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be issued.

PROSPECTUS.

The Metaphysical and Literary Soci-
ety of Knox College herewith begins
to publish during the session a jour-
nal to be called the KNOX COLLEGE

MONTHLY. It has been felt by friends
of the college that it should, like
other theological colleges, be repre-
sented in the field of journalism. For
such a view there are various rea-
sons.

College news may not seem to some
of great importance, but they should
command the interest of graduates
and students and their friends. We
gladly acknowledge that newspapers
of various kinds have always been
willing to give to such news the space
which their importance demanded,
but amid the mass of important gen-
eral news, college items have only a
subordinate place and the attention
of readers is directed to them but for
a moment. The regular visit of a
journal, in which college matters are a
main topic, must of itself tend far more
to arouse a hearty interest in the work
of the college. Such interest needs
to be awakened, for colleges do not
lie so near the heart of churches and
church members as does, for example,
missionary work. But this is not the
chief reason which the society had for
commencing this journal, nor do the
editors intend to make the news
column more than a subordinate de-
partment of the MONTHLY.

We intend to give more space to

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the discussion of questions affecting the welfare of the college and the interests of theological learning. The need for well equipped ministers and for more of them is, perhaps, more pressing than ever before. The field is immense and the mental requirements are great. "How shall we secure at the same time greater efficiency and larger numbers?" is a question the answer to which must have a profound effect on the future of our church and country. KNOX COLLEGE is concerned with the answer and the KNOX COLLEGE MONTHLY will welcome articles whose object it is to improve the facilities for the higher education of students.

In the theological science positions which but lately seemed impregnable are now assailed. Men of great learning and thoughtfulness are challenging the Church to prove the fundamental truths of Christianity. It behooves every Christian, certainly every man whose life work is the preaching of the Gospel, to establish himself in his faith by examining the questions that are raised. There are, we doubt not, many in the Presbyterian Church in Canada who are making this examination. Our young country does not, it is true, afford to ministers the leisure that may be obtained in older lands, yet we would not be even patriotic, did we suppose that no results, worthy of preservation, have been reached here. Such results we shall be glad to make known in the MONTHLY.

Our Church's situation would, perforce, cause her to take a deep interest in mission work. Knox College numbers amongst its graduates men who have been honored to do good work, as missionaries, both at home and abroad. The Students' Missionary Society has had a long and prosperous career. Students, graduates, all will agree, therefore, that a leading department of the MONTHLY should be

that of Missionary Intelligence. It will be our aim to obtain from every available source information of an interesting and reliable character, such as shall set forth the progress that has been made and the wants that are felt and shall foster in our readers and in ourselves the missionary spirit.

We shall strive to make our notices of books sent to us of real service by giving strict justice and avoiding flattery. Theological works published in Canada will receive special attention. When it is thought desirable, the work of reviewing will be entrusted to hands more experienced than our own.

We have thus indicated some of the principal objects proposed in the publication of this journal. The editorial staff ask all who sympathize with us to aid in issuing a journal worthy of the college. This they may do by sending original articles or the names of subscribers. Contributions will, unless otherwise desired, have the names of the writers attached to them. With these explanations we submit the MONTHLY to the judgment of its readers, content that by their verdict it stand or fall.

PREACHING, THE GREAT WORK OF THE CHRISTIAN MINISTRY.

THE duties of a minister of the Gospel are many and various. He must visit the sick, dispense the sacraments, call upon his people in their own homes to deal personally with them, and maintain a general oversight of the spiritual interests of his charge. These and other duties pertaining to the ministerial office are doubtless important, and must be faithfully performed if the Master's work is to be done aright. But while this is true, we consider that the special function

of the Christian Ministry is preaching. Its great work, as we believe, is to "herald" the Gospel, that is, in a public and representative capacity to proclaim and apply the great truths of revealed religion to the hearts and consciences of men, in order that they may both believe and obey them, accept them as a matter of faith and a rule of life.

This was the special function of the prophetic office in Old Testament times. The distinctive work of the prophet was to speak for or in the name of God—to communicate to men for their belief and guidance what was revealed to him by God. That is, the prophet occupied the position and discharged the functions of a herald; he was in fact a preacher. Accordingly we find such words as these addressed to one occupying the prophetic office, "Arise, go unto Nineveh, and preach unto it the preaching that I bid thee." Prophets, indeed, foretold future events, and occasionally, with the apostles who followed them, wrought miracles, but this part of their work was quite secondary and subordinate. Their highest and most important function was to exhibit and apply the truths which God communicated to them.

In New Testament times even greater prominence was given to preaching in connection with the work of the ministry. When John the Baptist appeared, he "came preaching." This was his great work in preparing the way for the Messiah. And when Christ Himself began his public ministry He at once assumed as his specific character, that of a preacher. At the beginning of his work he significantly applied to Himself the prophetic words, "The Spirit of the Lord is upon me, because He hath appointed me to preach the Gospel to the poor. He hath sent me to preach deliverance to the captives, . . . to preach the acceptable year of the Lord."

Thus did Christ at the beginning announce Himself as a preacher, and from that moment onwards He never laid that character aside, for "from that time Jesus began to preach."

This also was the work for which the apostles were chosen and solemnly set apart by Christ. "He ordained twelve . . . that He might send them forth to preach." The Seventy were sent out to preach the Kingdom, and the last command received by the apostles was, "Go ye into all the world, and preach the Gospel." And in apostolic times, as we gather from the Acts and the Epistles, preaching was still regarded as the highest and most essential function of the ministerial office. When disciples were scattered abroad, they "went everywhere preaching." And Paul, speaking as an inspired man, ranks preaching above any other ministerial duty, not even excepting the dispensing of the sacraments, and declares it to be his special work, saying, "Christ sent me not to baptize but to preach the Gospel."

It seems clear then that the preaching of the Word is the highest and most important of the ministerial functions. The Christian minister is to be a preacher first and foremost, a herald, and if he fails here he but poorly discharges the duties of his office. He may do everything else—dispense the sacraments, visit the sick, care for the poor, but if he is not a preacher he comes very far short of the scriptural idea of the Christian minister.

It is said time and again that one of the pressing wants of the Church and of the world is ministers. We would add, herald-ministers—ministers specially qualified as preachers. It is by faithful preaching that the great work of the Church is to be done and the world brought into subjection to truth and to God. It is by this means that the Church's own life is to be de-

veloped and strengthened, and it is by the same means that its aggressive work is to be done in pulling down the strongholds of sin and extending the kingdom of Christ. Faithful pastoral visitation will not suffice, nor will the decent and solemn administration of the sacraments. Effective preaching is the only instrumentality by which that work can be accomplished. The Gospel minister must therefore be a preacher, whatever else he may be, and regard that character as most distinctive of his high office. The designer of the monument erected at New York some time since in memory of John Bunyan hit this idea with perfect accuracy. The monument is described as a full length statue in bronze, holding a Bible in one hand and with the other beckoning to men. The brow is bare, the expression solemnly earnest, and the bearing dignified and impressive. Upon the pedestal is this inscription: "It had eyes lifted up to heaven; the best of books in his hand, the law of truth was upon his lips. It stood as if it pleaded with men."

Now where are we to look for such ministers? May we not expect our Colleges to give to the Church the men she needs—men able rightly to divide the word of truth, and to wield with mightiest effect the sword of the spirit? Doubtless such men will be forthcoming, and we may expect that year after year an increasing number of true Gospel ministers shall be sent forth to the work. What we wish to do now is to impress upon those preparing for the ministry the desirability of regarding their work of preparation as mainly a preparation for preaching, so that they shall constantly seek to make every department of study, exegetics, systematic theology, apologetics and church history, as well as homiletics, contribute to their efficiency in the pulpit. If they pursue these studies as ends in themselves,

they will make a mistake as candidates for the office of the ministry. If they endeavour to become merely good exegetes or theologians and are satisfied with that, they are not likely to do much for the Church or for Christ in the sphere which they have chosen. The pulpit is the "minister's throne"—his place of power as well as of honor, and unless he can fill it efficiently, his usefulness will be very contracted. We have to regret in this connection that our Colleges are on the whole so poorly equipped in the departments of homiletics and elocution. Speaking for Knox College and referring more especially to the department of homiletics, we are free to say that, while instruction is given by an eminently able and successful lecturer, the time placed at his disposal is miserably inadequate for dealing with the subject. We cannot but regard this as a serious defect in the tuition which the college affords to our future ministers. The other subjects of which a knowledge is deemed necessary are each taught throughout almost the entire three years' course. Homiletics is confined to a term of three months, and within that brief space students receive all the instruction which the Church provides in this college on the proper method of presenting or preaching the truth. That is, three sessions of six months, each one devoted to making them acquainted with the material, we might say the ammunition, which they are expected to use, and but a single term of three months to teaching them how best to employ and direct that material, so that it may do effective service. Now we have no objection to good ammunition and abundance of it, that the gun may be heavily charged with the most potent material, but we do object to such glaring lack of instruction in the skillful use of the material—the loading of the guns and the

directing it so as to hit the mark and do execution. Truth should certainly be taught as fully and thoroughly as possible, but surely it is at least equally important that the best method of using it for the accomplishment of the ends which its declaration is designed to serve should also be fully and thoroughly taught. If but meagre instruction is given in applying the truth and sending it home to the heart and conscience, much of the labor and expense incurred in acquiring it is little better than wasted. Hence we hope that a change is about to take place, and that when the endowment scheme so propitiously launched, has been consummated, one of the first things that will be done will be to make a more adequate provision for the homiletical and elocutionary training of those who are to fill in the future the pulpits of our Church. Institute a lectureship in elocution. Establish, say we, at the very earliest moment possible, a chair of homiletics. There is enough in the latter department to fully engage the energies and abilities of a professor throughout the whole period allotted for theological studies. We know of no position at present unoccupied which, if well filled, would be of greater practical usefulness to the ministry and the Church. The Church can flourish only by the effective preaching of the Word, and to that a proper knowledge of homiletics is mightily helpful. Endow the chair, and we are prepared with a nomination.

