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Editorial.

WITH this number we close the first volume of our venture in journalism. Our efforts to gain for the MONTHLY a hearing amidst the many claimants for public favour are now for the session ended. We transfer the burden to the shoulders of those appointed to carry it forward.

The desire to have in the journalistic field a representative of the academic life of Knox College has had issue in this production. Emanating from a purely theological institution, it necessarily assumed a character that differed from the usual type of college journals. Its reception, however, has been cordial, and furnishes the very best encouragement for the

future members of the editorial staff to continue to bring before its readers the College, its interests, and the claims of Christianity generally. Ministers and laymen alike have united in commending our project. That faults, and numerous ones, have occurred, we are well aware; but experience in all such matters is the best teacher; and we are accordingly confident that our successors in office will make the MONTHLY more worthy of support than ever.

Our warm thanks are due to the graduates of the College, particularly the more recent ones, who have aided us in the practical way of sending original contributions. We

bespeak for the future this support of theirs.

IN his remarks on the closing day of the session, Principal Caven referred to the Endowment Fund, and gave a detailed statement of what had been actually subscribed. Including Mr. McLaren's donation, the partial canvass already made has secured the promise of \$91,000; the amount aimed at by the Board of Management is placed at \$200,000. Should these hopes be realized, we could scarcely say that even then Knox College would be wealthy; certainly not dangerously wealthy. Such an endowment would appear small when placed alongside of the almost fabulous endowments of many similar institutions in the Old World and in the United States. Take one instance: Princeton Seminary subsists on an endowment of about a million, in addition to the fifteen or eighteen thousand dollars annually given to those who ask for aid. Its graduating class this year is not double that of Knox in numbers. The class-work of the one institution is practically a counterpart of that done in the other; the one needs a million to carry on its work, the other asks for a fifth of that sum,—asks to be placed on this basis, too, only after having experienced the fact that the most rigid economy under the present system cannot prevent a yearly deficit. A few cities and towns have promised nearly one-half of the sum asked. Glancing at those districts yet to be visited, we think no difficulty should be felt in securing the balance.

Touching this fund, another matter likewise claims our notice. What agencies are to be employed to obtain subscriptions? Taking the work already done as an indication of the method of future work, we suppose the Professors of the College will be expected to plan and execute every

movement of the campaign. We imagine that ministers and laymen alike will look to them, not merely to spy out the hunting ground, but actually to do the hunting. Such is surely not the proper work of a Theological Professor; of few Professors can it be said that it is less the work than of those in Knox College. The subjects mastered and taught here by one Professor are, in wealthier institutions, ordinarily assigned to two. Why, then, add to this the weary and distasteful work of canvassing, when their studies do not afford them sufficient time for rest and relaxation? We mistake very much the temper of the many graduates and friends of the College if in their own congregations they will allow the Professors to do what might be done quite as well by themselves.

We have a word also for the students of the College. Few of them, we believe, have ventured the thought that they could do anything to further the scheme. But the facts are that over fifty of them have left for mission fields and congregations less likely than others to be visited by regular canvassers. These should, however, not be overlooked on that account. The mission fields are rare where some may not be found able and willing if asked, to contribute a share. Let the students be loyal to their College, and enter into the canvass with vigour and enthusiasm, and we shall be surprised if the lists be not swelled by a few thousands through their labours.

WE have had placed in our hands a copy of the "Proposed Constitution of the Sabbath Schools and Regulations for Organization," to be presented by the Sabbath School Committee at the next meeting of Assembly in June. It is a slightly modified form of that reported at the last General Assembly. Because of the in-

terest that increasingly centres round the Sabbath-school, we propose to advert to some of the more salient points of this important document. From the first two articles of the "preliminary" section we quote:

"The Sabbath-school includes the session, members and adherents of the congregation, together with their children, and all others who may be enrolled from time to time:

"And is understood to be the church at work, by the congregation assembled on the Lord's Day to study, teach and learn the Word of God."

These words sound a high key-note, and are evidently intended to enlarge the school until in respect of membership it is identical with the church. Now, is the proposal feasible? We doubt it, except on one condition, which is distasteful to not a few, namely,—that there be only one formal sermon each Sabbath, and that the other service be converted into a large Bible class. If the minister preaches twice, and then teaches the congregation in the shape of a Bible class, the strain upon his heart and brain will be enormous, especially if the audience is not content to take what is meagre in thought or slovenly in expression.

The second clause of the "Constitution" deals with *Text Books and Instruction*. Among other things it provides that "portions of Scripture shall be systematically memorized, to such an extent as may be decided upon by the officers and teachers." We would propose that this be struck out. The fact is, that portions of Scripture are not memorized, except by the infant classes, in the majority of schools, nor is it clear that the omission of it is harmful. It is more useful to learn the phrases and expressions of Scripture by a frequent study of the thoughts. Whether, however, our view be correct or not, it is a question whether this exercise

should be formally inserted in the Constitution, which all are presumed to obey.

As to "Helps," this clause recommends those published by the Presbyterian Board of Publication, Philadelphia. Strictly, a recommendation should hardly be placed in a Constitution. To pass over this slight objection, the question of "Helps" is of more than usual importance.

The success of the class hangs upon the power of the teacher, and the power of the teacher largely depends upon his mode of study. If he glance hurriedly over a leaflet thirty minutes before the school hour, he will not be a prodigy of teaching talent. The stern law is that the truth must first impress the teacher if he is to make it tell upon the class. He should be stirred to think *into* the lesson, as if aids were out of his reach. At the same time, sound expositions should be at his hand to prevent his mistaking the sense of the verses. A scheme to combine these two objects would be a splendid boon to the Sabbath-school, for we are somewhat dubious about the majority of "aids." What wonder that, swarming upon us from the press as they do, and furnishing questions and illustrations ready-made, they who teach are at times very lazy?

The fifth article requires all appointments of teachers by the superintendent to be submitted for the approval and ratification of the session—certainly a move in the right direction. When a vacancy occurs, too often the superintendent secures hastily the first person who appears. The natural result is a low standard; and the impression prevails that anybody, even a numskull with a sprinkling of grace, has enough talent to instruct a class. This article prepares an ordeal which is not very severe, but which will cause the entrant to pause and measure his fitness for the office.

The ninth article is a complete addition to the last Constitution. Should the expenses of the school be paid by the school? or, should they be borne by the congregation? These two questions are at issue in this article. The committee commend the latter as a financial policy. We heartily endorse their proposal. The school paying out in order to keep itself alive and flourishing is not the most ideal liberality,—it is too much like the sea giving up its waters to the cloud, which, however, darkens and pours down the waters into the sea, not upon the parched and needy land. The chief object of a Church is not to keep itself afloat, but to send the Gospel to every shore. To educate so truly apostolical a Church, it is a sound policy to instil the splendid conception into the growing portion of our Church. One practical method of doing so is the adoption of the proposed plan for the ordinary annual requisites of the school, and the allocation of the entire moneys to the large enterprises of the Church. But the question occurs, How will the sympathies of

the scholars be enlisted on these far-off and remote purposes? Our answer exposes a defect in the Constitution: there is no specific article upon the topic of missions. The committee, it is true, have left margin for the treatment of it; but so mighty in importance is the subject, and so callous is the Church as a whole upon this consummate theme, that the committee would not have drawn up too cast-iron nor too detailed a Constitution if a special article had been inserted on this matter. We lament its absence; so large a subject when omitted leaves a painful blank.

We cannot close without referring to a healthy feature of the Constitution. The committee has aimed at raising the Sabbath-school to that place which it deserves in the thought of the Church; and yet it is ever borne in mind that the interests of the school do not compete nor conflict with those of the Church—indeed, they are identified. This conception is a timely safeguard against a tendency which creeps out here and there, of making the school almost as independent of the Church as is the day-school.

Contributed and Selected Articles.

"APOSTLES OF THE SAME CREED."

BY DR. BRYCE.

"LET him who would write heroic poems," said Milton, "make his life a heroic poem." Nowhere has the world given us brighter examples of men, whose lives have been heroic poems, lives which "with source hid in mysterious fountains have flowed out in celestial music as the diapason of a heavenly melody," than of those

who through the gathering years of time, have belonged to the two classes of world-workers, whom we propose to associate under the title of "Apostles of the same creed." We use the term *creed* advisedly, since is it not true that all whose lives have been worth living have laboured and suffered, not in an aimless, hap-hazard way, but

because their actions have been the outcome of principles deep-hidden in their natures, sometimes, indeed, not formulated, but nevertheless creeds, since in them they have believed, and from them have flowed the motives, which have governed their acts?

All must agree as to the propriety of placing together such things as have the same substratum, and such ideas as spring from the same principles. This being the case none, surely, can object to our placing together as fellow-workers those whose labours tend towards the same end, even though their methods of working and the means adopted by them should be, in some measure, distinct. Hence all will perceive the justice of our associating the representatives of the *clerical* and *medical* professions; since not only are they labouring for the same end, but have also methods of working which, if differing in appearance, are yet the same in kind. At the same time no useful purpose can be served by any attempt to make the two touch at all points, or by any endeavour to make a homogeneous whole out of elements which may in some degree be heterogeneous.

Before proceeding further, however, it may be well to remark that, while we have associated two classes of the body-politic as being, in a peculiar sense, fellow-workers, we have no intention of separating them from the numbers of others who are drawn by invisible bonds near the clergy on the one hand or physicians on the other. Approaching the one are all church-workers, all benevolent hearts and charitable hands, and the thousands of souls silently communing with God; allied with the other is an army of workers, deep-delving in Nature's mine, who with single aim and earnest hearts are unravelling her mysterious secrets, and ever giving her treasures to supply the infinitude of human needs,—

“For so the whole round earth is every way Bound by gold chains around the feet of God.”

