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BUSINESS NOTICES.

We again commend our advertisers to the patronage of subscribers and students. Care has been taken to advertise none but the best firms, so that perfect satisfaction may be expected from any and all of them.

Though subscriptions have come in pretty steadily up to the present, yet we are free to say that the list marked 'unpaid' is still the larger. Subscribers kindly take note.

We shall count it a favor for subscribers who may fail to receive any number of the MONTHLY to let us know, so that we may rectify the mistake.

Editorial.

WITH this number the KNOX COLLEGE MONTHLY closes the third year of its existence. The ideals of literary excellence which the editors formed at the opening of the season have not been reached, but they have operated as constant incentives; and it is confessedly gratifying to them that the circulation of the journal is still increasing; that letters have been received testifying to the improvement of the articles, while venturing some kindly criticism upon the style of the magazine. Financially, the enterprise has been a success; but the large surplus in this year's budget must be laid out in improving the College organ. While, however, this gentle sort of adulation is customary, it would perhaps be better to assure our subscribers that a capital committee have been entrusted with the editorship for 1885-86, and that they may confidently look for numbers of greater variety and brighter style next session. But the committee do not depend on native composers. They rightly expect—what has not yet been realized—that the graduates should act as "corresponding members;" that every question that touches the College should appear in our columns; and that every new study in theology should be ventilated in our paper. It is the organ of the College, and the College includes the alumni.

The retiring committee, therefore, bespeak for the incoming committee the co-operation of graduates, who, although nobly occupied with the duties of a pastorate, ought not to be altogether silent on questions which may vitally affect their Alma Mater.

There is another defect of which we are aware: the department of Missionary intelligence has been filled very largely by the talent of the students; their fields have been graphically described. But there are graduates of our College who figure in the Foreign Missions. They mourn—and too rightly—that their efforts are obscure and that the Church at home is slow to back them, loyally. What is the remedy? It is information; not wearisome statistics, not general statements, not indulging outlooks into the future, but ample and concrete accounts of what actually occurs in the foreign fields. It is the lamentable absence of this interesting element which is the cause of the drowsiness of the Church on missionary matters. Now we welcome our graduates in the foreign field to our organ. They may detail their doings, and they will by this mode awaken the Church to larger action in missions.

Contributed Articles.

PASTORAL VISITATION.

WHAT is Pastoral Visitation? It is surely a very important part of a minister's duty, since it requires so much of his time and energy. Many days each year are spent in visiting the families of the flock; many miles are travelled, sometimes over bad roads; and a great deal of mental energy as well as physical force is exhausted in this work.

Moreover, it is claimed by the people in such a way that one cannot avoid the conclusion that they regard it as an important matter. Indeed, it is, in the judgment of many, a serious charge against a minister if he does not visit his people regularly and often.

It may seem very stupid to ask the question with which we start, but there are so many opinions on this subject that no great apology is needed after all. And these differences of opinion are to be found not only among the vulgar and ignorant, but among the cultured laity and even in the ministry. In a certain congregation the pastor does not visit each family, but holds prayer-meetings in the outlying districts, and so meets with the families in groups, but does not do any house-to-house visitation. In another the pastor is visiting a great part of his time. Yet another on the Monday starts out with his wife and family for a week's visitation, spending a day here and a night there, till the close of the week hurries him home to prepare for Sabbath services. These different modes of carrying on this work might not be inconsistent with the one object, provided the circumstances of the different congregations demanded such variations; but in congregations very similarly circumstanced, such marked variations in mode indicate different views taken of the work itself by these several pastors.

Without doubt, the minister, as a gentleman, has the right to pay a friendly visit to his neighbours, or make the customary society call, when opportunity

allows; but the pastoral visit is something more than this. Such friendly and social visits may be made to any member of the community, and not involve the religious element more than a regular business visit of a pious man.

In rural districts the pastor is frequently entertained with accounts of the crops or conditions of the market or weather prospects, and sometimes he is taken about the farm to view the stock. While all this may be very interesting to one whose tastes are so inclined, it is surely evident that this is not in the direct line of pastoral visitation. It may be made helpful in the hands of a wise pastor; but frequently it takes up too much time, and sometimes destroys or reduces to the least amount the difference between the pastor's visit and that of a neighboring farmer or a cattle drover.