VICANUS.

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WE call the attention of our readers to the advertisements in this issue. The firms represented may be depended upon to satisfactorily fill any orders they may receive.

HOW SHALL WE SECURE MORE MEN FOR THE WORK OF THE CHRISTIAN MINISTRY?

BY THE REV. H. H. M'PHERSON, M.A.,
HALIFAX, N.S.

THAT more men for the work of the Christian ministry are *needed* there can be no question. Down here in the Synod of the Maritime Provinces we have some thirty vacant congregations and twenty-four mission-fields. For the supply of these congregations and mission fields we have only nine or ten probationers and thirteen theological students. We ought to have thirty probationers without delay; and in order to meet the demand which is continually arising we ought to have in our Theological Hall, at least from twenty to twenty-five students every year instead of thirteen—the number we now have, and which I believe, is not far below the average. It does seem lamentable that the Church in the Maritime Provinces supports three professors in Dalhousie College and three in Pine Hill Theological Hall, and yet should receive an annual return of not more than five young men prepared to enter upon the work of the ministry. It is more lamentable still that so many vacant charges and so many mission fields should be left, as for the most part they are, in utter spiritual destitution for want of men to break unto them the bread of life. The urgent cry then down here is, "more men!" So also is it in many other places: Montreal College, Queen's College, Knox College—in short, all our colleges—are calling for more men. From the colleges in the United States the same cry is sounded forth. The small number of candidates for the ministry formed one of the gravest subjects of discussion in the recent Synods of the Presby-

terian Church in the United States. But why do the colleges thus cry for more men? Is it from any merely selfish consideration, such as the desire to rise superior to other colleges? Not at all. It is because the college authorities are simply re-echoing the urgent cry which perpetually issues from the thousands of fields of labor in which men are wanted. When we consider the great number of those fields, when we reflect upon the vast extent of the N. W. territories and the multitudes of people who are streaming into those territories, when we remember that the whole world is the field of missionary labor set before us by our master, and when we think upon the number of men prepared to enter on the work, we must exclaim, "The harvest truly is plenteous, but the laborers are few."

The question, then, How shall we secure more men for the work of the Christian ministry? is one not only of immense practical importance, but also extremely *urgent* at the present time.

The answer usually given to the question is this: let us have a *revival* of genuine religion throughout the bounds of the Church, and then we will have an increase of candidates for the ministry. With this answer we of course agree. Let the Word of God, which is the instrument of the sinner's conversion and spiritual up-building, be more faithfully and more earnestly preached by our ministers, and studied by all the members of our churches; let there be more fervent and persevering prayer to God on the part of ministers and people alike, for the outpouring of his Spirit in richer abundance; let there be more steady, earnest Christian work; in short, let all the means of grace be improved as they ought to be; thus let us be endued with power from on high so that many may be turned from darkness unto light, and from

the power of Satan unto God, and many of God's people greatly advanced in spiritual life, and the inevitable consequence will be a large accession to the Christian ministry.

But while this answer to the question is quite correct it is not sufficient. In order to secure the desired increase of candidates for the ministry, it is not enough merely to pray and work with the general object in view of securing a general revival of religion. There must be *more prayer and more work having the special object in view of securing more men for the ministry*. Here I am convinced the Church has been greatly to blame. While there have been many prayers offered and much energy expended with the general end in view of a blessed religious awakening and advancement, there has been too much neglect of prayer and energy with the *definite* end in view of securing that which is one of the most essential means whereby this revival may be attained, *viz.*, a sufficient number of Christian workers.

In order then to secure more men for the ministry, we as ministers and people, must *pray* more earnestly and perseveringly *for this very object*. This is in accordance with our Saviour's command, "Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest." We are apt to forget that not only is the office of the Christian ministry an institution of Christ's appointment but the true members of the Christian ministry are his gift to the Church. We neglect therefore too much the duty of seeking from Him in earnest prayer the needed Christian laborers. Of course the "laborers" needed in the Lord's harvest field embrace more than those who are called to the office of the ministry, but the Christian ministry is included in these, and it is further the special gift of Christ, the great King and Head of the Church

for the carrying on of his work. We *must* therefore have more prayer for this definite object.

Again, in order to secure more men for the ministry there must be more *work* with this definite end in view. Our prayers are often answered—as a rule answered—through human or natural agency, through impressions, convictions, etc., created in the mind by the presentation of facts or doctrines. Hence even our prayers for more ministers may be answered by their arresting the attention of young men to the need of more ministers. So, also, in many ways we may receive an answer to our prayers for more ministers by definite work having this object in view. In our preaching, *e.g.*, we should more frequently call the attention of both the young and the old to the necessity that exists for more ministers; we should urge young lads having the requisite capabilities to give themselves to the work of the ministry, and urge Christian parents having such lads to consecrate them to this work. In our pastoral visitation also we should keep this object in view. We should seek out suitable young men, and urge upon them and upon their parents the great necessity of their giving good heed to the call for more ministers. As the eyes of good Queen Margaret, of Navarre, were, according to the great historian of the Reformation in the 16th century, “always on the watch to discover some one whom she might attract to her Master,” so should our eyes be always on the watch to discover young men who, after proper training, might become able ministers rightly dividing the word of truth. In our preaching and in all our intercourse with our congregations we should commend the ministry to young men. We should not only tell them of the need of ministers and of the Church’s duty to provide them, but also of the dignity and

honor of the office of the Christian minister; we should remind them that there is no mission in life so noble and no position in life so exalted, as the mission and the position of those who are called to the work of the ministry, whether it be in the home or foreign field. “*Felix has drivelled into an ambassador*,” said Wm. Carey when informed that his son who had been a missionary had accepted an appointment as British ambassador in the court of Burmah. So should we impress upon youthful minds that to step from the position of ambassador of the Lord Jesus Christ into any other position is really to step down, and that there can be no higher position on earth than that of an humble minister of Christ. We should commend the ministry further by showing that the rewards of faithful service in that office are immeasurably superior to any reward that earth can bestow. It may be said, and is said, in opposition to this urging of young men to enter the ministry and this urging of Christian parents to dedicate in suitable cases their sons to the ministry, that young men ought to be left exclusively to their own judgment in choosing their vocation in life. Now just here there is a sad mistake. I hold strongly that while young men should not be forced into any position contrary to their own inclinations, yet they should be guided in their choice. With wise and kind advice given by those who have larger experience, their inclinations may be turned in a better direction, and thus may a wiser choice be made. I firmly believe it is the duty of Christian friends, and of parents in particular, to give such advice and urge such advice. In a sense I agree with the dictum of Rev. Wm. Taylor, of Brooklyn, “Don’t enter the ministry if you can help it.” I believe that every Christian minister should feel inwardly constrained

by an awful sense of duty, and by an irrepressible love for Christ and the salvation of souls so that he must exclaim with the great apostle "necessity is laid upon me, yea woe is me if I preach not the gospel." But I hold that young men who are not at all inclined to enter the ministry may in consequence of pressure, wisely and lovingly brought to bear upon them, be brought into this state in which they have an inward compulsion necessitating their entering the ministry. It is well known that the celebrated Dr. Chalmers was in early years dedicated to the ministry, and that it was not until several years after he entered the ministry that he became a converted man. In his early years therefore he could have had no real love for the work of the ministry. And I venture the statement that the vast majority of those now in the ministry were in their early years quite undecided as to whether they should enter the ministry, but in consequence of considerations brought to bear upon their minds and hearts, now have such love for their work, and are impelled by such a sense of duty that they would not leave the ministry for "all the kingdoms of the world and the glory of them." Young men, therefore, who if left wholly to their own inclinations and their own unassisted judgment would in all probability walk in the path of selfishness and worldliness, and perhaps even go down to eternal ruin might with wise, loving and urgent advice become burning and shining lights in the ministry of the Lord Jesus, very stars in the firmament of Heaven.

In order to secure more men for the work of the ministry we should also as Christian ministers commend the ministry by our manifesting less of the worldly spirit. Much harm I am convinced has been done by the everlasting complaints which

many ministers make in regard to the smallness of the salaries which are usually given to ministers of the gospel. Far be it from me to affirm that such complaints are groundless. But what I would insist on is that the worldly and whining spirit of many ministers not only discourages young men but actually robs the ministry of the beauty and glory which ought to characterize it—the spirit of Him "who though He was rich for our sakes became poor, that we through His poverty might be made rich," and who never complained.

I would add still further that in order to secure more men for the work of the ministry, we must maintain our Theological Halls in thorough efficiency; we must provide money for them, we must pray for them, and we must glory in them as a means of carrying on the cause of our Saviour in a manner worthy of it.

FAITH CURES.

BY THE REV. R. P. MACKAY, B.A.,
SCARBORO'.

THE real question under discussion is not whether we ought to pray for the sick, or ought to expect an answer to our prayers, according to the ordinary experience, of means being blessed to an end; but whether, after human agencies have failed, we may look for Divine interpositions of an extraordinary character, such, for example, as the sudden recovery of a patient in the last stages of consumption. As to the former there is no difference of opinion; the latter finds but few advocates. There are so many deceptions practised, particularly in connection with the healing of diseases, that we very naturally hesitate until the evidence is unquestionable. Luther's words are pertin-

ent:—"The world continually gapes after prodigies; it many a time mistakes chalk for cheese, and gladly believes in apparitions." But we should, in fairness, remember that Luther himself believed in those extraordinary answers to prayer, and was instrumental in bringing Melancthon back from the very gates of death. The danger of deception should not send us to the other extreme of unreasoning unbelief.

It is an interesting subject, and deserves diligent enquiry. If its advocates are right, however superciliously they may be treated now, the world will by-and-by recognize the merit of bringing into prominence so important and neglected a privilege; and if wrong, they will still render good service by being the occasion of the exposure of error.

The inadequacy of the arguments adduced against this doctrine of faith cures is a strong presumptive argument in its favor. They are chiefly of two kinds—those founded on misrepresentations, and those based on positions which, if valid, are fatal to all kinds of prayer.