Let us first inquire into the *position historically*, which the clergyman, and the physician have respectively held amongst the many elements making up the complete mass of human society. As far back as history or revelation bears us there seems to have attached to the priest, clergyman or minister, and to the medicine-man, physician or doctor, certain distinctive qualities, separating them to a less or greater degree from the ordinary body of the people. Not only has this been the case amongst oriental and classic nations, but it has been found existent amongst the savage aborigines of North America, the wandering Tartar hordes of Asia's steppes, and the dark Afric tribes of the equator. Sometimes the functions of both professions seem to have been united in one individual, while at others the two have been separate. But from whatever source our information comes, or whichever custom prevailed, one fact seems ever present, viz.: that some mysterious virtue and some hidden power have been associated with both. Why such should have come about seems at the first glance rather strange; but that some referee, to whom men might bear their moral and physical ills, should exist seems natural enough when it is remembered that it was

—“The fruit Of that forbidden tree, whose mortal taste Brought death into the world, and all our woe, With loss of Eden.”

Indeed, as sagely remarked by Carlyle, “Had Adam remained in Paradise there had been no anatomy and no metaphysics.”

Man has ever felt that not only is he affected by the human life surrounding him, but also that other influences, sometimes visible, at others invisible, are acting upon him; and that sometimes they have been good,

and at others evil in their effects. Without speaking of the personal revelations of God to man, we find an almost universal regard paid by races, even in their most primitive condition to some existing or legendary hero, with whom were associated some special virtues and qualities. But, further than this, the daily contact with physical phenomena caused these to appear to the untutored mind as the embodiments of some mysterious power, at times benevolent, at others malevolent. Thus Neptune with his trident became the personification of the ocean's power; while Aesculapius, the son of Apollo, was symbolic of the air, and had Hygeia, or health, as his wife. The miasms, arising from the Lernean marshes, became personified into a Hydra-headed monster; while the entrance to Tartarus was the volcano's crater. At one time it is with the good Lama physician of Thibet, who, by his paper pill with a magic remedy written thereon, exorcises the demon of disease, that mysterious powers are associated; at another it is the Indian medicine-man who, with charms, incantations, and personal lacerations, allays the fever and drives away famine.

Such examples show us how the god, the priest, and the physician have been, amidst the confused ideas of the early races of mankind, and of all in their primitive state, so intermingled that to them all virtues, great, mysterious and unknown—all the greater because mysterious and unknown—were ascribed. And thus it has happened that priests and physicians have long been viewed in a peculiar light, from the fact that they have been supposed to have relations with the unknown, whether it has been with the spiritual influences surrounding and overshadowing mortals, or with the subtle essences derived from Nature's stores, as the secret

distillation from the leech's mysterious alembic, or the wizard's philtre, potent for good or ill.

But we need not advert to primitive conditions alone amongst men in order to find a close relationship still existing between the two professions. Not to linger discussing how Hippocrates and Galen—centuries ahead in knowledge of the times in which they lived—advised invocations to their deities, and the wearing of charms and amulets to ward off physical evils, we have only to pass to the times when churchmen drove away evil spirits, and by blessing amulets protected their possessors against physical evils, or to the times when the witches' song in Macbeth was written, in order to behold the two professions propped up and sustained, venerated and feared for their supposed influence with the unseen, mysterious and unmeasured forces of both the spiritual and physical worlds.

Nor has the spirit of the past ceased to breathe the sentiment into the minds of many, that the ministerial presence somehow insures a safe and happy passport to the soul in its passage from the visible *here*, to the invisible, unknown, *hereafter*; and that medical men possess in some degree those magic virtues, which were attached to the king's person in the days when Charles the Second pampered a popular belief, that the royal touch could cure the King's Evil.

Whether the greater evil has been on the side of excessive credulity or of incredulity in the past, we need not here inquire. Suffice it to say that in regard to their relations with both professions, men during every age have been often cozened, played upon and injured; but in spite of this, the pleasing fact is evident and undoubted, that from both sources mankind has for ages received spiritual consolation and balm for physical ills.

But, turning from the past of the two professions to the present, must we expect to find the two holding similar relations to each other and the body politic; or are we to look for, in the influences resulting from modern social and scientific developments, any changes taking place? Let us examine the question. To-day we find the same spiritual and physical needs that existed two thousand years ago, and hence must expect to find the two professions still supplying the same aid, and performing at least some of the functions which they have since the time when Christ, executing in himself the united functions of both by a Bartimeus recalled from the darkness of night to the brightness of noonday, and by the words of peace to a repentant Magdalene, "thy sins are forgiven thee," bound the two together in bonds indissoluble, and heralded the union by uplifting their leagued banners stamped with the watchword and device *αγάπη* (the *charity* of love)—their incentive to action and their undying glory.

But to-day there are conditions of existence and forces at work, which have in some degree evolved new social relations, affecting to a less or greater extent all classes, but especially the relations which these two professions hold toward each other and society. What some of these are it now becomes our duty to inquire.

And first we notice the *present position of the priestly class*. It is needless to remark, what to all readers of this article are evident, the changed relations which the minister of to-day is looked upon as holding toward his people. It is not the old position where the priest—whether it be of Mosaic ritual or of Delphic oracle—makes sacrifices and performs oblations as the daysman between an offended deity and a transgressing people; but it is that in

which he bears to a people, weary and heavy laden, the message of peace, the promise of mercy. In doing this he proclaims the way of life, "This is the way, walk ye in it." Has he lost in what may be called his sacerdotal functions, then he has gained—or ought to have—in the power due to communion with an Eternal, Unseen All, not brought near through a ceremonious ritual but through the soul reaching out and feeling itself at one with the Thought, speaking throughout the universe, whether it be the Spirit, felt but *unseen*, linking man with man and both to God, or the *seen* beauties, powers and qualities of the physical world, whether of the terror-producing convulsions which tear down worlds, or of the infinite, minute atoms, which silently perform their appointed functions in re-making with new beauties what, to the common view, has been forever destroyed. Let this communion, and the life and acts which flow from it, be wanting and the minister has become less than nothing: he is no longer the priest with supposed mysterious and sacred powers attached to him, the true minister he never can be!

But, secondly, we must notice the *present position of the medical profession*. Here as with the other has taken place a great revolution. True it is, that two thousand centuries ago the ideal physician was described by Hippocrates, when he wrote: "Six things are required to constitute a physician: natural talents, a good education, a complete instruction, early study, industry and adequate time. . . . Things of a sacred character should be unveiled to the pure alone; for it is sacrilegious to communicate them to the profane before they have been initiated into the mysteries of science"; but in the nature of things, Medicine, through a great lack of knowledge concerning

physical laws, has given too little opportunity for the exercise of therapeutic skill and too great opportunities for the exercise of the fruitless dreams and vainglorious boastings of a Bombastes Paracelsus or of the peculiar arts of a Doctor Dee. But to-day Medicine, with all its difficulties, is approaching nearer and nearer the exact sciences. Anatomy, the glory of a century ago; Physiology, the growth of the present century; and Biology, the peculiar pride of the latter half of it, have placed it on a foundation of truth, which thousands of years had been trying to establish—and had very largely failed.

Having reviewed briefly the positions which these two professions have occupied in the *past* and *present*, we may next discuss some of the points where, at the present day, the two tend to diverge, and where they tend to converge.

And first, let us speak of where the two tend to diverge. We have defined what it appears to us the ministerial profession has, or ought to, become. Like that of medicine, it has its root and mainspring of action—in fact its *raison d'être*—in the practice of charity, bourgeoning forth from love. Its mission is essentially spiritual; its end, life. But it is from this very fact that the danger springs. The exercise and work of this mission are not the simple preaching and teaching *in words* of the way of life; but they are the revealing of the Universal Father to men through every channel; for God comes to men not more through man except in degree, than through the infinitely beautiful and infinitely varied forms, which make up the physical world. If, then, this be true, are we finding the ministry exercising with equal care, both of the evidently appointed methods; or, are we not in this day,—when “the long result of time” is changing the relations between men and nature,

altering social customs and making commercial changes, in fact, in every way so expressing the potency of physical laws in their influence upon men as to even call up the ideas of Bulwer's Coming Race—finding a ministry, while labouring for the highest good, looking too often askance at what, after all, is but God's infinite greatness, showing itself through every creature of the cosmos? Surely, knowing and seeing God throughout the extent of his universe—were it possible—must develop untold forces in the man, professing to lead the darkened souls of His creatures up to the light, by which they shall realize something of His infinite goodness, when bird, beast and all nature are seeming to sing anthems of praise to the Creator of all. Should this position, by which the minister in some degree separates himself, not so much from the spirit of the age, as from one of God's special and now revealed plans whereby to accomplish the glorious purposes of revealing Himself to men, be maintained, it seems to us that such must, in no small degree, compromise a profession whose work is one of leading men to God, while its influence for good will inevitably be lessened. It is not enough that the ministry hold a position of neutrality or indifference to the progress and teachings of science, either from the assertion that, as the whole tendency of modern times is toward specialization, it is better that they continue to teach, as of old, from the metaphysical rather than from the physical standpoint; or from the fact of a lack of knowledge as to what Science, in many of her essential details, really is. No! God has long been taught through his revelation to man; henceforth let him be further loved and taught through his glorious works! But, further, the usefulness of the ministry must, by this method

of teaching, be much widened. Let him, who would visit amongst the poor, degraded and suffering know the relations which subsist between good food and fresh air and morality, between poverty and moral degradation, and between suffering and the physical incapacity for the reception of true ideas of God's goodness; and to him Christ will appear a regenerator, not alone by his words of peace, but by his feeding the five thousand. From the minister in his daily ministrations amongst the poor more, very much more, is required than a bed-side prayer. His very position gives him peculiar facilities—and hence special responsibilities—for inculcating the common rules of health, of good food, good air and good drink. We are, in truth, in the midst of times when the hearts of the poor are to be got at very often by the prosaic method of supplying physical needs. But more than this, the knowledge of physical science as a thing to be loved and not to be either ignored or frowned at, will enable the ministry to be *en rapport* with the earnest seekers after truth in nature's realm; and best enable it to give to new scientific discoveries their proper position towards things spiritual. No longer, then, shall walking barefoot over stones "which pave the way to heaven," or the anchorite's vain boast,—

"Three winters, that my soul might grow
to Thee

I lived up there on yonder mountain side!"

be the teachings of men, who would lead the world to Christ; but, theirs will be a careful teaching of the truth:—

"He prayeth best, who loveth best
All things both great and small;
For the dear God, who loveth us
He made and loveth all."