Pastoral visitation is what the name indicates, the act of the minister or pastor coming to deal with the members of his flock one by one, or, at most, in their family relations. The shepherd at regular seasons deals thus with his flock, no matter how large the flock may be. The drover inspects each member of his herd at certain times, no matter how large that herd may be. In a similar way the pastor, at certain times, comes into personal contact with the individual members of his charge, no matter however numerous these may be. And in such meeting he appears as the Man of God. His influence as such must be felt. He comes as the man of prayer—not for a moment supposing that any member of his flock may not pray—but praying with them and for them as their friend and spiritual instructor. In such visitation his standing must not be mistaken, nor should he allow another, much less endeavor himself, to obliterate the lines marking off his position as pastor. This does not require austerity of manner, nor an icy barrier of formalism between the pastor and the members of his flock. On the contrary, there should be the utmost gentleness and warmth of sympathy. A kindly interest in the affairs of the family and their business may be shown, such an interest as will bind all the closer together pastor and people. But along with this there must be that quiet, holy dignity which shall ever preserve the proper relationships.

It cannot be doubted that in the performance of this duty many and serious *difficulties* are to be met. Some of these arise from the nature of the minister himself, while others spring from that of the people or the circumstances of his field.

It may be supposed that all feel more or less a certain shyness in close conversation on religion. With many it is a comparatively easy matter to stand before a crowd and preach; but when brought face to face with the individual, and especially when this one is much more advanced in age and experience, it is no easy task. This timidity is often a great hindrance to the young minister, more particularly if he be nervous and retiring. But a more serious difficulty lies in the way of one who is destitute of this shyness, and likewise of tact or prudence. Some men—even some ministers—are born blunderers. In a certain congregation there was a minister at one time of whom it was said, "If he could be boxed up in the pulpit, he would do very well; but when he gets out among the people he spoils all." To deal personally with all the different shades of character to be found in any ordinary congregation, requires great prudence; to discern the various motives actuating the people, the pastor needs great shrewdness; to apply the right remedy in the several cases of trouble he meets, and give sound advice, demands excellent judgment. Even the wisest and most experienced find difficulties, for the mastery of which they desire more wisdom.

Not to mention the demands made on the minister's time by callers on all kinds of business, especially in town and city charges, and by much driving in large and rural charges; nor the difficulty of not finding the various members of the family at home, even when the visitation is announced; another serious difficulty presents itself in the general want of responsiveness on the part of the people to all religious conversation. The minister is helped by interchanges of thought on all subjects from weather to politics, but when religion is introduced silence seals their lips. This leaves the pastor to grope his way as well as he can, and he may be as successful as the Syrian archer who drew his bow at a venture; but he may, on the other hand, take wrong aim, and do nothing or worse than nothing.

But it is not well to dwell too long on the difficulties met with in this or any other good work, lest we be discouraged. Look at them long enough to measure their greatness, and so to summon enough force to surmount them. For our encouragement we should notice some of the *advantages*. Preëminently the work of the Christian minister is to preach the word of God, and so to preach it as to meet the spiritual needs of the members of his flock. He is not to be a mere theorist, but a living power for good—a practical preacher. But in order to do this he must be acquainted with more than the Word. He must be familiar with those to whom he communicates, that he may *rightly* divide the word of truth. And there is no better way of becoming acquainted with the spiritual wants of his flock than the personal contact of pastor and people which takes place in pastoral visitation. Thus the preacher is ever provided with subjects fresh and interesting. He is also helped very much in determining the mode of treating these subjects. This is no small advantage. We are ever prone to fall into ruts, or by constantly repeating wear out ruts for ourselves. But the variety of thought suggested in the various conversations in the round of pastoral visitation guards against this.

Moreover, when this work is done as frequently as possible, done wisely and with true sympathy, it is a wonderful agency in winning the confidence of the people. They are kind to their pastor. I think it is Spurgeon who is credited with saying, "A visiting minister makes a church-going people."