In the latter order of objections, Tyndall's prayer-test principle constantly comes to the surface. One writes of a certain Evangelist who heals others but cannot heal himself, and *therefore* must be under a delusion. Another writes that if God answers such prayers at all, He is the more likely to do so in the case of men of great usefulness; and if so, wonders why Mr. Dodds was not spared to the Paris Mission, for whom, no doubt, much earnest prayer was offered. The objection is strikingly similar to the 'Northern Farmer's' amazement, that the Lord was going to take him away when there was so much to do on the farm, and did not take Jones "as 'an't a iporth o' sense," or "Robins a niver mended a fence."

What is all this but proposing a

test case, to which, if the Lord does not respond, the principle is to be abandoned? The process is unphilosophical and unchristian, and would silence all prayer. We would not like to stake our adherence to prayer on such a test, even if a case of conversion, which is certainly a legitimate object. "Thy will be done" prohibits all such dictation in prayer, whilst it in no degree discourages its exercise.

Another writer describes this belief as a "mysticism that is indifferent to law." That again only raises the old objection that all answers to prayer are violations of law, and is no more applicable to this than any other kind of prayer. Mind has laws as well as matter, soul as well as body, and if we can seek spiritual gifts, which are often very sudden transformations, without coming in conflict with nature's laws, why not seek physical gifts as well, and be as innocent of offence?

The other class of objections, viz., misrepresentations of the views held by supporters, may be dismissed with a direct contradiction, and that on the authority of Dr. Cullis' own words, who is now the prominent figure in this connection. It is said that Dr. Cullis professes to cure any case that is presented, and eliminates from his creed "Thy will be done." His own hospital, in which cases of death occur every week, is a sufficient answer. He professes to have no such power. It is said that Dr. Cullis does not believe in the use of ordinary means. His practice refutes that also. A visit to his hospital will convince that the utmost care is exercised in treatment, and every condition of health attended to that medical skill can devise. It is said that Dr. Cullis teaches a new kind of faith, of which he has a peculiar monopoly. Instead of that, judging from his annual reports, it is a simple faith in the Fatherhood of God,

who cares for His children, and is well pleased when His children come to Him in every time of need. Dr. Cullis admits that with him faith does not always rise to a conviction that his petition is to be granted; it is a simple asking if it is His will, and such faith is honoured. At other times he owns that, when this conviction seemed to be present, he was disappointed. Does not all this indicate clearly enough that it is no new faith, nor a violation of any of the scriptural conditions of prayer, and that if the doctrine is to be intelligently rejected it must be on some other grounds?

But this view is not supported by negative arguments alone. There is a formidable array of positive evidence that seems exceedingly difficult to get over. James 5:14 seems inexplicable unless it means that the prayer of faith restores the sick. To say that the anointing of oil was medicinal will not satisfy, for if that were its significance, why ask the elders of the church to do it? Would it not be as well, and better, done by those in constant attendance? The natural interpretation is that the oil was symbolical of the Spirit's presence and the promise of physical benefit in answer to prayer, which is in accord with our Lord's final utterances before His ascension.

Then, has this power ever been withdrawn from the Church? To say it has, leaves many events in the history of the Church, all the way down through the centuries, unexplained and unexplainable. Many of the coolest heads and deepest thinkers, as for example, Theodore Christlieb, after careful investigation, admit the authenticity of modern miracles, and even contend that they ought to be expected in certain conditions. In this he is supported by many whose authority commands respect, and which, ordinary men at least, cannot

afford to despise or dismiss with a sneer.

And then, is there not strong *prima facie* evidence in the character of those persons who profess to receive those remarkable answers? Their other works of Christian philanthropy conducted entirely in dependence on faith as the only source of supply, entitles them at least to credit for veracity. If deceivers, the Lord would not honor them so exceptionally, by providing such enormous annual incomes for their benevolent enterprises, hospitals, homes, missions, tract societies, schools, etc., supported exclusively in answer to prayer. Are such men so dishonest as wilfully to deceive others, or so stupid and gullible as to be themselves easily deceived? We should rather say that the power to control such vast enterprises bespeaks unusual ability and shrewdness.

Then the burden of proof seems to be transferred from their shoulders to ours. They have given facts without number, and in good faith. They believe themselves what they ask us to believe. If we are going to reject them, it is our turn to show cause. And surely, with such large promises as "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you;" and many others as comprehensive, we should not be disposed to reject without just cause.

The antecedent probabilities are rather in favor of than against such cures, and instead of being unbelievers at first, we should be believers until convinced to the contrary, but unfortunately we try to shield our own unbelief by minimizing the power of prayer. Yet the writer must confess to hesitation in accepting this faith, and knows not why. It is so foreign to our former training and habits of thought, that it *seems* as if something yet remains to be said that would

throw the weight of evidence on the other side. If so, we would rejoice to hear it said and know the truth. But if not, it is unjust to truth to withhold our assent; and how much is lost by our unbelief!

THE CHURCH AND YOUNG MEN.

BY THE REV. F. R. BEATTIE, B.D.,
BRANTFORD.

ALL, I am sure, recognize the importance of securing and retaining the close relation of young men with the church, and almost all have to confess the difficulty there seems to be in enlisting young men in general in active Christian work. Do we not often find that in the face of all the efforts of Sabbath schools, Bible classes, and young people's societies, the proportion of young men who make profession of faith, at, say twenty-one years of age, is much less than of young women; and in our Bible classes is it not very often the case that the number of young women is double that of young men? To discover the causes of this state of affairs regarding our young men, and, if possible, to remedy it, is a practical question of vast moment to the church at the present day. Let me endeavour to suggest a few things here.

I. First, consider the *hindrances* young men meet in making decision for Christ, and then engaging in Christian work. Some of these are to be found in the *world*, and some may exist in the *church* itself.

1. The hindrances the *world* presents are many and varied, subtle and seductive. Here of course, especially in towns, we find the saloon, the billiard room, and the theatre, in

the foreground. Each of these exerts a most injurious influence, and soon destroys interest in religious concerns, and in the end leads young men astray into vicious courses. In regard to these things there can be but one opinion, and that is, that they are a great hindrance in the way of the young men of the land coming under distinct religious influences. So long as we find more young men at the theatre on Saturday night than in God's house on Sabbath morning, so long as we find more in the saloon any evening than at the prayer meeting, and so long as more frequent the billiard room than attend Bible class, there is an alarming state of affairs, which may well fill Christian hearts with the deepest concern as to what the result will be.

Then in the world there comes, too, the influence that the *rush of business and race for riches* exerts. Many young men who scarcely ever enter either saloon, billiard room or theatre, are full of ambitious plans in regard to business or professional life. They bend all their energies to carrying out their plans, and do not find time for the duties, or even the privileges, of religion. Too many young men reason thus: When I get my trade learned, or my profession acquired, or again, when I get well settled in life, and have obtained a competency, then I will attend to my own spiritual interests, and seek to promote the cause of Christ in the world.

Then again, in the *literature* which lads and young men chiefly read, there is much evil influence silently at work. Many books prepared for boys and young men are decidedly injurious, and destroy taste for things more solid and serious. All the lower classes of novels, in book form, or in magazines and papers, cannot but exert a baneful moral influence on young men. In these we see vice often gild-

ed with beauty, and religion frequently ignored or caricatured. As this kind of literature is largely read, it exerts a silent, yet potent, influence to draw young men especially away from the means of grace and interest in matters of religion. Nor can we here shut our eyes to the sad fact that profane and obscene books are in the hands of many of our young men, and as these are handed from one to another and read, a terrible influence for evil is spread abroad. And in large shops and factories, such as we find in towns, where many young men are employed, and where in older men the devil has often many zealous missionaries, scores of young men are corrupted before their apprenticeship is served.

The last point here mentioned is that many of our best young men have their time so occupied *with club and society meetings*, that but little is left for taking active part in church work. If a young man belongs to the Freemasons, or Odd-Fellows, and to a Temperance Society, and to Debating Club or Literary Society, he will find little time for prayer meeting, and still less to prepare the Sabbath school lesson for teaching in the school. I often fear that, good as many of these things may be in themselves, yet the energy of our young men is drafted off into other channels than the church, and thus the real effective working power of the church lessened. We have in this fact a strong plea for having as many of these societies as is proper in connection with our churches, for thereby a healthier moral tone is preserved, and the habit of going to the place of worship will be fostered.

2. Then, secondly, there may exist some hindrances even in the church itself. Sometimes there may be lack of interest in young men on the part of the church. No one of the older men speaks an encouraging word, no

one gives them a kindly welcome; in fact no one seems to care for their souls, and so young men are repelled from, rather than attracted to the church and means of grace. Sometimes young men are never given anything to do in the church. The older men are kept in all the offices, and so go on doing all the work in managing the affairs of the church, or in conducting the work of the Sabbath school, and the result is that young men are not trained up to take an interest in church work, or to get any experience in it. And sometimes the pastor, too, partly because of his natural disposition, and partly by thoughtlessness of manner, fails to make that acquaintance with young men, or to show that kind sympathy with them, that will lead them to feel that they have in their pastor one who is a true friend in whom they can confide, and from whom they can seek advice at any time. True, it is not easy for older men to go back to their youthful days, and remember how they felt, and what they liked, when young men, but it is well to be able to do this to a certain degree. On the other hand care ought to be taken not to make the mistake of leading young men to think that the church's work cannot possibly be carried on without them, or of leaving the impression amongst young men generally, that unless a great deal is made of them at once, and they are put into office right away, they ought not to attend church, or take any interest in the cause of Christ. Whilst taking a warm sympathetic interest in young men, and enlisting them in Christian work, care should be taken not to puff up their youthful pride, nor to allow them to forget that for work or office in the church certain suitable gifts and qualifications are needed.

II.—A few things may now be said regarding the *means* to be employed

to overcome or remove these hindrances, and that thereby our young men may be retained in connection with our churches, and enlisted in Christian work.