But as we have already spoken of the present position of the medical profession, we must now enquire

whether, with its nineteenth century development there have not come difficulties to be solved and dangers to be averted, if we are not to see the old bonds between the two professions of *charity* strained to the point of rupture. These difficulties and dangers approach from apparently two directions. Chemistry and Biology with their developed methods and perfected processes have so laid bare the innermost workings and conditions of blood, muscle and nerve, that the most earnest devotees of these sciences seem to see *here* all—and nothing beyond. But Emerson has struck to the core of the difficulty when he remarked:—"The learned and studious of thought have no monopoly of wisdom. Their violence of direction, in some degree, disqualifies them from thinking truly."

The other danger seems to rest in the fact that the physician, seeing with practised eye, the infinitely fine relations existing between mental conditions and the effects of disease upon some organ, or of some medicament upon the disease, is brought almost unconsciously to conclude that "sensation and thought are as truly the results of the molecular activity of certain nerve-centres, as mechanical energy is the direct result of a muscle." If this position could be proved to be widely held and as widely asserted, then all would admit that for the true apostle of the despised Nazarene and the upholder of the creed of Democritus there can be no common pathway, and between them no common sympathy. But we believe the danger, as it appears to churchmen, is much more apparent than real. The medical profession are too constantly brought face to face with a foe, from whom all their skill suffices not to rescue helpless man, to make it possible for them to wish the dying to be deprived of the steady glow of "Lux in tenebris," and to be

given in its stead Charon's boat and the *obolus*.

However, we can only add that the physician, seeing in man nothing more than a physical mechanism, with qualities capable of manifesting mental phenomena, "proportionate to the amount of molecular transformation that takes place in the vesicular substance affected," loses, in his endeavors toward the successful attainment of his ideal, the highest development of medical science as a panacea for the ills affecting mankind. Let him disregard the mental and moral element in his patient, and who shall say that failure will not oftentimes mark his efforts?

It now becomes our more pleasing duty to state some of the points, where the professions tend to converge. Already have we stated it to be the glorious privilege of both professions to have the *charity* of love ever inscribed on their banners as symbolic of their work. This, it has been, whence have flowed untold spiritual and physical blessings to men, and the undying splendor and fame of those who have been the most eminent and illustrious representatives of the two professions. It is this idea underlying the life-work of both which places them on a plane, high in proportion as the individual worker lives and acts up to it. From this spirit, lived in and acted upon by Thomas Lineacre, founder of the Royal College of Physicians, a physician and rector of Wigan, when, by bequest, he founded professorships at Oxford and Cambridge with the objects:—"The glory of God; the true art of medicine; the help of the fallen; and the increase of the realm," has developed what has become the glory of the present age, the founding of hospitals, asylums and prisons by public grant, church gift or private munificence. We have, too, the strangely associated facts of nations,

while building mighty armaments, supplying the kindly means for the succor and care of war's helpless victims—the phenomenon old, but ever new, of a Vishnu and a Siva struggling for the mastery. But, wherever it be, whether in hospital wards or within prison bars; whether upon battlefield or in the quiet round of everyday duties, are not the physicians, who so freely lend their services to make one drop less in the flood of human woe, and the ministers, who teach the passing soul to

"Whisper to the worlds of space,
In the deep night that all is well,"

bound together by the strong bonds of sympathy for a common humanity?

Do we not see developed to-day, what one had hardly dared hope to see, the man, burning with missionary zeal, going to far-off lands and isles of the sea, equipped not only with spiritual weapons but with the arts of the physician—gaining by the practical good of the latter, an entrance to men's souls, for the higher blessings of the Gospel?

That the objects of the two professions are the same, we have clearly seen; that they must ever be so, seems equally plain, when we look upon the strangest of all phenomena, human life. Choose whichever definition for it, physically considered, that we may, we have ever to admit the mournful truth of the philosopher's remark, who said:—"Life itself is a disease; a working incited by suffering; action from passion:" while we sadly reflect that there is no need of a seer's deep scrutiny to reveal to a diseased world, its own pangs. No wonder, is it, then, that helpless man, dimly feeling,—

"That in a boundless universe
Is an endless better, boundless worse,"

has instituted, as it were, interleaders between the spiritual on the one hand, and the physical powers of the uni-

verse on the other. To the one, come the spiritually sick; while to the physician are brought physical maladies to be healed. Hence it must be evident to all that, inasmuch as the objects of both are the lessening of human ills, their labours, though undertaken separately, must ever be the combined qualities found in the Great Physician. "Now, there are diversities of gifts, but the same Spirit."

Though the world may remind us of those, who, under the guise of doing good, have committed deeds full

of evil; though faults there have been and are in the methods and practice of the two professions—as indeed there must be in all human efforts; yet, if the noble lives of men, who have toiled as ministers and as physicians, and who, perchance, have fallen martyrs in the performance of their duty, teach us anything, it is that, in a peculiar sense, and in a special manner, are the minister and physician, apostles of the same creed!

"I see in part
That all, as in some piece of art,
Is toil couperant to an end."

FAITH CURES.

BY J. FERGUSON, B.A., M.B.

Two articles have appeared in this periodical on the above subject, to which a brief reference is timely. It is pleasant to read such dispassionate and carefully prepared expressions of opinion on a question which, from its very nature, admits of so much wild conjecture and loose talk.

There are conditions of the bodily system in which a strange delusion lays hold of the mind; and the victim of this delusion becomes in consequence a real sufferer—not, however, really diseased. In such a condition the person fancies that the legs are paralyzed, or that the back is too weak to support the body; and, as a result of this belief, the patient makes no effort at movement but helplessly keeps the bed. Should some one come to this person with all the air of authority, though a fraud, and declare that he could work a "Faith Cure," the sufferer may be so stimulated that he will make the needed effort, and, in doing so, find himself possessed of the necessary power. This the patient naturally ascribes to the cure worker,

whose only merit is that he has roused the patient out of that torpid state of mind into which he had sunk. In other words, a sort of counter-irritant has been applied to the mind. All this is not against the probability of "Faith Cures," but rather in its favour. In the case mentioned it was the patient's faith in the healer, and the positive expectation of relief, that led to the results. Persons thus afflicted are often roused to action by the sudden approach of danger, from which there are no means of escape, other than by their own efforts. Such cases are not those of mere pretence. The patient is a real sufferer, though a deluded one; and the point in treatment is the removal of the firmly seated delusion. This is best done in some unexpected, or apparently supernatural manner, which forcibly lays hold of the mind, and stimulates the weakened will to action.

Another question comes in here. It is the old, old one of quackery in medicine. The great key-stone in the quack's mode of practice is to keep

the hopes bright. Many diseases have a tendency to limit themselves; and even consumption is subject to periods of aggravation and quiescence. The man who is fraudulent in medicine holds out good expectations to the patient, and occasionally these expectations are realized despite the treatment, which perhaps was doing harm all the time; and yet to this line of treatment the happy result is attributed. In this field the imagination plays an important part and affords ample room for open deception.

With these general remarks we pass on to another question. Often there is a diseased state of some important organ, such as tubercular deposits in the lungs, contracted kidney, cirrhotic liver, or syphilitic lesions of the brain. These may be far advanced, and thoroughly beyond the reach of human skill. It is true something may be done for the relief of the distressing symptoms that accompany these diseases. But the question comes in here, are not these diseases direct punishments for the wilful disobedience of health laws? They may be the outcome, as in consumption, of sorrow, fatigue, want of food and clothing, drink, and impure air—all of which could once have been removed and prevented—but, now that the disease has been produced, the bitter harvest must be reaped. There is in the physical, as in the moral world, a limit, beyond which there is no return! In the case of syphilis, at once the moral and physical blot of modern civilization, there are evils done to the system, which in the experience of the best physicians do not disappear in a single lifetime. If by vicious habits a man has lost his fortune, it is useless to pray that it be given back to him again. So if a man by long years of debauchery has irreparably ruined his kidneys, he need not look for complete restoration. Let him abandon his vile habits, and lead a steady and

healthy life, and improvement will undoubtedly take place, under God's wise law that if Nature receives fair play she will do her work properly.

Of the ill or injured, there are, first, those who are able to obtain skilled assistance. We surely all agree in using the means at our disposal, and in intrusting these means to the proper persons. Lives are often lost because of a neglect to use the methods of treatment we possess, just as a man will certainly perish who refuses to take food; or, in other words, without the use of means his end has come, but with their use his end is not yet. And on the propriety of asking a Divine blessing to rest on the agents employed, no Christian can have any doubt. It is just as proper, though less important, to ask for such a blessing on a medicine to cure disease, as that the means employed by the Church be effective in bringing the heathen to a knowledge of Christ.

But there are others not in a position to obtain skilled assistance. Are we, then, warranted in approaching God with the request that direct interference may take place, when no means can be employed, or in addition to those in use? We answer in the affirmative; but the cure need not be sudden. Such diseases as fevers and inflammations have a strong tendency to a limit in time; and one of the great points in treatment is to keep up the patient for the required time. No one can deny that a strong will and an ardent hope can brace up the body to perform great feats, and to resist great fatigue. So can they infuse a stimulus that may enable many a weak patient to suffer and to wait till the crisis pass. Thus, instead of becoming despondent, the system is nerved to endurance, calling upon the stored energies of the body; and, if these be sufficient, the outlook is good. Now,

from what source can this hope and courage come in such rich abundance as from Him who died that we might live?

Beyond asking for a blessing upon the means employed, and that the patient be sustained in the manner pointed out, can we look for special interference with the actual character of the disease? This is a hard question to answer. We are of those who believe that all things are under the full control of the Supreme Being; and that, be a disease due to a living germ, or to a dead poison, such an interference may take place so as to lessen its severity and shorten its duration. In time of war devoted Christians pray for peace; and in the storm at sea, not only that the ship be guided through it, but that the storm may assuage. It is the duty of the seamen to manage the ship, and so direct things that a wreck may be prevented; but it is God's prerogative to command the winds and the waves. In like manner it is our duty to care for the sick, to guide and guard them; but to a higher power belongs the right of special dealings, and that these special dealings will take place, if for the good of the patient and our

request be sincere, we have every reason to believe and expect.