Pastoral visitation also affords a minister opportunities for doing good which cannot be secured otherwise. At the homes of his people he sometimes meets persons who never go to church, and who it may be have not heard the word read nor a prayer offered for years. Sometimes in this way the careless are aroused. Then again, in private conversation with the members of his flock, the pastor discovers the peculiar traits of character belonging to each, and the difficulties which beset these; and is thus enabled to afford direction or help or comfort, as the case may require.

Did space permit, much more on other points of this subject might be written, but enough for the present.

JOSEPH MCCOY.

THE TRAINING AND STATUS OF THEOLOGICAL STUDENTS IN THE EARLY DAYS OF CHRISTIANITY.

THE reader of this article is not to expect any disquisition on the general subject—not even a systematic treatment of any aspect of it, but merely a few suggestions drawn from the story of the Apostles.

The Christian Church has been so long and so universally in the habit of looking on our Lord's first followers as unlettered and ignorant men, that no note

is taken of the educational qualifications which they did possess. Their lack of literary training has been used so often to point a moral that some churches at periods of their history have affected to despise the training of the schools, and to claim that merely human learning, was even a disadvantage to the man who would proclaim in its simplicity the gospel of the grace of God. To show that the evidence in this case is not all on one side, let us see what preparation these men had for the supremely important work committed to their charge. I will not dwell on the fact that they enjoyed the inestimable privilege of associating for between two and three years with the Master himself, and receiving at first hand the instructions that fell from his lips. It was not merely that they saw his miracles and listened to his sermons; a very considerable part of his teaching was addressed specially to them. It is evident from the intercessory prayer, that he attached supreme importance to that part of his earthly work which consisted in preparing these followers to become fishers of men.

To begin with, they all, being Jews, had that careful training, not merely in the history and doctrines of the Old Testament, but in its language, which was the lot of every well-brought-up Jew—a course of training which still marks those who are bred and born in that faith. It was my lot a few years ago, to cross the Atlantic on a vessel on which there were a number of Polish and German Jews. The sight of a Hebrew Bible in the hands of one of them led to a conversation, and finally, to an examination in which it became evident that these men, poverty-stricken, dirty, almost ragged as they were, could, with the utmost fluency, read, translate and even explain many grammatical questions in the language in which were originally written the symbols of their faith.

Again, it is well worth notice that the men among the Apostles who were the least educated (so far as we know), were the men who did least in the way of carrying on apostolic work. Thomas, Judas, Thaddeus, Simon the Canaanite, are examples of this, while the men who stand recorded as having done the most important work are men who could compare favorably with our best educated ministers. Matthew, before his call, was a man of business education and clerical habits. We learn that he could write in Aramaic and also in Greek, and his quotations show that he did not depend on the Septuagint for his knowledge of the Old Testament. He could read Hebrew. A man who could read his bible in three languages and preach it in two, can scarcely be looked upon as an untrained man. John, too, could read Hebrew and write Greek as well as his mother-tongue Aramaic, and his introduction to his Gospel shows that he was acquainted with the philosophic thought of his time—his literary style, apparently so clear yet really so profound, is an almost perfect vehicle for the aspect of the story which he presents. I can do nothing more than mention Luke the physician, whose style of Greek shows the influence of classic training. Apollos, not only an independent thinker and an eloquent speaker, but a master of the subtleties of the Alexandrian philosophy; Barnabas, refined and gentlemanly, liberal in mind and persuasive in speech; and Paul, surrounded from his earliest days with the educational opportunities of a Pharisee's household, with the school and university training which Tarsus was well fitted to give, for it was no mean city in this as in other respects, and with a divinity course such as was to be had only at Jerusalem and in the classes of Gamaliel. Paul was undoubtedly the most learned of the apostolic band; but it is not a case where one was first and there was no second.

Allow me a few words without any shrugging of shoulders on the social position of some of these men. Paul was the son of a Pharisee who enjoyed the coveted right of Roman citizenship, and who was able to give him an educational equipment in which apparently no expense was spared, and in the acquisition of which his time was spent until he was 22 or 23 years of age. It is true that he learned a trade, but that in the case of a young Jew was no evidence of narrow circumstances, but only of the strict following of Rabbinical tradition which required that every Jewish boy should make himself master of some handicraft. Barnabas was a man of landed property. John was the son of a man who employed him to labor in his business and who seems to have been at least well-to-do. His mother ministered to Jesus of her substance, and after his crucifixion brought stores of spices for his burial. John, too, young man as he was, was acquainted with the aristocratic high priest in Jerusalem.