1. The first of these I mention is *good Christian home training*. Much responsibility rests on parents in this matter, and failure to train up children in the home, and to exercise a kind yet firm discipline, is one cause of the evils so often to be deplored. Boys of thirteen or fourteen in this New World think they are too old and *too wise* to be taught or directed by their parents who were born fifty years ago in the Old World. The consequence is that such boys will not go to church or Bible class unless they please, and parents cannot send them. This lax parental discipline in America is doing more than anything else to swell the crowded ranks of the great army of roughs which disgrace our city streets, commit all sorts of crimes, and fill our jails. Just in proportion as this feature prevails, in that proportion will the church encounter difficulty with her young men. Parents ought not only to come to church themselves, but they should also bring their boys with them; and these boys ought to be brought into the family pew, and not allowed to sit in the back seats, or up in the gallery, with a lot of other bad boys. Then not only should they be trained at home, but they ought also to be sent as regularly as possible to the Sabbath school, and also be kept under proper control and regular discipline. If this be done, the church will find a great help in regard to the young men in her charge. I would put this home training and discipline in the foreground, as one of the most effectual means of securing the good of the young men in the church. I am sure, in the great majority of cases, the church gets her active Christian workers from homes where there was

faithful religious instruction, and kind yet firm parental discipline.

2. A second help is in the *training of the Sabbath School and Bible Class*. On the importance of this, I am sure I need not insist. The Sabbath school, with all its classes, is a very great help to secure the connection of the young with the church and their training for Christian work. To have the classes graded all the way up from the infant class to the Bible class, with efficient teachers and good appliances, is of great value in this connection. With God's blessing on the instruction thus imparted, our young men may be trained up for God's service and Christian work, passing from the Sabbath school to the Bible class, and from the Bible class to the full communion of the Church. It is just here that one of the great difficulties in regard to young men really lies. When they grow up, it is not easy to keep them in attendance on this instruction. As the boys become, as they think, too old to go to Sabbath school, and just at a time when it is of most importance to retain hold of them, they slip so often from our grasp, and are to a large extent lost to the church. To have an efficient teacher, either in the person of the pastor or some other well qualified teacher, who will take hold of a class of larger boys or young men, and show not only a deep interest in them, but faithfully teach, visit and pray for them, something, no doubt, would be done.

3. Then, lastly, *enlist them in due time in Christian work*. Just as the arm is strengthened by use, so will love for, and interest in, religious concerns be developed by exercise. In the Sabbath school, in the managers' board, in the missionary association, and in the young people's society, many doors of usefulness will be opened for the exercise of those

gifts, and the development of those hidden talents they may possess, in such a way as to be a blessing to themselves and to the church. Whilst it is no doubt a mistake to put young men too soon into responsible positions, yet it is quite possible to make the other mistake and neglect to give them something to do in church work. It is much harder for a man in middle life to begin teaching in the Sabbath school, or taking part in prayer meeting, than for a young man to do so; and there is less time for the former to acquire the experience that is possible to the latter. A man who begins at twenty-one years of age will find it much easier to begin, and will be much more proficient at forty-five than he who does not begin until he has reached forty. Then the pastor and other office-bearers ought to seek to know the young men growing up in their midst, and be ever watchful in observing the gifts and graces they possess; and their endeavour ought also to be to draw those who possess them out, and enlist them in Christian work. Many a latent talent lies buried in the ground, simply because no one looks it out or digs it up. The Church would greatly help herself and bless her young men by setting them to work in some sphere or another, so soon as they are at all fitted for it.

This sketch must now be closed. Some of the *hindrances* which prevent our young men taking a deeper interest than they often do in religious matters have been mentioned, and some of the *helps* to overcome these hindrances have been suggested. May the young men of our land be won to Christ, and enlisted in His service, and as one by one the veterans fall, young heroes may be raised up to fight the battle, till "the heathen shall be given to Christ for His inheritance, and the uttermost parts of the earth for His possession."

COLLEGE DAYS—A RETROSPECT.

BY THE REV. M. M'GREGOR, M.A.,
TILSONBURG.

COLLEGE DAYS! What a crowd of pleasant memories and happy associations come rushing into the mind of the alumnus settled down to the practical work of the ministry at the mention of these words! During the college course the hard and systematic work necessary to taking a respectable stand in the classes, causes the student often to look forward to the after-college days as bearing a promise of respite from the monotony of daily study; but when he has reached the coveted goal he finds that the necessity for hard and constant mental toil has not abated in a single degree, while the advantages for study are often not nearly so great. The hard-worked pastor often thinks with a sigh of the opportunities for systematic reading and careful thinking which are his no longer, and the many pleasant features of college life looked at from his present standpoint stand out with a prominence which increases with every succeeding year. Just as the traveller in taking a backward glance over the country through which he has passed sees only the more prominent features of the landscape blending beautifully together in the distance, so the many advantages and the happy experiences of bygone days claim our attention and anything which may at the time have seemed like drudgery is forgotten.

The writer well remembers his first glimpse of the old Knox College building, and the feeling of disappointment caused by its rather antiquated and dilapidated appearance, so different from what he expected. This feeling, however, soon vanished before the kind and hearty welcome

extended both by professors and students. He will not soon forget the eager scanning of the long rows of strange faces assembled at the dining tables, to discover some kindred spirit and the pleasing sense of being at home among Christian brethren, as the company at the close of the meal reverently joined in worship, one student in simple but earnest words leading in prayer, and all those strong manly voices blending in sweet harmony as they sang a familiar psalm. How different are the influences thrown around the young student from those with which many a young man finds himself surrounded on entering upon city life. It was but natural that among the freshmen, drawn together as they were by common sympathies and aims, a feeling of brotherhood should soon spring up, but among our most cherished memories of those early days is the kind, courteous and gentlemanly behaviour of the seniors. Surrounded by so many genial happy associates, the feeling of isolation from home soon wore away and the unsophisticated youth soon fell into the line of college life. The social life was of the pleasantest kind, and many of those, then seniors, now widely scattered, some of them gone home to the Master they wished to serve on earth, will never be forgotten.

The enthusiasm connected with beginning work in the University; the important feelings of the young men on donning the cap and gown for the first time, the deference and respect shown to the men who had reached the lofty summit of fourth-yearhood; the ambitious feelings aroused by all we heard of those who had carried off in triumph the highest honors and were for the time being the idols of the college; the expanded views of the limits of knowledge caused by the constant opening up before us of new and hitherto undreamed of fields

of research and speculation, making all our past attainments as scholars shrink into wondrous littleness, are among some of the things that remain as memories of the first year.

There was hard work and plenty of it, a great deal of "midnight oil" and vital energy was consumed under the delusion that if a man was to be a successful student he must keep terribly late hours. But the steady stream of plodding work was often rippled here and there by those recreations which serve to give an edge to both the physical and intellectual appetite. The games of football on the beautiful lawn, in which contending forces met in friendly combat and strove with might and main for the victory, were and are still a popular amusement during the pleasant afternoons of autumn; and it was often noted that the most enthusiastic players stood among the first on the college lists. The day of the annual games, when youthful athletes tested their fleetness of foot and strength of lung, when crowds of fair visitors seated in front of the college buildings or in picturesque groups under some of the beautiful trees gave a charm to the scene, was one of the gala days in the Michaelmas Term. The meetings of the Literary Society formed a pleasant break in the routine of the week, and their hall was often the scene of exciting and amusing encounters. At times we listened to the maiden effort of some aspiring young orator whose brilliant ideas seemed to have taken wings and fled in the presence of those critical eyes. At times we listened to a perfect torrent of flowery eloquence from some would-be Demosthenes, which some of the more matter-of-fact auditors were wont to stigmatize as "gas." But with all its amusing features much valuable work was done, and many who have since taken a prominent position as public speakers owe very much of their suc-

cess to the training received in the society. Extempore speaking was freely indulged in when some of the "burning" questions upon which the house divided were under discussion, and on some of these occasions excitement ran high. But the excitement always reached its climax when the annual elections came around. Over the election of President there was generally as eager a contest as over the election of Lord Rector in the Scottish universities. Close upon the heels of the election came the examinations, which effectually turned the attention of all in another direction. In the Examination Hall the wholesome fear of being "starred" or "plucked" quickened the memory and sharpened the reasoning powers, and if the luckless candidate losing the train of thought for a moment found it necessary to gaze up into the lofty ceiling in search of it, he found himself speedily bewildered by the sound of many quills fiercely rushing over the paper. Examinations over, "Commencement" day at length arrives and the unfortunates learn their fate, while the successful ones are presented and their merits dwelt upon by their several professors. The aspirants for academic distinction who have at length reached the mark at which for four long years they have aimed, kneel before the Chancellor and hear the words spoken hurriedly over them "admitto te ad gradum," and go out with the parchment roll which testifies to all that they are fully fledged "bachelors," feeling for the time that the summit of their ambition has been reached, but soon finding out that the real battle of life has only begun. Then came the vacation, in the gladdest, brightest time of all the year, a time of ease and indolent dreaming to some until the summer mouths are gone; a time of hard, earnest work to many. Among the

social events the annual conversatione stood without a peer. Then sweetest music woke the echoes of Convocation Hall, and the sombre corridors and spacious rooms shone with unwonted brilliancy, and were graced by the presence of the wealth and beauty and culture of the city. Happy college days! What a crowd of happy memories flash across the mind as one begins to review that never-to-be-forgotten past.

It was a red-letter day in the history of Knox College when we quitted the old building and took up our quarters in the beautiful and commodious structure which forms the chief ornament of the north-western part of the city. The well-lighted and comfortable rooms and the spacious halls formed a marked contrast to the dingy and cramped quarters which we had left. It was very soon found that the college was none too large as every available room was filled, and the beneficial results in the development of a feeling of home life and the closer union of the students soon became apparent. Brought into daily contact, meeting on familiar terms in the dining room, in the halls, in the class rooms and at the meetings of the various societies, the students were drawn closer together. Those who formerly lived in boarding houses, with no more intimate connection with their fellow-students than meeting at the lectures, became part of the little world. By the healthful attrition of familiar intercourse various little angularities were polished off and personal eccentricities began to disappear. Each succeeding year saw the distinctive features of the college brought into greater prominence. With all or nearly all their constituents assembled under one roof the societies, which under the scattered life of former days kept up a comparatively feeble existence, now began to flourish. Some of the most precious

hours in all the course were spent in the college prayer meeting. The Missionary Society kept pace with the advancement around it. The "Glee Club," a new departure, from a small unpretending beginning has become a distinctive feature, and is doing a good work in its own way. The Literary Society, with its increased facilities both for private and public meetings, has been improving every year. Its public meetings now take rank among the most popular entertainments of the city, and are patronized by an ever increasing circle of friends of the college. Many of these public meetings, with their well contested debates and sweet music and pleasant gatherings, rank high among the memories of student days.