With those who practise special kinds of treatment, as if some unusual virtues lay within their own persons, who pretend to make cures by laying on their hands, and lay claim to gifts above human, we have no sympathy; in like manner also with those who make "Faith Cures" a matter of daily routine. The circumstances of each case must strike the key-note, which will bring forth that exercise of genuine faith, capable of lifting the heart above the discordant elements around, and fixing it inseparably upon Him who could say to the winds, "Peace, be still," and to the paralytic, "Arise, and walk."

There are, however, diseases in which it would be absurd to seek special Divine aid beyond that on the means used. Many of these are fully understood by physicians, and the proper modes of treatment fairly made out. It would sound extremely strange to speak of a faith-cure for a case of trena, or for the restoration to health of a man with a disorganized brain, as the result of long years of debauchery. In most instances of faith-cure the diagnosis was wrong.

LINGUISTIC STUDIES.

BY JAMES BALLANTYNE, B.A.

In this article it is our purpose to discuss the importance and the advantages of the study of various languages, and to view it in relation to the outside studies of those who, whether as students of Divinity or ministers of the Gospel, have begun their special education. That every graduate of a college should pursue some line of study in addition to what his particular profession strictly demands, is

evident; for, though he has gone forth stamped by his college, no one knows better than himself how deficient his education is. This conviction is farther forced upon him by the books he reads and the society in which he mingles, as they take for granted much of what he knows himself ignorant. The impression is deepened by the truly amazing demands for extensive culture made

upon those who pretend to be educated. Go into any of our schools; we find there the three R's, but piled on top of these a dozen or so 'ologies that completely glut the child's mind; though it may be a prodigy in the eyes of parents, and a delight to the hearts of school teachers and school inspectors. Pass into the University, and the student who would take a creditable stand must submit to an examination that would test the most thorough specialist. All this seems to have been called into existence by the requirement of high attainments in those whom we call cultured. In the face of such facts, he who has fitted himself to enter upon any one of the so-called learned professions must needs add something to his special knowledge, that he may not remove his right to the title of wide culture.

What position, then, are we to assign to languages in these studies? To this an answer can be given only when the aim of any scheme of education is kept definitely in view. Many of our forefathers have sent down to us records of success in a method which trained men to earn their living honestly, and fear God. Children went to school, and were taught to read in order that they might read the Bible. The plan succeeded in securing the desired end.

But something more is demanded of us in this day. We come of a highly favoured race; and the process of education, which in savage nations reaches its monotonous height in each individual, making the man of the nineteenth century no wiser nor better than his untutored ancestor of the fifteenth, leads us into possession of the accumulated treasures of the past. All these it is in our power to acquire, and that, too, rapidly. In one short day we may store our minds with what a busy, long life scarcely worked out. To make a man owner of all that others have thought, or spoken,

or written, is the scope of education. He is to become, as it were, an abbreviation of the race which has existed before him.

Towards the accomplishment of this end, we do not need to occupy space in showing that language is the first step. With it the child is taken by the hand and led forward to the possession and use of the knowledge gained in the past. Without it progress ceases, and the present no longer enriches the future with its legacies. It will at once be said, every man must know his own tongue. Some may even believe that their own is sufficient, and may point to the noted instance of the Greeks, who, despising all other languages as barbarous, raised themselves to a height in their own that constitutes it to-day a model of perfection.

We are fully alive to the necessity of cultivating a close intimacy with what is best in our own tongue. In the study of literature it should come first. Above all, the sacred orator, whose ambition it is to make of speech the most powerful instrument possible in conveying to others the sublime truths of revelation, should be much in the company of those who have given the English language a prominent place among the literary languages of the world. He can do no better than copy the example of such a living orator as Mr. Bright, whose vacations are yearly spent in poring over the pages of some native poet. We would carefully distinguish, however, such a study from that generally pursued in our schools, and even in our colleges. What the preacher wants, is not a summary of an author's merits or faults; not a list nor even an analysis of his works; not a history of literature, nor the biographies of writers; but extensive and careful reading of the best English classics—such a personal acquaintance with the writer as imbues with his spirit, and gives not only a mastery of his ideas, but wealth

of language and of illustration. Let it with him ever be a firm persuasion that it is a far nobler thing to write English like the best English authors, than to write Latin like Cicero.

The diligent and intelligent student may, unaided by any other, acquire a high degree of excellence in his own tongue; yet we are not to infer that no other than his own should be studied. No one would refuse to cross the limits of his own community, merely because it does not fall behind its neighbours in civilization. Foreign languages take precisely the same place in a man's education as foreign travel: they give a direct contact with the world, and with the advances in civilization that other lands are making.

Besides, some languages are wealthy in what we lack. The theologian knows this, and often longs to consult works that are inaccessible, because written in an unknown tongue. What student of modern science deems his outfit complete, if he is ignorant of French and German? To the man who would examine his own Saxon tongue scientifically, it is an astonishing fact that his deepest researches can be made in Germany. This supplies a sufficient ground for not limiting our attainments in languages to the one taught at our mother's knee.

We would hold, moreover, that though translations had brought into English everything of value which has been written, we would still have a powerful argument for extending our knowledge of other idioms. It is this: One of the most direct ways to cultured skill in the use of our own tongue, is through the medium of another. The reason of this is very plain. We come to possess our own easily, almost unconsciously. The child brought up in a household where correct speech is used, speaks correctly; but just as naturally as the child that betrays in every sentence

the defective culture of its companions. Our speech is, then, very much of an unreflective habit. But if, in addition to the advantage of good society, we are permitted to view a language from without, increased proficiency in it will result. The means aiding us to reach this end is translation. It has been said by D'Alembert, "If you wish to be translated, begin yourself by translating." In order that we may translate an author properly, we must first thoroughly understand him. Then we undergo a most beneficial discipline, to express the meaning accurately, in such words as best suit the author's purpose, and in such a way as neither to overcharge his thoughts, nor fall short of them. Every phrase, almost every word, may be made the centre of variations and delicate distinctions, thus affording a wide field for the exercise of the imagination and judgment. Translation teaches men to overcome difficulties; not merely to avoid them, as is so often the case in original essays, where men suit their ideas to the paucity of their words.

These remarks apply equally to the study of all languages. But the ordinary student can become proficient only in a few, and we may rightly ask, what choice is he to make?

There can be no question that until lately Latin and Greek were thought to be the only ones worth studying, and to be specially adapted for making ministers of the Gospel. When the great revival of letters in the sixteenth century came, men went to Greece and Rome for all that they could know of philosophy, of science, of art, and religion. That these two languages were essential to the possession of a liberal education, the universities proclaimed. The most brilliant rewards were won in the field of Latin and Greek classics. The brightest talents were devoted to their exclusive service. But these days are rapidly passing away. The speaker

who now announces from the platform at Commencement exercises that a prize in classics is the highest possible honour the college can bestow, suggests grave doubts of his infallibility. And the student who has burned his midnight oil over other subjects, may occasionally fail to understand a classical allusion without ruining his reputation as a scholar. It is possible for a young man, even now, to go to a university and learn little more than what was taught a hundred years ago; but he comes out to discover that his knowledge is not marketable. Might we not thus explain the fact, that in the United States, with its hundreds of colleges, graduates are found in plenty, earning their livelihood in the lowest and humblest callings? Why is it that the degree received in applause can often do no more for its possessor than secure him the post of waiter at a summer hotel, or enable him to embark in business as a peddler? Many complain, not that young men are over-much educated, but that so large a portion of the best of their lives is given up to what has no practical bearing on their future work.

Now, we readily admit the claim of Latin and Greek to a place in education as one branch of philological study, but not to the exclusion of other languages; for, as sources of positive knowledge, the modern tongues are far richer. Latin and Greek, we believe, will never be entirely superseded. True, we do not go to them now for authority: but there we find the beginnings of our art, our science, our poetry, and our religion, and if we would understand these, we must know whence they come. Besides, to the student who has spent many years in the study of classical models, is the gain of a taste cultivated and purified, of thought made more vigorous, of imagination fertilized and eloquence displayed everywhere.

Yet what is their advantage to those

who have not been privileged to swell the Honor Classical lists at the University? Outside of the positive information gained, almost none. Usually they find it much more convenient, in their classical reading, to believe what the translator tells them, than to make the investigation themselves. Thus all that discipline of mind, that aid to the formation of a pure and beautiful style, is lost.

It is right that the theological student should be required to know Latin and Greek, for Christianity has a history, much of which is found in these languages. Very desirable would it be did we all possess a minute acquaintance with their classics; but that goal seems to be daily moving farther into the distance, owing largely to the pressure of other subjects, a knowledge of which is demanded by the people of to-day, who ask us to keep pace with the times, to know the interests of the hour, and not to read in one direction whilst they are reading in another.

We would have every preacher of the Gospel a master of Greek and Hebrew; but in the face of the stubborn fact that the proportion of those who are is exceedingly small, we would ask that attention be directed to the modern languages, or at least to some one of them. The difficulty in acquiring them is not great. Macaulay mastered German while travelling from India to England. We have, of course, few Macaulays; yet it is the testimony of those best qualified to give it, that an intelligent student by fair application, may in the leisure hours of two years, read and appreciate it. With such a vehicle of thought as the German language, there is the double advantage, not gained to the ordinary student by classical studies, of an insight into the best current discussions of his own department, and a valuable help in enabling him to wield with power the instrument of his own language.

Missionary Intelligence.

MISSIONARY MEETING.

THE annual report of the Society for the past year has just been issued. It is a neat pamphlet of sixteen pages, and is very encouraging in all its parts. It shows that the missionary zeal of the students is by no means declining, since the work performed will compare very favourably with that of previous years. During the summer of 1882, twelve students laboured under the auspices of the Society. These were scattered over the districts of Parry Sound and Muskoka, and the Province of Manitoba. Fifty-three Mission stations, comprising four hundred and forty-three communicants, were supplied with the means of grace. These stations contributed to the funds of the Society \$1,658, while from other sources were received \$1,190, making a total income of \$2,848 for the year. This includes the bequest of \$500 from the late Joseph Mackay, Esq. The reports read by its missionaries regarding the work in the various fields have been, almost without exception, very satisfactory and encouraging.