Yet, granting all that has been said of the education and social position of these men, still it remains that the majority of the first preachers of the cross were men of lowly circumstances, of little or no literary training, and of no social consequence. But it is not to be supposed, therefore, that these men were chosen on account of such qualities. No; we might almost say they were selected in spite of these disadvantages. They were the best that could be had. The citizens of Jerusalem did not furnish the stuff out of which missionaries could be made, and it was necessary to go to the provinces. The little sympathy that Jerusalem did accord to the Saviour was superficial or patronizing. Those who were honest in their good will were too timid. Nicodemus and Joseph of Arimathea were members of the ecclesiastical aristocracy, but they both lacked the courage of their convictions. And when the choice had to be made between moral courage on the one hand, and the training of the schools with social influence on the other, there was no real alternative. Missionary work in the nineteenth century has still many of the characteristics that marked it in the first. It is still difficult to get the sons of wealthy families of high social position to engage in such work. There were noble exceptions then; there are noble exceptions now. Toronto does not send many of her sons to study in Knox College, and liberally as the rich Presbyterians of Montreal have endowed their college, I have heard that they do even less than Toronto in the giving of their sons.

Interesting as it may be for its own sake to think of the student days of these early ministers of the gospel, it is more to my purpose to call the attention of my student readers to the fact that when the question arose in the early church about sending out missionaries, the men who were sent were not the men who, in the language of prudential committees, "could best be spared," but the ablest and best educated men that were to be found—Paul, the foremost in gifts among them all, and Barnabas, the man of independent means, the man of Jove-like presence, the man of culture and of eloquence. These men, whom many of us would regard as throwing their talents away if they did not occupy a college chair or the most popular of city pulpits; these men, so well equipped in every respect for occupying the most influential positions at home, were the men who were separated by the Holy Ghost for mission work—for laying the foundations of the faith in the Far West, and it was work in which both natural talents and acquired skill could be fully employed.

To plant single-handed the standard of Christianity where it is a new thing; to organize and harmonize discordant social elements; to infuse into a popu-

lation gathered from everywhere a pure and lofty tone of Christian morality; to show that religion is a thing not of organizing and church-building, but of manly, generous, pure-minded living; to lead the people not only in the sacred exercises of the Sabbath day, but in the ennobling refinements of life, and in all that is praiseworthy—these are duties that require a life of entire consecration to the Master, and constant communion with him, but they are duties that even the mighty power of a holy life can but ill overtake unless it is reinforced by a mind well trained not merely in the niceties of Theology, but also in what the scholars of a bygone day called the “humanities,” and reinforced, too, by the social culture that contemplates the life of the community in aspects other than professional. I know the idea is very common that it is a waste of strength to send anything but a \$5 man to a \$5 place, but the trouble is that the places which belong to the \$5 grade this year may have risen to the \$50 level next year, and it is a painful thing to find a place growing with the utmost vigor and heartiness in every respect except in that which is most worth cultivating.

The work of a clergyman requires the most thorough training, the best literary helps, the completest social equipments, for it is his duty to influence men of all conditions in regard to the most weighty of all matters, and there are none for whom this varied outfitting is more necessary than for those who in our day follow the westward course of empire as Paul and Barnabas did in theirs.

ANDREW B. BAIRD.

Closing of Societies.

ELECTION NIGHT.—MARCH 6TH, 1885.

WHAT member of the Anglo-Saxon race is there who does not like a fight? In the school rows where we used to pummel one another with right good will, and from which we came off all the better friends, and in the more dignified but equally eager rivalry for prizes and honors which is found in college life, the spirit is the same, and no better opportunity for enjoying the excitement and thrill of a spirited contest can be found than a well-contested society election. We do not sympathize with the spirit which would always seek to avoid an election, and would prefer to see every officer elected by acclamation. Unless party spirit allows the affair to degenerate into a faction fight, the influence of the friendly rivalry ought to be altogether good in developing the magnanimity of one's nature. So the writer (for one), could wish that there might have been more of contest in our elections of this year, and that rival candidates had been brought out for all the offices. However, our election night was by no means wanting in interest, as we trust our readers will see as they proceed.