And last, but by no means least, the college class rooms, where the real work of the college was done, have their pleasant associations. He is certainly an ungrateful man who can think with anything but the feelings of deepest gratitude of the earnest, scholarly and lucid expositions of the various branches of religious truth to which we listened from the lips of the professors whom we learned not only to respect as scholars but to love as men. What an anxiety was manifested by these faithful servants of God that we should go out into the world with clear and decided views, giving no uncertain sound on the great cardinal doctrines of our holy religion. In a thousand little ways they showed us that their relation to the college was not a mere financial one, but that they had the interest of the Church at large and of every individual student, at heart. The writer would like to bear his humble testimony to the efficient manner in which the work of the classes was conducted, to the deep interest manifested by all the staff alike in all that affected the welfare

of the college generally, and that of the students personally; and by him at least the sympathetic and encouraging words spoken and the wise counsels given will never be forgotten. The deep spiritual tone which pervaded all their teachings, and the calm reverence which characterized all their utterances, prevented the daily handling of sacred things from degenerating into anything like a mere mechanical routine. The Church throughout the Dominion owes a heavy debt of gratitude to those who are doing so much to mould the evangelical character in our land. Their memories shall endure long after their work on earth is done.

Looking back over those happy days which are now gone beyond recall, we can see many ways in which more practical benefit might have been derived from the advantages which a seven years' course offers, but any consideration of these would lead us into too great length, and with your kind permission, Mr. Editor, we shall in a future number offer a few suggestions on "How to make the most of college life."

MISSIONARY INTELLIGENCE.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

THE following is a brief sketch of the Knox College Students' Missionary Society, from its origin to the present day, by J. S. Mackay, B.A. :—

Of the many influences of a formative character which surround the student of Knox College and prepare him for the work to which he has devoted his life, none, perhaps, occupies a more prominent place than that exerted by the Knox College Students' Missionary Society. Many of the foremost ministers of our Church

at the present day, can look back to the time when they preached their maiden sermon under its auspices, and read their first formal report before it. And after completing his theological course, if one institution connected with the college occupies a larger share in the affections of the young minister than another, it is the Missionary Society. Founded in 1845, it is only one year younger than the college of which it is so important an auxiliary, and, like that institution, beginning in a very humble way, under the blessing of God it increased rapidly in numbers and influence until, in the year 1850, it embraced fifty members and was in possession of an overflowing treasury; and at the present day, that membership has increased to upwards of one hundred, and its influence has been felt throughout the length and breadth of the land. From its earliest days, the work of the Society has been carried on with great zeal and encouraging prosperity. At that time, during the college session, monthly meetings were regularly held, at each of which an essay on some missionary subject was read by one of its members and discussed by the others, and missionary intelligence from all parts of the world was submitted for the encouragement and edification of the Society. In this respect the Society has, during the last few years, taken a backward step; since, on account of its extended work, the pressure of business has crowded out this most interesting part of the programme until it has become almost forgotten; but an effort which promises to be successful is now being made to revive this old and profitable custom.

The annual public meeting of the Society also, which was formerly held about the commencement of the college session, but which has for many years been discontinued, is dur-

ing the present year to be revived in the form of a public missionary meeting; and, although the element of refreshments which marked some of these earlier gatherings will be wanting, yet we hope the meeting will not be any the less interesting on that account.

In former times, mission work in the city seems to have been carried on with far more vigor than at present. Perhaps there was more need for such work at that time than there is now. If so, the members of the Society did not shrink from the task, for we find that in the course of one session no less than four hundred and ninety-seven tracts were distributed fortnightly, a corresponding number of families visited, and ten prayer-meetings sustained, with an average attendance of one hundred and forty-seven. The Society, while always endeavoring to create and cherish a missionary spirit amongst its members, began its career with the grand object of sending the Gospel to the French Roman Catholics of Canada, as the following resolution passed at an early stage of the Society's existence will show:—"The funds of this Society shall be specially employed in aiding the work of Evangelization among the French Canadian population."

To accomplish this object, colporteurs and missionaries were sent to the most promising places to labor amongst this people.

In 1851 a mission school was started at Metis, in the Province of Quebec, and a suitable building for school purposes was erected by the Society.

At first, the instruction imparted here was confined to the children of the French Canadian Roman Catholics, but afterwards Protestant children were also admitted. The gentlemen in charge of this school were expected to do mission work as well as teach.

The work here was carried on with varying success until the session of 1854-55, when Metis was abandoned and the extreme western peninsula of Ontario, embracing parts of the counties of Essex and Kent, was adopted instead.

The qualifications of a missionary in those days were high and varied, including the ability not only to speak French as well as English, but also to preach, teach, and act as a colporteur. Indeed, so high was the standard required, that it appears no fit and proper person could be obtained in the colonies, as we find the Society in correspondence with Drs. Stewart and D'Aubigne, of Geneva, Switzerland, regarding the appointment of a missionary from that distant place.

The Society appears to have been peculiarly unfortunate in many of its earlier missionaries, who frequently manifested a fickle and obstinate character, disregarding the instructions sent to them from time to time, and pursuing a course of conduct not always conducive to the prosperity and comfort of the Society under whose auspices they were working.

In the session of 1855-56, a new departure was taken in the direction of procuring a native French Canadian and educating him specially for a missionary amongst his own people, and, in January of the latter year the following resolution was passed:—"That this Society obtain a native French Canadian to be educated at its expense in Knox College, Toronto, with the view to his being employed as its missionary, and that the committee be empowered to correspond with proper parties to secure one." During the following summer a suitable person was carried on in accordance with the above resolution. Throughout the summer months he was sent to the counties of Essex and Kent, and labored under the super-

vision of the Rev. Mr.—now Prof.—McLaren, who was stationed at that time in Amherstburg; and, during the winter, he prosecuted his studies at the college under the care of the Society.

The Society, however, was not more fortunate in this venture than in earlier ones, for, in a short time after its missionary had finished his theological training, he severed his connection with the Society under whose care and by whose help he had received his education, leaving it to look out for the services of some other man. Conduct such as this on the part of its missionaries was very discouraging to the Society, and led in a few years to an entire change both in the object aimed at, and also in the manner of securing that object.

The session of 1853-54 will always be a memorable one in the history of the Society, as in that year it was honored by a visit from the devoted and celebrated Indian missionary, the late Dr. Duff, who addressed the students of the college and received an address from them.

In 1854 the annual report of the Society was published for the first time.

The session of 1861-62 marks a new era in the history of the Society. In 1861, two branches of the Presbyterian Church—the United Presbyterian and the Free Church—became one, and this auspicious union was not confined to the Churches, but extended to the colleges and also to the societies in connection with them; so that in the fall of 1861 the Missionary Societies of the two colleges were amalgamated, and on January 20th, 1862, the "Students' Missionary Society of Knox College" was considered dissolved, after its effects had been transferred to the new Society.

For several years after the union, the Society continued to support one or more missionaries among the

French Canadians; but about the year 1865 attention was directed to the wants of the Presbyterian families who were settled in outlying districts, and destitute of the means of grace; and an attempt was made to reach as many of these as the funds of the Society would admit. This phase of its work proved more successful and it has increased so rapidly that at the present day, instead of one Missionary being employed, twelve are supported by the Society, and the work of evangelizing the French Canadians has passed into other hands.

The country around the southern part of Georgian Bay was the scene of the Society's operations for many years, but as the stations here became self-supporting, the Society sent its missionaries further north until in 1871 Parry Sound was reached. From this place its missionaries have penetrated east and north until stations now exist throughout the whole district watered by rivers flowing into Georgian Bay. In 1872 Manitoulin Island was visited and work commenced, which has been carried on with such vigor that the whole island has heard the glorious tidings of salvation, mission stations have been established in the various settlements, and two churches have been erected—one at Manitowaning and the other at Gore Bay.

Following still in the footsteps of those devoted and zealous Jesuit fathers who came from France with the earlier explorers, upwards of two hundred years ago, to convert the Indians to the Roman Catholic faith, the Society's missionaries have travelled with, if not a greater devotion and zeal, let us hope with a purer gospel and a more enduring influence, until the whole north shore, including the adjoining islands, has become the scene of their labors, as far west as Prince Arthur's Landing and Fort William.

A few of the stations established throughout these districts under the auspices of the Society have made good progress, and are now under the charge either of a settled pastor or of an ordained missionary. Other stations, whose existence depends almost entirely upon the lumber trade, have not made the same progress and do not afford much encouragement for their permanent prosperity.

During all these years mission work in the city received a due share of the attention of the Society. Besides sending teachers to assist in the Toronto Gaol, Central Prison, and other places, it gave much valuable assistance to new stations in the suburbs, several of which are now independent congregations, and others are rapidly advancing towards the same condition.

In 1874 the Society began to turn its attention to Manitoba, and was so impressed with its importance as a field for mission work that it sent out two members of the graduating class to labor there. In the following year, also, one missionary was supported in that country, but for the next five years, for various reasons, the Society was constrained to give up this work. In 1880, however, on account of the immense tide of immigration which had commenced to flow into the North-West, attention was again directed towards it as a suitable field for missionary effort, and, before the session of that year closed, after a great deal of hesitation and earnest deliberation it was resolved to send out one missionary for the summer months. Strange as it may appear to many, the subject of sending missionaries to this country is one which was before the Society over thirty years ago, when an essay on the Red River settlement was read before it, in which the writer strongly recommended that district as a suitable field for missionary labor. What

then must have appeared a visionary scheme in the extreme has now become a reality, and of all the fields worked by the Society, there is none more encouraging than those situated in Manitoba.