During the winter months the Society furnished the Toronto Gaol with four teachers, the Central Prison with ten, and Occident Hall with two. A large amount of religious reading matter, collected through the city, was sent for distribution to the various Mission stations that have no regular preaching in the winter.

The Society has been asked by the Committee of Management of the Interseminary Missionary Alliance, which meets next October in Hartford, Connecticut, to furnish an Essay on Moravian Missions. The request was acceded to, and Mr. J. C. Smith,

B.A., was elected unanimously to prepare the Essay.

Sixteen missionaries have been appointed for the coming season, viz. :

W. J. Hall, to Baysville.

David Perrie, to Strong.

R. M. Hamilton, to Commanda.

A. N. Haig, to Nipissing.

J. J. Elliott, to Manitoulin (South).

Thomas Thompson, to Manitoulin (North).

A. Beattie, to St. Joseph's Island.

A. A. Campbell, to Tarbutt.

James Gilchrist, to Algoma Mills.

John McGillivray, to Byng Inlet.

Alexander Manson, to Tobermory.

James Hamilton, B.A., to Cockburn.

Thomas Wilson, to Manitoba.

George Ballantine, do.

John Brown, do.

D. M. Ramsay, B.A., do.

HOME MISSION WORK.

The Western Section of the Home Mission Committee has again met, and discharged a large amount of business.

The work done by this Committee is simply enormous. It has charge of the spiritual welfare of half a continent. It has control of Mission work from Vancouver Island on the west to Labrador on the east; and from the forty-ninth parallel on the south to the North Pole.

One hundred men have been distributed over this vast area. It will be seen at a glance that this number is very inadequate to supply the wants of this large field.

The Rev. Mr. Robertson, our worthy Superintendent of Missions in the North-West, is continually crying like

the horse-leech, "Give, give," and is never satisfied. From all over the land, the Macedonian cry, "Come over and help us," is resounding, and in many cases without the least response, not so much on account of lack of funds, as on account of the scarcity of men.

There never was a time in the history of the Presbyterian Church in Canada when men were so much needed for the work of the ministry.

Cannot our ministers who are settled over large congregations do something to encourage young men of piety and ability in their congregations to devote themselves to the work of the Lord? Surely in every congregation *one at least* of such promising young men may be found who only need a word of encouragement to devote themselves to this great and glorious work. The supply from the Colleges at present is far from sufficient to fill up the vacancies at home. Hence unless the number of those devoting themselves to the work of the ministry is largely increased, the whole work will inevitably suffer.

TURKEY IN ASIA—KHANOOS.

The following extract is taken from a letter written by the Rev. Robert Chambers, of Erzroom, formerly of Oxford, Ontario. The Khanoos plain referred to lies south-east of Erzroom, nearly midway between that city and Lake Van.

Our first notice of an American missionary's visit to this district, occurs in the record of a visit paid by Mr. Peabody to Moosh, on which occasion (October, 1849) he spent three days in the house of a wealthy Armenian, of the town of Khanoos, the capital of the district. He was well received and attentively listened to. The auditors complained of their inability to read, and of the inaccessibility of the Word of God, as well as of the dark-mindedness of their spiritual leaders.

On this occasion, however, Mr. Peabody does not appear to have learned of the existence of Protestants in any of the villages, but it must have been very shortly after the date of his visit (though possibly before it) that the Protestants of Chevermeh sent a deputation to Erzroom to acquaint the missionaries with their condition, and, if possible, secure a teacher.

Their story was as follows: In the first years of this century (now eighty years ago), an Armenian priest from Khanoos district, travelling in Europe, learned something of Evangelical doctrine. Returning to his village (Chevermeh,) he began to preach "that way" to his people, and succeeded in persuading fifteen families to walk in it. He was severely persecuted, his nose was cut off, and he was subjected to many indignities, but he remained steadfast. Later, however, an organized plot against his life caused him to flee to Erzroom where he embraced Mohammedanism, in which faith he died.

During the Russian invasion of 1827-28, the fifteen families he had led to the light fled to Russia, when, their Protestantism becoming known, they were severely treated, but did not fail to "witness a good confession." About the year 1847, two of these families returned to Chevermeh, and, as a result of their efforts, we find the number of Protestant families, in 1852, *eight*, embracing sixty souls. Between the years 1849 and 1852, delegations from this little company repeatedly solicited missionary supervision and a teacher, but no suitable teacher was to be found for them. Being again ill-treated during the winter of 1851-52, they sent two of their number in the spring to entreat the protection of the Erzroom missionaries. This step only increased the bitterness of their lot. They were spat upon, beaten, and stoned. One man's wife was forcibly taken from him, and Erzroom brethren who came to comfort and strengthen their dis-

tracted fellow-believers in Chevermeh were hustled from the village. The governor of the district professed inability to control the people, but a superior order from the pasha, at Moosh, secured rest to the little flock for four days, after which interval, however, the storm broke out afresh in fiercer fashion. Six of the eight heads of families openly renounced the faith which, for a brief space, they had kept so bravely; and the remaining two were compelled to flee for their lives, travelling by night and concealing themselves by day, "leaving their wheat ready for the harvest un-reaped, their sheep, cattle, and horses without an enclosure, and their families without a shelter."

A visit from Mr. Dunmore during this year seems to have had a good effect, for in the winter of 1852-53, we find one of the faithful two above mentioned keeping a school of fifteen pupils, conducting service three times each Sabbath, and prayer meeting every evening of the week. In the Erzroom Station Report for 1852, the opinion is expressed that Chevermeh should become a regular out-station, and accordingly in the spring of 1853, a pious old man—Mardyros by name—is sent to be their teacher.

In the summer of 1853, the preacher "of their own choice," Baron Simon, reached the sturdy little flock. At the same time another teacher was procured. An interval of rest from violent persecution allowed the cause to grow during the succeeding two years, so that in the fall of 1855, we find that the heads of twelve houses, with an aggregate population of 118 souls, are Protestants. A fairly comfortable dwelling has also been erected, which served as school-room, chapel, and house for the preacher.

As a remarkable illustration of Oriental insusceptibility to change, let me here mention that Mr. Richardson's letter, of October, 1855, would require but slight alteration in order

to make it a description of the state of affairs to be seen to-day. True, the work has spread to other villages; a neat chapel has been built; a settled pastor obtained, and the Protestant community has been increased by about sixty souls; but the condition of the people, their style of life, oppressions by unscrupulous officials, the unsettled state on account of the expected approach of the Russians, the friendliness of the Gregorian neighbours, the indications that the whole village is about to become Protestant, and the very persons there named as the leaders—Baron Bedros, one of the faithful two so often mentioned in this narrative, Malo, with his brothers, Kevork and Melcon, and Baron Harutune—seem unchanged in any particular, except in the years of the persons mentioned.

An interesting fact has just come to my knowledge, showing the simplicity and earnestness of these early confessors of the truth. Baron Bedros, already mentioned, was one of those who visited Mr. Peabody several times between the years 1849 and 1852. On the occasion of his first visit, having met with some of the half-persuaded friends in Erzroom, and having learned from them the main points of "Protestant" teaching, a name utterly unknown to him as yet (nor had he any evangelical book with which to take counsel), exclaimed: "Why, that is just what we want, just what we have been seeking all these years! How can I proclaim to my fellow villagers that I have found the truth? that I am a Protestant?" One, with a laugh, said: "During the fast, take a little *madsoon* (thickened milk, a common article of food) and eat it on your house-top." The simple-minded disciple took the advice in earnest, and proclaimed his faith by taking food on a fast day upon the house-top, and so brought upon himself and friends the bitter persecution already related.

Correspondence.

THE KNOX MONUMENT IN
EDINBURGH.

To the Editor of the Knox College Monthly.

Surely the KNOX COLLEGE MONTHLY will allow me to say a few words on the subject of this article.

A few years ago, a movement in favour of setting up a memorial of the great Scottish Reformer in Edinburgh began. A difference of opinion as to what kind of one it should be delayed the work. That difficulty has, however, been settled. It has been agreed that the memorial shall be a colossal statue. It is to stand within a very short distance of St. Giles's Church, and the spot where his body lies. A model of it has been prepared. Photographs of a very carefully executed drawing of the model can be had by applying to me. Prices, 13c., 25c., and 75c. One of the largest size is in Knox College.

Should there be enough on hand, the pedestal will be adorned with subordinate statues of Hamilton, Wishart, Buchanan, and Melville—one at each corner. Should the gifts exceed the cost of the monument with all these statues, what remains is to be devoted to the founding of University Scholarships, or the providing of prizes for Essays on the principles of civil and religious liberty, to be competed for by students at the Scottish Universities.

"Let these now give who have not given before;
And those who've given, let them now give the more."

The Treasurer, Mr. C. J. Paton, 9 Royal Crescent; the Secretary, Mr. A. Matheson, W.S., 137 Princes Street; or the Commercial Bank of Scotland, George Street, all in Edinburgh, will gladly receive gifts in aid of the monument. The sum needed is £2,000.

An Episcopal minister in Edinburgh is one of the Executive Committee. A Baptist minister in that city is one of the General Committee. In the latter are a Mr. Strong in Australia, three Presbyterian ministers in the United States, and a Presbyterian minister in Canada. I am sorry that our own Church, large though it be, has not a single representative there. The only Canadian is Mr. Burnet, "of the other part"—a body considerably smaller than ours.

Metis, Que.

T. F.

TERM ELDERSHIP.

To the Editor of the Knox College Monthly.

SIR,—It is quite true that there are difficulties connected with a permanent eldership; but there are also difficulties connected with a term one. On one of these I would now say a word or two.

If the eldership, in the sense in which we commonly use the term, correspond to the ruling eldership of the New Testament, ought not those put into that office to be ordained thereto? We read in Scripture of the ordination of elders. Were all these

elders what we now call ministers? Deacons, we know, were ordained to their office. But the office of even the ruling elder is higher than theirs. Now, would it not be, to say the very least, utterly unnecessary to ordain a person to an office which he is to occupy for only a limited time?

May not the arguments in favour of a term eldership be used with equal force in favour of a term deaconship? But, as I have already said, deacons were in the apostolic age ordained to their office—of course for life.

