

strongly of a sneer at Dr. Proudfoot's qualifications in general. Passing by that, as a rash expression of youthful zeal, let me say that I do not take the student opinion of Knox College very much, if "A Student" does not stand alone in his opinion regarding the ability of the present Lecturer in Homiletics. The opinion of many of his former and that of some of his present students I know, and their unanimous judgment is that he is indefatigable and painstaking in his efforts to make his students masters of the work, and that in Canada at least he is *facile princeps* in the department of Homiletics. And they regard his lectures as of living and practical value to the preacher.

3. It is admitted that his method of composing sermons is "philosophical"; that it is, therefore, a natural, not an artificial one. It is based on the laws of the mind and on the principle that a rational method of presenting truth is the most effective method with intelligent hearers.

But "A Student" asks: "Who ever heard him offer any criticism on the manner or voice or speed or other personal features?" This is the duty of a teacher of Elocution, not of Homiletics, and I believe such a teacher is employed every session, whose duty is to instruct in the style of delivery, use and modulation of the voice and gesture. Besides, the teacher of Homiletics has no time during three months to devote attention to manner and the use of the voice. If time were given, and this duty imposed on him, I am confident it would be well done.

After speaking of the lack of animation—a cause of failure in teachers—"A Student" says: "That, or some other defect, has defeated many a man who could get up sermons according to rule." Would such defects, whatever they may be, not cause a worse defeat to those who get up sermons without rule? Is it an objection that a prominent department of ministerial work is taught in harmony with the laws of the human mind? Is there to be no rule in preparing sermons? Are sermons to be constructed so as to contain half-a-dozen subjects? Is the true method one that will produce a sermon composed of things in heaven and things in earth and things under the earth, whose effect will be to confound the hearers and leave no definite and lasting impression on the mind? If that is "A Student's" opinion of what a sermon should be, the sooner it is changed the better. A certain amount of physical animation is an advantage, doubtless, to every teacher; but it is mental vigour that will present powerfully and clearly any subject, and kindle enthusiasm in the students' minds. This Dr. Proudfoot possesses. The power to hold and influence the same audience for years is not found in the things which "A Student" magnifies; but in the subject on the one hand, and in the mind and soul of the preacher on the other. The mental grasp of a living subject essential to the salvation of the hearers, when presented through the spiritual experience of the preacher, will raise him up to his best effort, will bring out his strongest elements, and will make him eloquent and effective in saving sinners and edifying saints. The power of the preacher will always be found in his subject and in the end he has in view, not in mere physical qualities. These are, doubtless, useful; but when the subject becomes part of the speaker's own mental possessions and is penetrated by his own spiritual life, he becomes mighty: his eloquence will rise to its greatest height; his manner will not be artificial but natural, and, therefore, his best.

The real objection to Dr. Proudfoot is at the close of the letter. Like the sting of the scorpion, it is in its tail. Dr. Proudfoot is "too far advanced in life." Everyone, however, can see he is a man of vigorous constitution, and for years to come will be able to do effective work if spared. Though not under legal obligation, it does seem to candid men that the Church is under moral obligation to appoint to this permanent office which has been opened, one who has for years done part of the work faithfully and with ability, and who is amply competent to discharge all the duties required of the new professor. JUSTITIA.

[Much latitude has been permitted to correspondents in the discussion of a subject of vital interest to one of the most valuable institutions of the Church, and to the prosperity of the Church itself—Knox College and the New Professorship. Freedom of discussion is a right that cannot be ignored; at the same time it is to be regretted that in one or two cases there has been

a lack of courteous treatment when the personal element was introduced. The present Lecturer in Homiletics, the son of one of the self-denying founders of Presbyterianism in Western Ontario, who has himself rendered long and valuable services to the Church generally, has a valid claim to respectful consideration in public discussion. As both sides have been fully heard from, it would serve no good purpose to prolong the controversy, even if we had space to devote to it.—ED. C. P.]

CONSIDERATION WANTED.

MR. EDITOR.—Of the many services that your able periodical renders to the Presbyterian Church, that of striving to promote the comfort of her aged and infirm ministers is not the least important and commendable. That they are so little cared for is injurious to the Church's interests as well as to her credit. Those pious youths that aspire to the ministry within her borders cannot shut their eyes to the strong probability of becoming familiar with poverty in old age should they survive their day of efficient work. It is, perhaps, well for the purity of ministers' motives and for undisturbed devotion to their work, that their salaries are not, in general, such as to tempt avarice, and allow of large accumulation; but it is matter for lamentation that the Church looks coldly on while numbers of her ministerial veterans, who served her well during their years of health and strength, are silently dreeding out life's evening with scanty comforts, amid the infirmities incident to many years. Nations do not often treat their aged soldiers in such heartless manner. But here, as in some other matters, the Church is at fault more from want of thought than from design. Now, as ever, faith in Christ opens the closed valve of benevolence in the heart of the believer. And it is hoped that Judas and Simon Magus have but few successors in the Presbyterian Church, or in any other Evangelical church. But, as taught in the Parable of the Ten Virgins, God's dear people do sometimes slumber and sleep to the neglect of duty and to the forfeiture of the full enjoyment of their privileges. Hence there is a crying need for such faithful promptings as you and your correspondents and your racy contributor, KNOX-ONIAN, have been of late favouring the Church. It is hoped that, thus earnestly reminded of her duty, she will speedily set about its discharge.

