. The Rev. Andrew King, of St. Stephen's, Glasgow, who had come out with the Rev John McNaughton, of Belfast, on a mission from the Free Church, (better known afterwards as Dr King of Halifax) was induced to act as interim Professor of theology. Associated with him was the Rev. Henry Esson, formerly of St. Gabriel street Church, Montreal, a Church which bears on its venerable walls the date 1792, and may be counted the cradle of Presbyterianism in Canada. That able and accomplished father held the somewhat comprehensive professorship of "Mental and Moral Philosophy, Classics and General Literature."

Dr. Burns came to settle permanently in the Province in May, 1845, and for two sessions held the Professorship of Theology along with the laborious Pastorate of Knox Church, Toronto. About the end of 1847, Dr. Willis entered on his duties as Theological Professor (made Principal in 1857) from which he retired at the First General Assembly of our Church in 1870. The Rev. R. McCorkle of St. Ninians, the late Revs. Alex. Gale and Wm. Ristori, acted as temporary Professors in the department of Theology, Classical Literature, and Hebrew and Exegetics, at different times. Dr. Burns occasionally supplied in various capacities prior to his appointment in 1856 as Professor of Church.