I would here make a remark on another subject connected with the eldership. It is often said that the people are represented in our Church Courts by the elders. I very much question the correctness of this state-

ment. Elders in the Presbyterian Church occupy a very different place from that of the lay members of Anglican Synods or Methodist Conferences. They are ordained to their office. They are in authority over the people, and, consequently, separated from them. If the people be represented in our Church Courts by the elders, I maintain that they are the same by the ministers. A minister is a ruling as well as a teaching elder. How can the latter part of his office prevent him from being a representative of his people?

As Protestants, we are no more bound by Knox's views of the eldership, than we are by Calvin's of the Sabbath.

Motis, Que.

T. F.

College Notes.

OUR friends will be glad to learn that Prof. Gregg is writing a History of Presbyterianism in Canada. The work will consist of two octavo volumes of about 450 pages each. The Prof. intends to have the first volume ready for the press by next October.

MR. R. M. HAMILTON represented Knox at a meeting of the Central Association at Pickering, on March 17th. Mr. J. C. Smith, of Knox, was elected President. In the revision of the constitution the most important change made was the adoption of the Scotch method of throwing in from touch.

THE Football Association held its annual meeting on the 6th of March. The President, J. S. McKay, occupied the chair. The review of the past season in the Secretary's report was most encouraging. The election of officers resulted as follows: Presi-

dent, Alex. Hamilton; Vice-President, R. C. Tibb; Sec.-Treas., J. J. Elliott; Field Captain, R. C. Tibb; Committee—J. C. Smith, W. P. McKenzie, W. P. Mustard, J. A. Jaffary, R. McNair.

THE Glee Club during the past year has been more prosperous than ever before. The number of members has been larger, the interest more general, and the improvement in the tone of the voices greater than in previous years. The Club is still under the able leadership of Mr. Collins, to whose untiring efforts its success is largely due. In the departure of Mr. Meldrum this year it sustains a severe loss. For next year Mr. R. C. Tibb is President, and Mr. H. R. Fraser, Secretary.

DURING their connection with the Residence, Mr. and Mrs. Fullerton have given unqualified satisfaction.

Their untiring effort, never-failing kindness and self-denial, together with a true appreciation of students' wants, have caused all living in the College to regard it as a real home. As a mark of their esteem, the students, on March 15th, presented them with a handsome tea-service and clock, the value of which was upwards of \$80. Mr. Craig, on behalf of the students, accompanied the gift with a neat address, to which Mr. Fullerton made a suitable reply.

THE annual meeting of the Meta-physical and Literary Society was held on the 9th ult., when the prizes were awarded and officers for the ensuing year elected. *Prizemen*: Public Speaking, 1st prize, James Ballantyne, B.A.; 2nd, Joseph Builder, B.A. Essay Writing, 1st prize, Wm. Robertson, B.A.; 2nd, W. S. McTavish. Secular Reading, Duncan McColl. Sacred Reading, A. B. Meldrum. *Officers*: President, J. S. McKay, B.A.; 1st Vice-President, G. E. Freeman; 2nd Vice-President, W. S. McTavish. Critic, J. A. Jaffary, B.A.; Recording Secretary, W. A. Duncan, B.A.; Corresponding Secretary, J. Gardiner; Treasurer, Wm. Farquharson; Secretary of Committees, J. L. Campbell-Curator, Charles Rutherford; Coun- cillors, C. H. Howard, C. A. Webster-James Hamilton, B.A. Editors of THE MONTHLY, J. S. McKay, B.A., J. C. Smith, B.A., G. E. Freeman, J. L. Campbell, W. L. H. Rowand, B.A., Wm. Farquharson. Business Manager, J. A. Jaffary, B.A.; Assistant Business Manager and Treasurer, R. C. Tibb. The different reports showed the Society to be in a highly satisfactory condition. The meeting closed with a valedictory from the retiring 1st Vice-President, Mr. John Mutch, M.A.

CLOSING EXERCISES.

MEASURED by the ceaseless work and worry that always precedes it, the

closing day of college should be the most pleasant and refreshing of the session. Such Wednesday, the 4th, proved to be, in spite of the fact that many were leaving the Halls not to return, and were severing most intimate and valued friendships. The novel arrangements for closing the year seemed to please everybody, and showed that the acts of the College Senate are influenced less by a restless desire of change than by the resolve to make steady progress.

The closing lecture of past years, delivered at the most inconvenient hour in the day, has been abolished, and instead, we had this year, two meetings of quite another kind. The first was held in Convocation Hall, at four o'clock p.m. The faculty, senate and students, arrayed in their academicals, proceeded in procession to the Hall, where the diplomas were granted, degrees conferred, and the results of the examinations declared. Fifteen students were graduated, each receiving a hearty burst of applause from his fellow-students as his diploma was handed to him.

The list of diplomas, scholarships, and honors is as follows:—

DIPLOMAS.

Messrs. D. M. Ramsay, B.A.; J. Builder, B.A.; G. B. Greig; A. Robertson; J. Mutch, M.A.; R. B. Smith; W. Robertson, B.A.; D. Forrest; D. A. Thompson; R. M. Craig; J. Ballantyne, B.A.; W. G. Wallace, M.A.; J. S. Henderson; T. Davidson, M.A.

SCHOLARSHIPS.

First Year.—Bayne: J. A. Jaffary, B.A., and J. Hamilton, B.A. Gen. Proficiency, J. M. Gardiner. Systematic Theology, J. C. Smith, B.A. Exegetics, J. Hamilton, B.A. Apologetics, W. A. Duncan, B.A. Church History, W. L. H. Rowand, B.A. Biblical Criticism, W. M. Fleming.

Second Year.—Gen. Proficiency,

J. S. McKay, B.A. Church History. T. Nixon. Systematic Theology, J. Campbell. Exegetics, W. S. McTavish. Apologetics, W. H. Boyle. Best average, A. B. Meldrum.

Third Year.—Gen. Proficiency, D. M. Ramsay, B.A., and W. G. Wallace, M.A. Systematic Theology, J. Ballantyne, B.A. Exegetics, J. Builder, B.A. Best average, R. M. Craig.

First and Second.—Prince of Wales Prize, J. A. Jaffary, B.A.

Second and Third Years.—Homiletics, T. Davidson, M.A. Smith Prize, W. G. Wallace, M.A.

First, Second and Third Years.—Lange's Commentary, Greek, W. A. Duncan, B.A. Lange's Commentary, Hebrew, J. A. Jaffary, B.A. Gaelic, D. McColl. Elocution, J. A. Ross, D. McColl, J. Hamilton.

FIRST IN CLASSES.

First Year.—Gen. Proficiency, J. M. Gardiner. Systematic Theology, J. M. Gardiner and J. C. Smith, B.A. Exegetics, J. Hamilton. Apologetics, W. A. Duncan, B.A., and J. M. Gardiner. Church History, J. M. Gardiner and W. L. H. Rowand, B.A. Bib. Criticism, W. A. Duncan, B.A.

Second Year.—Gen. Proficiency, J. S. McKay. Systematic Theology, J. Campbell. Exegetics, J. S. McKay. Apologetics, W. H. Boyle. Church History, W. S. McTavish. Bib. History, W. H. Boyle.

Third Year.—Gen. Proficiency, D. M. Ramsay, B.A., and W. G. Wallace, M.A. Systematic Theology, D. M. Ramsay, B.A., and W. G. Wallace, M.A. Exegetics, J. Builder, B.A., and W. G. Wallace, M.A. Bib. History, D. M. Ramsay, B.A.

The degree of Doctor of Divinity was conferred on Principal McVicar, of Montreal, who was unavoidably absent, and on Rev. John Scott, of North Bruce, who was present, and acknowledged the honour done him.

Mr. D. M. Ramsay, B.A., passed

the first examination for the degree of Bachelor of Divinity.

The evening meeting in Knox Church proved to be a greater success than any ever held in connection with the closing of College. The large church was completely filled with a thoroughly interested audience, showing that the fitting opportunity alone was needed to call forth from the citizens of Toronto an expression of their good-will towards the College. Held at a time of the day when those who should be present have the necessary leisure, these gatherings will have the effect of bringing collegiate affairs more prominently to the public notice. Besides, the character of the addresses is such as to make them more appreciated than the learned lecture, not only by the people of the city, but by ministers and students as well. Toronto Presbyterians have certainly of late evidenced in many ways their desire for the prosperity of the College; we hope that in the future they will feel still more strongly that the success of the Colleges is in a measure identical with the very success of the Church.

When the meeting had been opened by devotional exercises, Principal Caven called upon Professor McLaren to address the graduating class:—

You are now called, gentlemen, to take a new and important step in life. You leave one sphere of usefulness to enter on another, to which you have long looked forward. From personal experience, I know how deep is the impression made by earnest devoted students on their fellows during the plastic years of college life. I am satisfied that a student who gives a worthy representation of a true Christian life in his college days, often exerts an influence for good of which he little dreams.

But whether you have used the noble opportunities of college life as fully you might or not, they are gone. You

now enter on a new stage of life's work, and new opportunities are opening before you. Permit me, then, to say that your future success will depend largely on a few things which I may be allowed to urge upon your attention.

1. Keep steadily before you the *right aim*. Many fail in the gospel ministry because they do not keep steadily before them the real nature of the work which they have undertaken. Men are perishing, and your aim should be to seek and save the lost, and then to train the saved for Christ. If you fail in this, however successful in other respects, your ministry will be largely a failure. But if you succeed, your success will abide forever; for the material on which you work is more enduring than marble or bronze. Human souls moulded into the image of Christ will always repay the labour spent upon them.

2. You need to employ the *right means* to reach the end at which you aim. It is scarcely necessary to remind you that the faithful presentation of God's truth is the only divinely appointed means of accomplishing your work. All down the ages, from the primeval promise to the present day, men have been saved by the knowledge of the truth. If we would secure abiding success we must fall in with divine method and seek to commend the truth to every man's conscience. You must give to the central truths which cluster around the cross that commanding place assigned to them in the New Testament. Whatever you omit, preach Christ crucified.