The Society's missionary of 1880 is now the pastor of the stations which had their origin in that year, and which have made such rapid progress that in a very short time they will be self-supporting congregations.

In the following year a missionary was again sent to that distant country and succeeded so well that last year the Society ventured to increase the number to three, and has had no reason to regret its action. In this large and fertile country there will be room for extensive missionary effort for many years to come, and we hope that the encouragement received by the Society here during the past three years will only serve to stimulate its exertions in providing many of its districts with the glad tidings of salvation.

In carrying on its work from year to year, the Society has always been indebted to its many friends throughout the land for their valuable advice and pecuniary assistance, and, while we feel that it is utterly impossible to acknowledge these individually, even in the briefest manner, yet we cannot refrain from mentioning the names of the late Rev. Drs. Willis and Burns, who in its earlier days did much to promote the prosperity of the Society by their wise counsels and weighty influence.

At the present day the Society spends over two thousand dollars annually in prosecuting its work. Its missionaries may be found during the summer laboring in Muskoka, Parry Sound, Algoma, Manitoulin Island, St. Joseph's Island, the County of Essex, and Manitoba and the North-West as far west as Regina—three hundred and fifty miles from Winnipeg.

By the blessing of God, the Knox College Students' Missionary Society has grown from a small seed until it has become a great tree, and we trust that, under the same great influence, its future may be even more prosperous than its past.

MISSION NOTES OF THE PRESENT
SESSION.

During the present session the Knox College Students' Missionary Society has held four regular meetings.

At the first meeting, A. H. Drumm, who labored at Baysville during the past summer, reported encouraging progress.

W. G. Hanna presented a very satisfactory report of his work in the Providence Bay field, Manitoulin Island.

J. S. Mackay read an account of his labors in the Millford and Souris City field, Manitoba. Although missionary work has been carried on here only during the past summer, the people are already in a position to call a minister, having subscribed almost seven hundred dollars for that purpose.

G. B. Greig read a very encouraging report from the Cypress district, Manitoba. The work here, which was begun the previous year, was vigorously and successfully prosecuted by Mr. Greig. This field is also in a position to call an ordained missionary, having subscribed a sum far exceeding the minimum required for that purpose.

J. Brown read a very satisfactory report of his work in the Bruce Mines field. He evidently proved himself to be an acceptable and effective missionary, as his services were well attended, and all expenses connected with his labor during the summer were more than met by the liberality of the people.

At a special meeting of the Society, held on Oct. 23rd, two delegates were elected to attend the Inter-seminary Alliance to be held in Chicago. This Alliance was organized in October, 1880, at New Brunswick, New Jersey, and has for its aim "the furtherance of practical interest in, and consecration to the cause of, Foreign and Home Missions on the part of Theological Students, both as prospective missionaries and prospective pastors. . . . All Evangelical Theological Seminaries which, through their delegates present at any Convention of the Alliance, or in any other way, shall express a desire and readiness to co-operate in the promotion of the aims of this Alliance," may become members of it.

The result of this Alliance, although it is little more than two years in existence, has been to quicken, in a very marked degree, a missionary zeal among theological students and to stimulate many of the best of them to give themselves to foreign missionary work.

At the first meeting of the Alliance, Knox College was represented in the persons of Messrs. Baird and Tibb, then on their way to Europe. At the third meeting held in Chicago last Oct., Knox College was again represented in the persons of Messrs. Mutch and Smith, who came back thoroughly "enthused," as our American cousins would say, and by the able report of the proceedings of the Alliance presented by them, stirred up not a little enthusiasm in the minds of those who were not privileged to be present in person. Their report was given in at the second regular meeting of the Society, at which representatives from McMaster Hall and Wycliffe College were present. All expressed themselves as being well pleased with the news brought back by our delegates.

Both delegates suggested the idea

of forming a similar Missionary Alliance among our Canadian Colleges. This suggestion was favorably received, and, after a short discussion, it was adopted by the Society; and a committee, consisting of Messrs. Mutch, Ballantyne, and Smith, was appointed to confer with committees from McMaster Hall and Wycliffe College regarding the matter.

At this meeting of the Society, W. M. Fleming, missionary to Essex Centre, gave a report of his summer's work. This station has made such rapid progress during the two summers that Mr. Fleming has had charge of it that it now passes from under the care of the Society and becomes a regular Mission Station under the care of the Chatham Presbytery.

W. L. H. Rowland also read a report of his work at Commanda, which was encouraging and satisfactory.

At the third regular meeting of the Society, held December 13th, J. A. Ross gave an exhaustive account of his labors on St. Joseph's Island, where the work is evidently making progress.

Thomas Wilson reported that the Strong field made satisfactory progress, paying all the expenses involved in the summer's work. At the request of the field, the Society sent Mr. Wilson back to it during the Christmas holidays.

J. McGillivray reported favorably regarding the Little Current field, Manitoulin.

Thomas Nixon read a long and interesting account of his work among the men working on the Canadian Pacific Railway, west of Brandon, Manitoba. Mr. Nixon, in the face of much opposition and discouragement, carried on his work for several months, and has the satisfaction of knowing that his labor was not altogether in vain.

At this meeting the constitution of

the Society was amended, upon motion of Mr. Ballantyne, so that, in future, instead of having only one meeting there shall be two each month; the first one to be devoted to missionary intelligence and the general business of the Society, and the second to be reserved for devotion, and for the hearing of such missionary papers, addresses, and discussions of missionary topics, as the general committee may appoint.

At the fourth meeting of the Society held on January 10th, an interesting and instructive address was given by Mr. Bone, a missionary among the sailors frequenting the Welland Canal. Mr. Bone gave many valuable hints and suggestive illustrations regarding modes of approaching careless men with religious topics.

George Ballantyne read a report of his work amongst the railway men in Algoma, which was very encouraging, and J. A. Ross gave an account of his Christmas work among the shantymen around Gravenhurst.

—
 AUSTRALIA.—The natives of Australia can scarcely be said to have any religion. It is merely a vague belief in evilspirits, who are to be propitiated or guarded against. Priests, temples, or religious rites proper, they have none. A Scotch woman, who was a captive among them for years, denies that they believe in any Supreme Being, in the immortality of the soul, or in any system of reward or punishment. After death the dead are changed into Europeans. "Fall down black man, jump up white man!" is the simple philosophy of the people. A native, who was hanged at Melbourne, a few years ago, consoled himself with the belief that he would "jump up white fellow and have lots of sixpences." The Australians have no belief in the crea-

tion of the world. Like the Poly-nesi-ans, they believe that everything existed as it is from the beginning. The earth, however, at the beginning was covered with water, until Mawe drew up New Zealand by means of an enchanted hook. Of justice and equity in the abstract these people have no idea.

—
 THE SANDWICH ISLANDS.—Sixty years ago there was not a solitary native Christian in these Islands. The people lived in the lowest condition of heathen barbarism. The accounts of their moral debasement seem almost incredible. Marriage and family ties were unknown. It was common for children, as soon as they were born, to be given away by their parents or to be buried alive; and when fathers or mothers became aged and infirm, it was not uncommon for their children, in order to rid themselves of the burden, to cast them down a precipice, or bury them alive. Human sacrifices formed a part of the religion of the natives. But the most intolerable part of the religious system was the *tabu*, which made certain days, places, persons, and things sacred, and death was the penalty for its violation. The Islands were full of idols of hideous and disgusting appearance. At the present time these same Islands are found under an independent and constitutional government, with a native sovereign at its head, and a government as confessedly cognizant of God's law and the Gospel as any one of the governments of Christian Europe, and what is more, with a Christian community of self-governed, self-supporting churches, embracing as large a proportion of the people, and as really entitled to the Christian name, as the churches of the most favored Christian countries. —*James Croil, in The Gospel in all Lands.*

CHURCH NOTES.

OUR OWN CHURCH.

REV. W. D. ARMSTRONG, M.A., goes to Britain to further the interests of the French evangelization scheme.

At a recent meeting of Kingston Presbytery a committee was appointed to mature a scheme for aiding weak congregations to build churches.

THE Presbytery of London meets in future on the second Tuesdays of March, June, September and December. Formerly its meetings were held every second month.

FATHER CHINIQUI, of Kankakee, Illinois, has accepted an invitation given by the Protestant Educational Institute of London, England, to lecture throughout Britain on Protestantism and temperance.

ST. ANDREW'S CHURCH, Toronto, has sustained a severe loss in the death of Mr. James Michie. It seemed to be Mr. Michie's greatest delight to help every benevolent institution, and to all the schemes of the Church he was a most liberal giver.

ST. JAMES' SQUARE congregation will miss Mr. T. W. Taylor, Q.C., who has been appointed to the Bench of Manitoba. It is to be remembered that he is not lost to the Church but transferred to a sphere of even greater usefulness.

At the meeting of Hamilton Presbytery held at Dundas on the 16th ult., Rev. S. Lyle, of Hamilton, submitted an overture which contemplated a change in the eldership from life-service to term-service. After some discussion it was withdrawn with the understanding that it might be brought up at next meeting in another form. The life-tenure of the office is certainly not essential to Presbyterianism, for in the days of Knox the elders were elected annually.

On Thursday evening last at the College missionary meeting, reported

elsewhere, Prof. McLaren incidentally spoke of a most important subject. Under our system there seems to be a tendency on the part of ministers to make their own charge their whole world, and to forget even struggling congregations in their own neighborhood. We have no bishop to encourage, by a visit or by substantial aid, the weak members of the body; we have no triennial changes to awaken the interest of ministers in various fields, therefore there is the greater need to use the means that we have in the shape of Presbytery meetings, etc. The professor also hinted at the only true cure for this evil, viz., a more plentiful baptism of the Holy Spirit.