Seven o'clock, and the sound of that well-known bell (whose melodious ringing has waked and filled with discontent the souls of our third-year men about eight o'clock every morning during the past year), brought together a much larger number of students than usual to class-room No. 1.

After the opening exercises the various reports were read—curator's, secretary of committees', treasurer's, MONTHLY managers' and MONTHLY editors'.

Without exception, these reports were satisfactory. The curator, owing to the devotion of the late prize money to reading-room purposes, was able to point to the fact that a larger number of periodicals than usual had been obtained. The secretary of committees assured us that a growing interest had been manifested in the regular literary work of the society. The treasurer had a balance on the right side of his books, and was able to give the Glee Club a substantial grant. The MONTHLY managers reported an increased subscription list and a gratifying surplus. The editors detailed their self-sacrificing labors for the society, the college and mankind in general, with becoming modesty, but at the same time, with proper self-respect, expressed the opinion that their efforts had not been altogether in vain. After these various reports had been received and discussed, and adopted, and had gone through all the other operations which are supposed to be necessary to the welfare of a report, the great event of the evening—the elections—came on. There was no contest for the office of president. Mr. John Mackay was elected by acclamation. The election for first vice was between Messrs. Farquharson and Haddow, and at this stage in the programme the interest began. Five or six offices were contested altogether. An account of one will describe all. Scrutineers are appointed who fly wildly round with scraps of paper on which the members inscribe the name of their favourite candidate. As the pencils scratch, the hearts of the aspirants palpitate, and the agitation increases as the president and his assistant inquisitors count the ballots. At last the president rises to his feet. The hearts which had been bounding so wildly up to this now cease their gyrations and deliberately rise to the throats of their owners, where they stay, refusing to be swallowed, till the president announces ("with pleasure") that Mr. A. (not Mr. B.) has been successful. A.'s heart goes back to its place and resumes its work with vigor and hilarity, while Mr. B.'s seeks a hiding-place in the lowest recesses.

We go through our elections in good time this year. Before ten o'clock we found that Mr. Mackay's cabinet was as follows:—First vice, Mr. Farquharson; second vice, Mr. Craig; recording secretary, Mr. McQueen; corresponding secretary, Mr. Haig; critic, Mr. McGillivray; secretary of committees, Mr. Campbell; treasurer, Mr. McKenzie; councillors, Messrs. McMillan, McPherson and Logie. Editors were then chosen for the MONTHLY. The new staff consists of Messrs. Campbell, Haddow, Tibb, Gordon, Hardie and McLeod, with Messrs. Glassford and Webster as business managers.

Elections over, the retiring first vice-president, Mr. McNair, read his valedictory, and then our old president stepped from his chair to make way for his successor. "*Le roi est mort; vive le roi.*" The reign of Smith had come to an end, and Mackay the Second reigned in his stead.

And now the roll is called, and as the last name is spoken a stranger might have thought that the evening's proceedings had come to an end. But you old college boys who read this know what was yet to come. Round the room stand the students; freshman and senior, theologian and literary man, joined with crossed hands. Some one gives the key-note, and with hearty voices trolling out, and yet with a little touching quaver audible here and there, one more year of the Knox College Literary and Metaphysical Society's life passes away to the strains of "Auld Lang Syne."

OUR MISSIONARY SOCIETY.

THE close of the college in March is preceded by the "last meeting," of the various societies that find shelter beneath its roof, and of course per fashion, or habit, or ordinary course of matters earthly, our Missionary Society also had its last regular meeting of this session. It was held on Wednesday evening, March 11th. Let us re-visit the scene. The echo of the residence bell has scarcely ceased before the tramp of hurrying feet is heard, and from all quarters the tide of college humanity flows in a steady stream to class-room No. 1. As the curiosity of human nature occupies a prominent place in our person, we add our number to the ranks, and presently find ourselves comfortably seated in the place of meeting. The tide has not yet, however, reached its full, and in the meantime our powers of observation are enlarged in note taking. The remembrance of approaching examinations seems for the present to be forgotten, and seniors in front of us, juniors to the right and left of us with the usual complement of freshmen intermingled, give evidence of the importance of, and interest taken in, the meeting. And as we gaze in admiring wonder, imagination pictures—somewhat indefinitely—India and the "islands of the sea," while memory calls up days yet green in the history of the society, when these same seats were occupied by the McKays, the Wilkies, the Builders, the Frasers, the Jamiesons, the Wrights, *et al.* What wonder that the life-principle bounds and surges within us at the thought of these noble witnesses to the truth!