3. Seek a broad and liberal measure of *mental culture*. It should not be your aim to become distinguished as literary men or scientists, but wide reading in literature, science or history may easily be made tributary to the successful proclamation of the gospel. You will find it of great use to you in

your life work, to train yourselves to work up to the full measure of your powers. Many ministers, I am persuaded, fail because they do not keep up studious habits, and never study out any important question sufficiently to master it. They do not dig for hidden treasure and they find none.

It is very important while seeking all possible breadth of mental culture, to seek to study human nature, and the truth in its relation to the wants of the human soul. No amount of general attainments will compensate for a lack on the part of a minister of a knowledge of human nature, and of the skill which knows how to present the truth of God to meet individual cases.

4. Depend for success upon *power from on high*. It was not until the day of Pentecost had come, and the Spirit had been poured out, that the apostles might attempt to reap the harvest of the world. But that day is long since past. We no longer need to pray for the outpouring of the Spirit. The Spirit has been poured out, and we now live under the dispensation of the Spirit. Be assured your success in the gospel ministry will depend on the measure in which you realize, and consciously depend on, his living aid.

Gentlemen, you now go forth on your life-work. I almost envy you the privilege of dealing directly with the souls of men, and bringing to them God's way of life. I do not undervalue the work to which I and the other members of the Faculty have been called in training those who are to preach Christ to others, but it deprives us largely of the opportunity of dealing directly with living souls. We must preach through you and others. We will follow you with our sympathies and our prayers, and in your success will see our own. And whether you labour in the well-tilled fields of the older provinces, or sow

and reap in the virgin soil of the North-West, or reap in those fields already white to the harvest in India, China and Japan, when you return in the Great Day hearing your sheaves with you, we will rejoice in your joy, and in some measure share in your reward.

Mr. Joseph Builder, B.A., of the graduating class, then delivered a valedictory address, taking as his theme "The Aim of College Life." The following is an extract:

Carlyle has said that "Silence is the eternal duty of man." What he meant, I presume, was that man can only ascertain truth by earnest, patient and prolonged thinking. We who are students of revealed truth need especially to obey this injunction. For Revelation contains the most profound subjects that can engage the attention of men; and, moreover, it is vigorously assaulted by Science and Philosophy. Science is continually laying claim to the whole field of knowledge—mind as well as matter. Not content with Nature, as Lot was with the fertile valley, it would drive Abraham from the mountains, and interdict the use of altars. But in the impotence Science displays in regard to its basis for morality, we see signs that Lot may be before long glad of Abraham's assistance. Philosophy again would give us a religion without redemption, a God without a Christ, an immortality without holiness. It would leave sin the moral disease of the race, without a remedy. To meet these assaults, as well as to obtain clear view of spiritual truth, we need to ascertain the limits of our own subject, and distinguish it as sharply as it is possible from other branches of knowledge, to understand well its defences, and especially to ponder long and patiently the great themes it embraces. College life affords an opportunity for this careful thinking,

and if you neglect it you will miss largely the benefit of a theological course. Mere reading will not compensate for it, much less feats of memory for College honours. It is only by such reflection that God and eternity, sin and redemption, are felt to be realities, and that conviction and spiritual earnestness are obtained. You cannot, however, expect, from the very nature of the subjects of Scripture, to acquire the definiteness of conception which it is possible to attain in Physical Science. Those who have reached the very highest peaks of exactness in the study of spiritual truth have found that there are stars beyond the mountains, and a heaven beyond the stars. Our knowledge on spiritual themes continually passes into mystery, the light shades into the darkness. It is, then, of the utmost importance to ascertain where definiteness ends and mystery begins, and this you will only find out by your own personal thinking. By such reflection, also, difficulties and doubts will be resolved, which will otherwise sit heavy on the soul and paralyse the arm in the day of battle.

Now the spirit in which you engage in such thinking should not be one of doubt, but of calm trust that "there is who heeds, who holds us all in His large love and boundless thought." A spirit of doubt will even unfit you for such meditations. Impartiality of mind is needed in examining the questions in debate between scepticism and Christianity, but not the abandonment of our faith. Surely no one needs to become, even for the time being, an agnostic, in order to examine the intellectual basis on which his faith rests. If this be true, much more than we do not need to part with faith in reflecting upon the subjects contained in the truth which faith accepts. Should, however, perplexities arise and obscure your view

of God and His truth, even then trust and pray in the darkness. The light will be all the more welcome when it comes. Clouds sometimes overhang the earth so as to hide the stars from view, and thick mists render at times the sun invisible; but the sun has not ceased to shine, and the stars have not ceased to burn, though for a short time you see them not. Trustfully, then, pursue your silent work, saying with Milton,—

“All is . . .

As ever in my great Taskmaster's eye;”

and though you do not “see all things in God,” you will find God in everything.

Further, College life should be specially a time for the cultivation of personal piety. It is, alas, possible for it to contribute very little to this end. But piety is the most important quality needed in the heralds of the cross. The armour we fashion for others by our studies, we must first put on ourselves. In preaching, convincing argument must be supplemented by personal testimony. Neither the one nor the other is sufficient by itself. Logical argument without fervent piety will instruct but not persuade, and personal experiences without well-arranged truth will excite but not edify. Let, then, the truth you constantly handle never lose its sacredness to your minds, but let it have full power over your hearts, to make you manly and affectionate, courageous and humble, ambitious, yet self-forgetful. The work of the class-room is logical, not persuasive; and you will therefore require by your own personal act to keep the truth *en rapport* with your own hearts.

The reply from the students was given by Mr. J. A. Jaffary, B.A., whose fitting words deepened the impression made by the former speaker.

The intervals between the speeches were filled up by music from the Glee

Club. The closing address was delivered by the Rev. Dr. Cochrane of Brantford, and was well calculated to stir the enthusiasm of the audience in the cause of ministerial education.

We have made the following extracts :

To every member of our Church, and indeed to every well wisher of his country, be his denominational preferences what they may, the proceedings of this evening must be cause for gratitude and joy. The harvest truly is plentiful, but the labourers are few. Pious hearts, who believe that Zion is still dear to her Lord, are praying that the Master would send forth more labourers into his vineyard, and the cry is being heard. During the present month some thirty-three young men complete their theological course, and enter upon the active duties of the ministry. But what are those, when we think of the continuous death roll, and the claimant necessities of our Church in the Home and Foreign field? And the outlook in the United States in proportion to its population is still less cheering. At Amherst 70 out of 350 students are studying for the ministry; at Yale, 25 out of 613; at Oberlin, 20 out of 428; at Brown, 25 out of 270; at Princeton, the cradle of Presbyterianism, only 38 out of 561; while Harvard, out of 928, cannot say that there is one looking forward to this sacred office! Such a state of things is not cheering, especially when we are told that there has been a steady decrease in theological students for the past ten years. It is one of the best evidences of spiritual life, when the supply of candidates for the gospel ministry is adequate to the requirements; when Christian parents give their sons, and their sons desiring the more lucrative professions, say like the prophet of old: “Here are we—send us.”

No intelligent observer need be

told, that the necessities for accurate and thorough scholarship, and comprehensive knowledge not only of theology, but of other sciences to which it is most intimately related, are pressing beyond perhaps any other age in the world's history. Nor is it unreasonable to expect that the average scholarship of students for the ministry shall, from year to year, reach a higher standard. As our colleges are more fully endowed and equipped, our young ministers ought to be better furnished for their work. Is it too much to ask, that in addition to the ordinary drill and routine of study prescribed in the calendar, there will be found not a few, in every graduating class, who are specialists in certain departments of the theology, who having directed their attention to some prominent question in sacred literature, and become familiar with it in all its bearings, shall give proof of their fitness for academic work, as well as for the regular duties of the ministry? Dr. Chalmers used to advise young ministers, that in addition to their weekly discourses, they should have always on hand some more elaborate sermon, demanding greater effort and more exact preparation. The advice is open to criticism, although given by such a great and good man; for, apart from the fact that faithful pastors cannot with the utmost diligence do more than their stated work—great sermons are very frequently great failures, as regards the edification of saints, or the conversion of sinners. But it is not Utopian to hope, that in the course of training for the ministry, there will be not a few who seek to acquire more than the average information on theological subjects, that warrants a class certificate, or satisfies a Presbytery, when a student applies for license. He who would master Church History (for example), will not be contented

with memorising the dates and facts contained in the text-book, but will seek to understand the origin, nature and causes of certain great changes in the discipline, government, ordinances and doctrines of the Church, which mark prominent epochs, and give colour and character to religious belief and life. Or if it be the department of Biblical Criticism and Exegesis, in addition to the usual arguments for the authority, integrity and inspiration of the Bible, he will seek to master the many perplexing questions regarding the genuineness of certain manuscripts, and the critical canons laid down by scholars for deciding disputed points that have agitated thinking minds in the past, and still perplex inquirers after truth. The fellowships now being established in certain colleges, afford noble opportunities for our students availing themselves of the advantages of foreign travel, and thus reaching a standard of theological attainments hitherto unknown in our Church and country. The additional years spent in such preparation, and the discipline undergone, will far more than compensate for delay in entering the ministry, and furnish the mind with weapons of attack and defence, which are never out of place, even in the humblest charge.

And now, ere these young brethren—called we trust of God and soon to be set apart to their life-long vocation—go forth from us, what need they but Christ's promise to the early disciples: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be my witnesses, unto the uttermost part of the earth." The apostles were not permitted immediately on Christ's Ascension to go forth and preach. They were to wait patiently and expectantly for the heavenly baptism; for something that university and college training cannot give—an inward spiritual

power, that should bring all their faculties into subjection to the great business of their lives. Nor were they disappointed. After ten days the Holy Spirit came down, and their lips were unsealed to go forth as flames of fire, and preach a crucified and risen Saviour.