THE number of vacant congregations in Ontario is a cause for great anxiety. One could easily name forty or fifty charges west of Toronto which are suffering from the scarcity of ministers. In the east the state of matters is no better. Hence, speaking roughly, the west must look to Knox College for its supply. We do not forget the probationers, but their number is small. Manitoba also is calling loudly for men and would be glad to get the whole graduating class. The Northwest *must* be attended to, if the error made in the early days of this province is not to be repeated. If so, whence are to come the men who will minister to the needs of Western Ontario? Truly there is need for a far larger number of young men to devote themselves to the work.

OTHER CHURCHES.

THE Presbyterian churches of Australia were, at the latest accounts, negotiating with a view to union. We have seen the typical Australian of the future described as a true-blue Presbyterian. May a happy union hasten the coming of such a future!

THERE are more than fifty vacant pastorates in the Reformed Church of France; some of them of six or seven years' standing.

FOUR hundred and eighty-four ministers left the Kirk at the Disruption; one hundred and five of these are still alive.

THE Sustentation Fund of the English Presbyterian Church pays each pastor \$1,000 per annum, and the committee insists that the rate be raised.

DR. A. A. HODGE, of Princeton, has withdrawn from the editorship of that staunch magazine, *The Presbyterian Review*. A Canadian, Dr. Patton, also of Princeton, succeeds him.

DR. RANKENE is to be the next Moderator of the General Assembly of the Church of Scotland; Dr. H. Bonar, of the Free Church; and Dr. Edmond, of the English Presbyterian Church.

AN English rector, Dr. Hayman, has been urging "the revival of the rights of the presbyters as the governing body or council of the church." Like Bishop Lightfoot, he holds that the bishop of the early church was the chairman of the presbytery.

DR. BENSON, it is said, changed Wellington College from a charity school into a public school like Rugby. In Lincoln he created a theological school and other institutions. At Truro he had to form a diocese and rear a cathedral. With such a training he should be well fitted for the work of reaching the masses, which work the English Church now recognizes that she has hitherto failed to accomplish.

THE London *Times* reminds us that the late Dean Close, of Carlisle, represented a school now dead. In his prime he used to thunder from the platform against the vagaries of his fellow-churchmen. The evangelical doctrines are not dead in the

churches; there are still many who hold firmly and preach boldly the great doctrines for which Dean Close contended, but they do not belong, as he did, to the "platform phase of churchmanship."

THE new Archbishop of Canterbury was until lately a favorite among Dissenters. But in his address to the Diocesan Conference last October in defence of the Church against the Liberationists, he used the following words—"When I see the crafty forgeries and miles of printed falsities which are rolled out and about by our self-appointed would-be deliverers, it is time we spoke out." We need hardly expect the Church and the Liberationists to understand each other.

THE general conference of the M. E. Church of Canada has resolved that the proposed basis of union does not do away with the episcopacy or destroy the plan of itinerant general superintendency. There is, however, greater opposition in the C. M. Church to the basis proposed by the committee. Dr. Sutherland answers, in strong terms, in the *Guardian* of last week, an editorial article lately published in that newspaper against the terms, and is sharply replied to in a second editorial.

COLLEGE NOTES.

THE number of third year students in our five theological colleges is under twenty-five.—*Record*. Knox alone claims fifteen.

THE endowment fund continues still to grow but very slowly we regret. The amounts subscribed are small even in the aggregate. The list in Toronto now sums up \$30,000. Hamilton has given upwards of \$5,000, and St. Catharines nearly \$2,000. Profs. Gregg and McLaren were in Hamilton on Friday prosecuting the canvass still further.

UNIVERSITY COLLEGE holds its annual *Conversazione* on February 9th. It is expected to be more brilliant even than heretofore.

ACCORDING to present arrangements, several of our students leave College early on Saturday morning for distant Sabbath appointments. Could these stations not be otherwise filled, and thus save time and expense?

ILLNESS prevented Dr. Caven meeting with his classes for a few days last week. Dr. King kindly consented to continue the classes during his absence, which he did with acceptance. We are glad to state that the Principal is able to resume his work.

OUR students filling appointments on the Mount Forest branch of the Toronto, Grey and Bruce Railway, on Sabbath 21st, were snow-bound until Wednesday evening. Mr. T. Nixon, not having forgotten his Manitoba habits, set out for Orangeville from Luther, a distance of fourteen miles, and thus made Toronto a day ahead of his companions.

SOME time ago a rumor reached our ears of an attempt to organize a string band in the College. The rumor, we are glad to see, seems to have assumed tangible form. Looking into a room to-day to ascertain whence proceeded certain strange sounds, we saw no less than six violins, a viola, and violoncello, together with a flute, a cornet, and a clarinet; a veritable orchestra in fact. Presiding over all, and struggling to obtain harmony from the chaos of sounds coming from these, was Mr. T. Bailey, whose name need only be mentioned in connection with the movement to ensure its success. We believe that the club is fully organized, and venture the hope that it, too, may become a permanent institution in our College.

SCHOLARSHIPS AND PRIZES.—“To encourage students to take a university course, a limited number of scholarships is offered for competition to undergraduates of the University of Toronto, who are prosecuting their studies with a view to the ministry of the Presbyterian Church in Canada.” The winners of these for the present year are as follows:—
 First year: 1. J. M. Duncan, \$60; 2. W. D. Dewar, \$40. Second year: 1. E. Reid, \$60; 2. D. McKenzie, \$40. Third year: 1. J. McGilvary, \$60; 2. H. R. Fraser, \$40. Fourth year: 1. C. W. Gordon, \$50. Bayne scholarship, \$50, for proficiency in Hebrew.—Examination on entering Theology: J. Hamilton, B.A., and J. A. Jaffary, B.A., equal. Smith scholarship, \$50—A comparison of the teachings of the Apostle Paul with those of the Apostle John on the Love of God: W. G. Wallace, M.A. Prince of Wales prize, \$120 (\$60 for two years)—Essay on “The evidence of the Resurrection of Christ:” J. A. Jaffary, B.A.

A MOST pleasing feature in connection with the closing of College for Michaelmas Term was the presentation by Mr. Kilgour, of this city, of a copy of the life of Dr. Duff to each student in the theological classes. The work consists of two octavo volumes. Being well printed on excellent paper and handsomely bound, it forms a valuable addition to the student's library. In presenting it, Mr. Kilgour stated his object to be that in reading the life of one so eminent and devoted, the students might under God's blessing receive fresh inspiration in the work to which they had devoted themselves. It would afford him great pleasure if, as a result, any one should follow Duff as a missionary to the heathen. Referring to the great need of workers in different parts he mentioned particularly California and the Western

Coast. Money there was not wanting, but men could not be obtained for money. The students are very grateful to Mr. Kilgour for his thoughtfulness and liberality.

RECENT ADDITIONS TO THE LIBRARY.—Through the liberality of the late Rev. P. McDermot and other friends the Senate has been enabled to add one hundred and sixty volumes to the library. These include recent and valuable works on Theology, Literature and Science. Among them we may notice the Commentaries of Meyers. (Eng. trans.), Godet, Luthardt, Philippi, the works of Spencer, Tyndall, Martineau, Darwin, Seth, Mantell and Watson, Pliny's Natural History, and Herzog's Encyclopædia. Dr. Bell (late of Walkerton) has given thirty volumes, and the late Rev. Mr. Smart (of Brockville) upwards of four hundred volumes. Other gifts including Turretin's works and Waddington's Church History, come from the late Duncan McColl and Rev. R. Hamilton. Additional accommodation for four thousand volumes is in course of preparation.

EDINBURGH.—NEW COLLEGE.—An interesting social meeting was recently held in the New College, at which the foreign students attending the college as well as the undergraduates of the university, who are members of the Free Church, were invited to be present. After refreshments an adjournment was made to the Library to hear the music by the college choir, and the speeches from the representatives of the foreign students. Principal Rainy occupied the chair. In his opening remarks he said that it had been customary in former years to hear a few words from each stranger who came amongst them; but owing to increased numbers they would this year have to make a selection. He then called on Rev. Mr. McPherson, an old student of the

Baptist Theological College at Woodstock, as spokesman for the Canadians. Mr. McPherson related some anecdotes illustrating the ignorance that prevails in Scotland regarding places in America. He also spoke of the pleasure it gave him to find the people so free from the stiffness and formality that had been associated in his mind with Scotch Presbyterianism. The Irish students were represented by a graduate of Trinity College, Dublin, who made an earnest appeal on behalf of "unhappy Ireland." He desired those present who had foreign missions in view to look nearer home than China, India or Japan. He pointed to the fact that little trouble is found in preserving order in the Protestant portions of that country, and that therefore a vigorous effort should be made to free the people from the bondage of Romanism. A voice came from France in the person of Mr. Monod. He is closely related to the two great champions of French Protestantism, and is a son of the professor of Systematic Theology in the Protestant College at Montauban, in the south of France. Although but a few months in Edinburgh he speaks remarkably good English. Hungary and Bohemia in Austria were each represented. Then came an address from a graduate of the University of Athens in Greece. An American recently from Asia Minor gave some account of the Turkish rule. After a few words from one of the undergraduates of the Edinburgh University this very interesting meeting was brought to a close. The Principal, professors, and students of the New College must feel themselves in some measure repaid for their kindness and generosity. The friendly intercourse and instructive speeches cannot fail to broaden the sympathies of all, as well as to deepen their interest in other lands and in the work of Christ.

PERSONALS.

Mr. W. H. Ness paid a visit to his friends at Knox College last week.

We congratulate Mr. T. McKenzie, B.A., on his elevation to the Biological Fellowship.

Mr. McMillan is at present confined to bed. We trust that his sickness will be brief.

Their friends will be glad to learn that Mr. MacGillivray and Mr. Needham are regaining their health.

Mr. W. J. Logie, B.A., teacher at Aylmer; Mr. D. J. MacGillivray, B.A., at Brantford; Mr. R. Haddow, B.A., at Cayuga; Mr. J. W. Mustard, B.A., at Walkerton.

