

sermons so long, nor sacramental services protracted over so many days; but if a minister has anything to say he is listened to with respect, every appeal for funds or personal ministry for a good cause is responded to with reasonable liberality, and the services of the sanctuary are conducted with reverence that was deplorably lacking in the good old days. Remote parishes are to be found where the churches are still as dirty and the service conducted in as slovenly a fashion as could be desired; and in other parishes the pendulum has swung to an opposite extreme. There are Presbyterian Churches where boys lead the singing, instead of ladies with loud head-dresses; the clergy and choir may enter the church in procession, after devotional service in the vestry; there may be a chancel, with stalls for the assistants and the choir; the communion table may be in the centre and the pulpit on one side; the church may be open always for worship, and for a daily service; the minister may magnify his office, perhaps letting fall expressions that to alarmed ears smack of medievalism; there may be prayers in common with souls who have departed in the faith and are waiting in hope for the accomplishing of the number of the elect; but the mass of the good, honest, patient laity suffer and even approve these things, provided that the minister works as a man in earnest should work, and that they can look up to him as a man of God."

#### Knox College Opening.

The unusual interest surrounding the opening of Knox College this session was due to two causes. First, there was the induction of the two new professors and then the re-awakened interest in the welfare of the college was accountable for not a little of the interest and enthusiasm displayed. The ceremonies, which were held at Bloor street church so that the large number of people who gathered to witness them, might be accommodated, were, to say the least, impressive. The setting apart of the young men for the important professional work to which they have been appointed is a solemn function, and the prayers then earnestly put up, will, it is to be hoped, be re-echoed throughout the church.

The inaugural address was delivered by Professor Robinson. Youthful in appearance, his ringing voice, ready command of good English and handling of an abstruse, dry, subject without manuscript made a favourable impression on the large and critical audience of ministers and learned laymen. His address has been sketched in the daily press. Want of space prevents us from publishing it in full and extracts of such a closely reasoned, technical argument would scarcely do justice to the professor or to our readers. Nevertheless a concise summary is being prepared and will appear in the college opening supplement of next week. Its conservative tone gave general satisfaction. Dr. Robinson is familiar with the scholarship of the Higher Critics, but he has not been swept away by the devouring current, a fact which may denote his strength of mind and ability to hold his own in the arena of conflict.

That the affairs of Knox College are receiving renewed attention was evidenced last week by the success of the new endowment society which was then launched. The number of earnest church members who joined the Society is a very encouraging sign of better times. An admirable committee and set of officers were elected and it remains now for them to set to work at once and make the country ring with their appeals. Money will not shower upon them as if from the sky. Ways and means must be devised and as much personal canvassing as possible undertaken. A personal appeal is worth a

score of printed circulars, and while the enthusiasm burns is the time to push the claims of the College. Let the committee then get to work and see what can be done in the way of subscriptions between now and Christmas. Nothing is too good for our colleges.

#### The Gospel of Christ.

"Ian MacLaren" is announced to appear shortly in Toronto. In one of his late addresses he spoke of the mistaken idea which many churches seem to hold—that if they can only get people to come and sit in the pews, they have successfully solved the problem of popular attendance, no matter what the people come for, or how much the religious service may be diluted. What do "full sittings" and "hundreds turned away" amount to, he asked, if they do not get the Gospel of Christ after they come? Upon this the *Mid-Continent* remarks: "That is the question—what is our idea of a church service? What do we give the people after we get them there? Is it their 'entertainment' we are after? And shall an evening of song be considered the mission of the Gospel? Or, in imitation of King Nebuchadnezzar, shall we give the people 'the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music,' with a 'ten-minute address' apologetically sandwiched in among the classical and artistic 'renditions'? Or, is it an evening's intellectual entertainment—the discussion of questions of literature and art or civic problems and sociology? Or shall we 'reach the masses' by taking to the low plane of rapid sensationalism and waggery in the pulpit? It is not altogether difficult to get an audience. But getting an audience is not an end in itself, and can never be the seal of one's ministry. The question is, What does the preacher do with the audience after he gets it? Are the people giving their attendance for that which is not bread, and their eager listening for that which satisfieth not?"

#### An Ideal Life.

A correspondent sends the following clipping from an exchange and well worthy it is of the space sought for it. In the race for riches of the present day the reflections of our contemporary may not be headed, yet every sentence contains rich advice.

"The fact is that even mature men and women are only children, after all, and we need to be learning, over and over again, the practical lessons that are the very alphabet of life. The most of us are not to attract any very great attention as we go through the world, nor acquire any great measure of wealth, or exert any large power. We are to go on in a plain and humble way. We may have friends and usefulness and happiness. We may have a pleasant home and a busy life, with much to brighten and gladden our lives. But there are more people who are privates in the ranks than those who are generals in command. There are some very wealthy people, but there are far more who will work for wages all through life, and who will even be glad to be able to find the work.

"It is very evident that most people must live, and will live, in a plain, quiet way, in getting through this life, and it is just as well to settle down on the old-fashioned facts, and live in accordance with the old-fashioned truth, and let the feverishness and the fussiness die out of the heart and brain. This does not mean that we shall stagnate, nor lose ambition, nor be content to be nobodies. It does mean that we shall give up false ideas, empty desires, and useless strivings, and go to doing, with all our might, in sweet and glad content, just what God made us for and wants us to be and to do."