It is this power—this unction—this divine force—that the pulpit needs to make it effective and convincing. In itself, power is a passion, which all men more or less desire. It is constitutional in man. To possess authority, to enforce, to command, to mould and influence our fellow-men, is not only gratifying, but a commendable aspiration. Nor is this desire for power subdued when a man is converted to God, and comes under the sanctifying influences of God's Spirit. It is then intensified, but divinely regulated and directed towards nobler ends. This the minister of Christ preeminently needs. He should possess not only the gifts and graces common to the average Christian, but something which is his distinctively as the servant of God. What then is spiritual power? It is the power of a Christian man whose soul has become the instrument of God's Spirit in saving souls; the ability to move men's minds, to impress them with a sense of eternal realities, in a word, to change and convert them. It is more than the mere possession of spiritual life. Stephen was full of faith *and power*. The one indicates the ordinary, the other the extraordinary Christian; the one characterises the mass, the other the exception.

This, then, was *the power* conferred upon the first preachers: not mental, nor oratorical, nor miraculous (although they possessed these also in varying degrees): not Greek or Roman fortitude and prowess, but the power of a fuller, stronger, richer divine life, including enlightenment of mind, en-

largement of heart and sanctification of faculties, so as to make them whetted swords and polished shafts, for subduing the world unto the truth! This spiritual power was not akin to what men call genius—something born within them, and requiring only fit occasion to draw it out. Nor was there given them a new set of faculties, but their natural powers were brought under a divine force, that rendered their subsequent career sublime and transcendently glorious!

Now, is this power limited to apostolic days, or may all Christ's ambassadors possess it? If so, how is it to be conserved and increased? Briefly I answer: First, by a consistent life—a life that stands well together; symmetrical and well formed—like the seamless robe without flaw. Often this is the only element of power that is manifest—so conspicuous, that the man needs not otherwise avow his religion. It is like the sun, whose presence is indicated by the light; or like the flowers, whose fragrance permeates the atmosphere. Next comes scriptural knowledge. "Mighty in the Scriptures" makes a man powerful. A very small amount of Biblical knowledge may enable a man occasionally to impress his fellow-men, but not continuously. The great secret of successful Evangelists lies in this fact. Their mind is a storehouse of Bible truths, ever ready at command. Nor is there any language equal to God's own for overcoming the natural opposition of the human heart. It is quick and powerful—sharper than any two-edged sword. Finally, I mention, fellowship with Christ: living near the Eternal; drawing daily inspiration from the fountain head of Divine love. What we are, depends upon the power within us. No man can strike with a greater force than the muscle possesses. It matters not what the weapon is, the force is in the hand. And so

according to our practical experience of the divine life, will be our power over men. The overt life is in the ratio of the hidden life. What we are as workers, thinkers, preachers, depends upon what we are in the hours given to secret communion. No man, I venture to say, who is faithful in private prayer can be apathetic or listless in the pulpit, when dealing with immortal souls. It was the quaint remark of one who lamented the defects of the modern pulpit: "I am well content with cold dinners on Sabbath, but cold divinity on Sundays, or any day, is dreadful. Always let us have the doctrines of grace served up thoroughly hot and warm." Standing before a large audience calls forth all the powers of the orator; how much more should the masses of unconverted men affect the minister of Christ. In the life of William Burns, that mighty man of God, it is stated that in his student days, he passed his mother in the Argyle Arcade of Glasgow, without noticing her. "O mother," said he, "I was so overcome with the sight of countless crowds of immortals, posting on to eternity, that I could bear it no longer, and turned in here for relief." Ah! whatever else you lack, may you possess this unconquerable, overcoming passion for immortal souls. Beautiful is young enthusiasm, when kindled at the altar:

"Blessed are those who die for God,
And earn the martyr's crown of light;
Yet he who lives for God, may be
A greater conqueror in His sight."

Very precious memories cluster around Knox College. Its foundations were laid long ago by men of faith and prayer, of culture and power. The names of Esson and Rentoul and Gale; of Burns and Willis; of Inglis and Topp, and many other godly ministers and elders, identified with its earlier or later history, can never be forgotten. Her students are

to be found in every part of the Dominion and in foreign lands. Many of them fill our leading pulpits, and not a few our Professorial chairs. The fact that other institutions in connection with our Church are doing like noble work, has not in the least impaired her efficiency. To-day she occupies, perhaps, a more commanding position than ever, and deserves the sympathy, the support, and the prayers of all who seek the permanent extension of Christ's Kingdom in the land. Much yet remains to be done before she attains that place of honour and usefulness which those who love her seek after. The completion of the endowment initiated for the maintenance of the chairs now established, and others that may soon be needed; a permanent fund for additions to the library, of such new and standard works, as are demanded by the advanced scholarship of the age; and the founding of fellowships, for promising students, with a view to further study in European and Continental seats of learning: these are objects that cannot be deferred. Towards their attainment, is it too much to ask that the graduates of Knox will do their utmost, in return for what she has done for them? "*Esto perpetua*" is, I am sure, the language of every one here to-night. May this school of the prophets long continue to send forth earnest, unselfish, and consecrated men, cast in apostolic mould; and her Professors be richly furnished for their arduous and solemn duties. The hope of our land lies in the sanctified attainments of those who are now preparing for the ministry:

"O! if we owe warm thanks to Heaven, 'tis
when,
In the slow progress of the struggling years,
Our touch is blest to feel the pulse of men,
Who walk in light and love above their
peers—
White-robed; and forward point with guiding
hand,
Breathing a heaven around them; where
they stand."

Personals.

THE Senate has appointed Mr. J. C. Smith, B.A., Tutor in Latin, and Mr. R. C. Tibb, Librarian, in the College.

MR. J. A. McDONALD, '81, has been called to Horning's Mills. His ordination and induction takes place on the 26th inst.

REV. J. THOMPSON intends spending the summer on the Continent. We wish for him a pleasant trip.

THE examinations being over the grads were overheard saying, "The next thing is the license, boys." This is rather indefinite.

MR. R. Y. THOMPSON, B.A., '81, has been appointed assistant examiner in Manitoba College. In the event of his not being able to act, Rev. J. Farquharson, B.A., '81, fills the vacancy.

Literary Notices.

Baptism Improved; or Parents and Baptized Children solemnly reminded of their Obligations. By Rev. W. A. McKay, B.A., Woodstock, Ont. Toronto: James Campbell & Son, 1882.

THIS is a more recent publication of Mr. McKay's, and shows less care in its preparation than the former. Ministers, parents and children are earnestly reminded of their obligations to God and to one another. The reader feels in doubt, however, as to the real aim of the author in writing the pamphlet. If his object is to exalt the sacrament of baptism, why does he not do it by a direct discussion of its purpose and relations? But if, as is probable, it is to arouse these persons, why does he tie his right hand by limiting the ground of his appeal to baptism and baptismal vows? This is indeed not adhered to throughout, and the best and strongest parts of the pamphlet are those where baptism is left out altogether.

The dedication of their children in baptism certainly furnishes *one* strong

ground of appeal to parents, and Mr. McKay has used it effectively. But when he comes to use the fact of their baptism in addressing the children themselves it is correspondingly weak. His own illustration of a soldier's uniform, will serve to show this; for, who would waste time appealing to an intelligent soldier to be true to his uniform, when he could urge him to fight for queen and country, for relatives and friends, for his possessions and rights, for life itself?

Here, as in his earlier work, Mr. McKay seeks to exalt baptism. As a sacrament it is certainly co-ordinate with the Lord's Supper, and the regenerating work of the Spirit which it symbolizes is essential and vital. But symbolizing this mystical act, it can never appeal to us as does the sacrament which recalls the love of the dying Saviour. Baptism is not singled out for special neglect, but unconsciously we use to influence others that which has most power over ourselves. Moreover all churches which do not make baptism a saving ordinance, agree in giving more promin-

ence to other of the means of grace. Mr. McKay closes his exhortation to his brethren in the ministry, in which he presents the claims and utility of the sacrament of baptism with these words: "*What we want is a thorough revival of religion by the outpouring of the Holy Spirit, to break up the all-engrossing spirit of worldliness that so generally pervades the homes of our land—a great shaking among the dry bones, 'very many and very dry'—the Divine breath entering in, and then our revived and quickened people, parents and children, will stand upon their feet an exceeding great army, ready and willing to do the Lord's work, whatever difficulties or discouragements may lie in the way.*"

This is what our ministers and all Christian workers desire, and are striving to accomplish by those means that have been found most effective. That a more reverent and prayerful observance of the ordinance of baptism would be a great aid is unquestionable, but is not the same thing equally true of the other means of grace? There is no doubt a tendency, in our day, to overlook the work of the Spirit, and forget our dependence upon Him. This the ordinance of baptism properly explained and administered would correct.

We cannot pass in silence Mr. McKay's attack upon the opponents of infant baptism. It is entirely uncalled for, and he has to go out of his way to do it. Moreover, whatever Baptist theories may logically require, it is simply malicious to represent them as having to drive their children Cain-like outside the gospel-fold to become a prey to the destroyer. The two pages of this attack, meeting the reader in the beginning, are calculated to destroy the usefulness of the book, otherwise its earnest words could not have failed to arouse all who read it.

Life of Sir William E. Logan, Kt., LL.D., F.R.S., etc. By Bernard J. Harrington, B.A., Ph.D., Professor of Mining in McGill University. Montreal: Dawson Brothers, 1883.

GEOLOGY holds in Canada the first place among the different sciences, both as to the amount of work done and the interest of the facts ascertained. The related sciences of mineralogy and palæontology have of course been developed with it. Its progress is in a great measure due to the establishment by Government in 1841 of the Geological Survey of Canada and the fortunate choice of Sir William Logan as its first director. A sketch of his life and labour accordingly furnishes in an interesting form an account of the work done during nearly a quarter of a century.

The book is largely made up of letters and extracts from his journal, and papers on scientific subjects. These are written in Sir William's clear and simple style, and the general reader can follow him with ease and interest, even when treating a strictly scientific subject. The author has shown great discretion in the selections he has made, and the interest only increases as we pass from the story of his boyhood to that of his business career and on to his real life work, which made him famous throughout the whole scientific world. It is the biography of a man who deserves to be kept in remembrance and honoured by Canadians for his devotion to his science, for the work he accomplished and the honour which it reflected upon his country. We must again compliment Dawson Brothers upon the excellence of their work. This is a matter of considerable importance in the case of this book, as it will undoubtedly have a large sale in other countries where Sir William was almost equally well-known and esteemed both for his personal qualities and scientific labours.

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