Rev. J. Neil, B.A., has lately been inducted into the charge of Campbellville and Nassagaweya; Rev. A. G. MacLachlin, B.A., at Leaskdate; Rev. D. B. MacDonald, at Mount Albert.

Rev. J. W. Cameron, B.A., and Rev. W. McKinley, and Mr. E. A. Macdonald, B.A., have of late broken the bonds of bachelorhood. We congratulate the gentlemen. The rush in this direction should be an example to the backward.

LITERARY NOTICES.

Expository Bible Readings on Golden Texts, by Rev. J. A. R. Dickson. Published by C. Blackett Robinson. Price 25 cents.

The golden texts are well chosen. They hold the pith of the passage. This topic is then made the centre of references. Whatever plan would lessen the care expended on each clause and sentence of the passage is open to obvious objection. The scholar must learn to love the Bible: and to do so, he must enter into the minutiae of the text. These readings are not properly *exegetical*: and they are therefore of more value to the parent than to the teacher. The teacher

may glean quotations that are very apt. But if the parent should follow up the teacher, and should compress what the teacher said in the class, he would do what is seldom done. We commend the Readings to the teacher: we specially commend them to the parents.

Early Days. Golden Hours for the Young. The Sabbath School Presbyterian. By C. Blackett Robinson.

Three very interesting papers. We arranged them according to their fullness. The first is capital for the younger classes; the second for the higher classes; the third for the Bible classes. All would be of profit in any house. They contain an exposition of the Sunday School Lessons.

The Temperance Battle Field, by Rev. James C. Seymour. Published by Mr. Briggs.

The object of the author is mainly to reach the young. We predict his success. Several pictures enliven the pages; some of them are not exactly to the point. The style is racy and spicy. The stories, true or not, are, as a rule, pertinent to the discussion. The purpose of the author precluded a dry list of figures: here and there however, "round numbers" are given. To pass from the style, the tone is capital. The argument is to abstain altogether. "Taste not" is the motto. This rule is the hope of the battle. The chapter entitled "The best of Swords" is rather lame. If the object was to show that Scripture forbade the use of wine, his success is, to say the least, very dubious. This much we say, that the texts are admirably arranged. The two closing chapters point to the divine part in the struggle. On the whole, the work is lively, popular, vigorous. He who takes it up will be slow to put it down.

Valeria, The Martyr of the Catacombs: A Tale of Early Christian Life in Rome, by W. H. Withrow, D.D. Toronto: William Briggs, 78 and 80 King Street East.

This is a novel by the well known author of "The Catacombs of Rome, and their Testimony Relative to Primitive Christianity." The careful researches of the author into the structure and history of the Catacombs have enabled him to combine interest with accuracy of detail. Roman life, of that time, is briefly but well sketched as the story proceeds. If we turn from the book to either Roman or Church History we will find that we have nothing to unlearn. Indeed we fear that Dr. Withrow's desire to present the facts of history just as we have them has injured the literary style of his work.

This tale of the Diocletian persecution cannot fail to awaken in both old and young a desire to know more of the history of the Early Church, about which we fear the majority of our church members are sadly ignorant. The book should be given a place on the shelves of our Sunday school libraries.

A Church Catechism for Children and Youth in the Presbyterian Church. Toronto: Presbyterian Printing House, Jordan Street.

This is an adaptation to Canadian use of a Catechism, by the Rev. B. B. Hotchkin, published by the Presbyterian Board, Philadelphia. The following is a summary of the contents. The first twelve questions deal with the Church Visible, and the characteristics of its members. Next follow in order, the dispensations through which it has passed, denominations, the creed, with three explanatory questions, bringing us to the thirtieth question. From the thirtieth to the sixtieth the officers and courts of the

Church are detailed and explained. The last twenty-two treat of Baptism and the relation in which it places the child to the Church.

That a book dealing with these subjects in some form or other is needed in our Church will be readily admitted, and one stating them in the form of question and answer, is perhaps the most useful. The young people of the Church should have a knowledge of the constitution implanted in their minds along with the doctrines. But more than this is needed. They must be made to see the advantages which the Presbyterian form of church government possesses when compared with that of other denominations. The rising generation seems to set little store by denominational distinctions, and pass from one to another on the ground of social relations or mere convenience. Now while we rejoice to see all bitter sectarian feeling dying out, we are afraid of liberality which is the result of indifference. Indifference to the progress of one's own denomination means indifference to the progress of Christianity.

It is upon the Sunday school teachers that the work of imparting this knowledge must largely fall; and this little book, while it does not do all we could desire, and comes far short of the Assembly's Catechism in comprehensiveness and conciseness will serve as a basis for their teaching.

Some Scripture references are appended to certain of the questions; they are not in every case as satisfactory as could be wished. References, especially when intended for the young, should be clear and accurate or they will defeat their object. Take two examples from the book. Question 30. "What form of church organization is always to be preferred." Ans.: "That whose official orderings and modes of administration come nearest to the rules given

by Christ and the Apostles." (Rom. xv. 5.) "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus."

Question 49. "What is the Church Session?" Answer: "It is the assembly of the *Pastor* and *Ruling Elders* of a particular congregation. Acts xx. 17." "And from Miletus he (Paul) sent to Ephesus, and called the *Elders* of the church."

The first of these references is not sufficiently clear; the second does not support the distinctions made. Notwithstanding a few minor defects we think the catechism will be found very helpful by our Sunday school teachers.

CORRESPONDENCE.

The editors desire it to be distinctly understood that they will not be responsible for the opinions expressed by their correspondents.

To the Editor of *Knox College Monthly*.

DEAR SIR,—There is a system at present in vogue in the Presbyterian Church of Canada, by which a mission station is supplied by a different student every Sabbath, and is a method that is in some respects needful of improvement. The people cannot be expected to gain much benefit, since there is and can be no regular system in the preaching. If all the services should be suited to the people, how can a student adapt his discourse to those of whom he knows but little? He is compelled to preach on great central themes, and to adapt them to mankind in general, rather than address himself specially to the peculiar disposition and needs of his audience. The hearers thus acquire itching ears, and, comparing one man's treatment of a favorite theme with another's, acquire or deepen the spirit of criticism. Besides, our present system not only retards, but even partially destroys,

the life of a mission charge. Our students labor hard and faithfully during the summer months, and it is certainly, to say the least, discouraging to them, and sad in itself, to see the summer gain vanishing during the winter. If anything is apt to dishearten a faithful worker, it is to see a congregation, in which he labored earnestly and with success, becoming disintegrated through the continual change of preachers, who often come as strangers, and go away again but little better known.

I know that, as the evils are many, so are the difficulties in the way of amendment. The question of remuneration for services is not the least, but, when the tendency towards criticism is increasing among the people and true sympathy is in consequence retrograding, surely the less should be sacrificed, if necessary, to the greater. But the executive leaders of our Church could, no doubt, devise some method by which, even this sacrifice need not be made. It is objected, also, that any other method would interfere with the student's college work, by requiring from him more arduous preparation for the Sabbath. Passing by the insinuation that he has a few well-thumbed sermons, I think that the extra work required would be so little, as not seriously to retard his college studies. Why not send the student who labored at A. during the summer, to B. for Michaelmas, and to C. for the Easter Term? Much good material, collected and invented during the summer, could thus be utilized during the winter, and be so moulded as to appeal strongly to the special wants and feelings of the people. Of whatever nature the difficulties are, and they are many, not a stone should be left unturned until they are all removed.

I hope that this subject will be so fully discussed in the columns of the MONTHLY, that when the General As-

sembly next meets, more earnest consideration, than has yet been accorded to it may be given to a question which is so vitally connected with the deeper interests of the mission stations of the Church, as well as with those of the students themselves.

W. G. WALLACE.

To the Editor of Knox College Monthly.

MR. EDITOR,—It is with much pleasure that I congratulate you upon the new era of college life which this venture in journalism begins. Men call this an “age of progress,” and I think there are many things to show that we are keeping pace with the times. The newly-fitted gymnasium declares that students ought to be strong in body, so that such epithets as “pale” and “dyspeptic” may pass into merited oblivion; and this journal, written and published by the students themselves, affords mental exercise which will enable them to become such good men “all round” as the present day requires.

Many little things as well, unimportant perhaps in themselves, are in their aggregate force worthy of notice, for outward changes which attract but little attention are often the reflex of a complete mental revolution. One of the most pleasing features to be noticed in the college is a marked growth of taste among its inmates, which is shown by little improvements in the rooms. It is a pleasure to walk along the halls, for at one half-open door we catch a glimpse of a new carpet; through others we see pictures and brackets on the walls, flowers at the window, or handsome ornaments on the mantel-piece, and we even hear a canary warbling to the sunshine. It was not always thus, for many students used to live in as dreary a style as a teacher I once knew, and often the surroundings

were only too good an index of their minds. The study of this teacher was quite a desolate room, eminent though he was as a scholar. The walls were papered but dingy in color, and, like the mantel-piece, devoid of pictures or any ornament, though the owner was well able to afford both. At one end of the long dreary room was a desk heaped with books and papers in confusion, NOT picturesque, and beside this a tall, gaunt bookcase. At the desk my classical friend would write page after page of Greek poetry without even the mistake of a misplaced accent; yet was it a wonder that his teaching was dull when even his study-room had a depressing effect upon a visitor?

Many declare that the education derived from sights and sounds and all surroundings is fully equal to that obtained from books; if this be true, we ought to gather round us such objects as will elevate and refine our tastes, and should pay attention to the “concord of sweet sounds” as well as to pleasant sights.

Before closing I would refer to some improvements yet needed: the waiting room might be made a little more cheery, especially as the College Board have their meetings in it, for some visitors I know of have spent a dreary “few minutes” waiting there for student friends. I then, is there not some way by which we could get a few handsome pictures to “warm up” our halls, for it must be confessed that they do look somewhat dreary and “chilly” at present!

Truly yours,

W. P. MCKENZIE.

THE graduates of Princeton number 5,439. Of these 1,088 have been clergymen.

ZULULAND.—A mission church is to be established in Zululand on the fatal battle-field of Isandula.

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