That mere want of thought has much to do, in many cases, with the paltry contributions of congregations for the support of aged and infirm pastors is confirmed by the niggardly conduct of a congregation well known to the writer and noted for more than average liberality in contributing to Home and Foreign Missions. That congregation had enjoyed, for well nigh thirty years, the ministrations of a servant of God, who was much esteemed by them, and whom during all these years they loaded with kindness, though not in the shape of a large salary, and whose services they strove to retain, and succeeded in retaining for a time, after he deemed it his duty, for their sakes, to retire from pastoral work, as he felt the weight of all but fourscore years. He would not allow the Presbytery, ere consenting to his retirement, to treat with the congregation in regard to a retiring allowance, as he believed they would have enough to do to provide a larger salary for his successor, as would be necessary; and, further, he judged that with the annual allowance from the Aged and Infirm Ministers' Fund, the little private means he possessed would be able to procure the necessities, and some of the comforts, of life during his remaining short sojourn on earth. This he has been enabled to do, and no one, it is believed, ever heard him complain either of the Church as a whole, or of the people of his former charge. The writer took the trouble to look up the statistics of the congregations to which he so long acceptably ministered, and finds that they give their present minister a much larger salary than they gave him that has retired, and that their annual contribution to the Aged and Infirm Ministers' Fund, when divided among the ministerial annuitants, only allows their former and much-esteemed minister somewhere about *twelve cents a year*. You do well to stir up the Churches to bethink what becomes them as Christians toward those worn out in promoting their spiritual interests. It is accordingly desirable that the many talented and zealous lay members of the Church would take this matter, and all connected with Augmentation of Stipends out of the hands of ministers. It is be-

lieved that the Church of the near future will have cause to congratulate herself on this happy change. Unless some more successful mode of providing for aged and infirm ministers than the present be discovered, our young ministers would act wisely were they to form a mutual aid society among themselves, and thus lessen somewhat anxiety concerning "what they shall eat and wherewithal they shall be clothed," when overtaken by the gloaming of life.

January 21, 1886.

SENEX.

Books and Magazines.

OUR MISSION. An Illustrated Gospel Paper for Old and Young. (Toronto: S. R. Briggs.)—The first volume, in neat paper covers, of this magazine contains a well selected variety of articles, brief, pithy and pointed, in which the essential truths of the Gospel are enforced and illustrated.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S. C.: Presbyterian Publishing House.)—The recent issue of this able theological quarterly contains a number of valuable papers in which a number of questions both speculative and practical is discussed in a thoughtful and exhaustive manner. The Review of Recent Publications is a model of clearness and condensation.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The February *Atlantic* presents its readers with a number of decided excellence. Henry James, J. G. Whittier, Abbott Lawrence Hornell, Miss Murfree, Paul Hermes, Mrs. Oliphant and other distinguished writers contribute fiction, poetry, discuss exhaustively public questions of general interest and criticise the principal books that have recently appeared.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Symposium begun in last number, on Modern Criticism, is continued in the February issue, the contributor being D. S. Gregory, D.D. Among other prominent writers whose articles appear in the present number may be mentioned Drs. Benjamin Winfield, Joseph Parker, E. R. Cramer, William Ormiston and Arthur T. Pierson. The contents of the number are varied, suggestive and useful.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The contents of the *Pulpit Treasury* for February display impartiality to the Evangelical denominations. This magazine gives honour where honour is due, treads with firm step the good "old paths," touches with clear light many doctrinal and practical themes, and affords, by its incomparable articles from many practised pens, the very aid so many pastors and Christian workers need in their different fields and in their multifarious forms of labour.

THE CENTURY. (New York: The Century Co.)—The Midwinter *Century* is attractive and interesting from the first page to the last. The illustrations are numerous and conspicuously artistic. There is a number of contributions to the War Series of historical papers. W. D. Howells begins what promises to be an excellent serial story, "The Minister's Charge," and Mrs. Mary Hallock Foote's story of Western life progresses in interest. The discussion on "Christian Union" is continued, and forty-five American authors give brief expression to their opinions on international copyright. Hosea Biglow rises to remark:

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing *will* continue stealing.

THE LIFE AND WORKS OF MICHAEL ANGELO. By Charles C. Black. With an introduction by Charles G. Whiting. This volume contains a fascinating account of the life-struggles of this wonderful sculptor, architect and poet. (Boston: Chautauqua Press.) The Chautauqua Press is a department of Chautauqua University, and under its direction it aims to provide text-books for its students and a library of choice literature. The issues of the Press, it is promised, will embrace books of standard character, edited and introduced by modern, competent and widely-known scholars, as well as the publication of original works of especial merit. The four books mentioned in this notice comprise the Garnet Series. They are all of them standard works, and are neatly printed and elegantly bound.