What wonder that such reminiscences evoke a prayer that the well-known missionary spirit of our college and society may long continue! And in the ruddy countenances and sparkling eyes which surround us can be detected abundance of material for the future supply of Wilsons, Juniors, Gibsons, etc. But we pass on from the field of memory and observe further that, in addition to the large attendance of members, the officers of the society are in their official places. The president occupies the chair, before him are seated the vice-presidents, to his right sits the treasurer, while on the left the secretaries occupy seats at a table covered with reports, recommendations, communications, etc. Truly the evening promises to be a busy one. In much shorter time, however, than has taken to pen these sentences, the room is filled, a psalm is sung, and after a short earnest prayer by the president, the meeting is open for business; and here it is perhaps proper to state that throughout the evening every item of business received careful and business-like consideration. Criticisms of recommendations, etc., were honest and fearless, and little or no time was lost in aimless discussion. In taking up orders of business the secretary of course begins with reading the minutes of the previous meeting. This evening they are somewhat lengthy, but are finally disposed of. Several communications as to occupation of districts during the summer receive careful attention, and plans are adopted or rejected as may seem best in the interests of the society. The treasurer is here called upon to give a verbal statement concerning the present condition of the treasury. In substance it is found that the deficit of seven hundred dollars which existed in the beginning of the term has been made up, and in addition the handsome surplus of eight hundred dollars remains. The usual foot and hand salute follows this gratifying statement, and for a few minutes the enthusiasm of the members is unbounded, even the staid writer of this sketch feeling its contagious influence. As father Time, however, is unaffected and is steadily pursu-

ing the "even tenor of his way," reason again wields her sceptre, and the meeting in somewhat feverish haste passes on to the next order of business. Messrs. A. W. Campbell, Doherty, Goforth, Tolmie and Webster are appointed to prepare papers on Missionary Intelligence, the same to be read before the society next session. Messrs. J. L. Campbell and J. McKay are elected as the college delegation to the Canadian Interseminary Missionary Alliance which is to be held in Montreal next October. This Interseminary Missionary Alliance by the way is the outgrowth of a movement introduced and promoted by members of our Missionary Society. And now the business of the evening comes up. Mr. President asks Mr. Recording Secretary to read the recommendations of the general committee. At once the "objective" member, the "argumentative" member, and the member who intends to found his remarks on the Medo-Persian authority of the "constitution," are all attention. After due delay, arising from a proper conception of his official dignity, Mr. R. S. reads certain resolutions, etc., regarding the relations of missionaries to the field and to the society, and also the relation of the field to the missionary. As these rules have been posted for some days on the college bulletin board, the members are all prepared, and a vigorous discussion ensues—the several recommendations being considered *seriatim*. One member objects to this clause, a second to that, while a third endeavors to bridge the difficulty by an amendment which strictly does not contain any practical change. At this juncture a senior of metaphysical training reviews the discussion, convinces the debaters that although the principle of the rule is sound, yet the manner of wording is perhaps objectionable, and in amendment to the amendment, moves:—so-and-so. Mr. President then puts the motion as amended, and after counting hands declares that the rule as amended is carried. Thus the evening passes, and consultation of time-pieces has as yet been forgotten. But meetings, however interesting, must come to a close, and the present is no exception. By degrees discussion ceases, the debaters are satisfied, and the rules are adopted practically as recommended. The appointment of missionaries is next considered, and the society ratifies without dissent the action of the general committee in this matter. The society's annual report is now considered as read, and on motion 5000 copies are ordered to be printed for distribution. An interesting meeting is here closed by the singing of the missionary hymn.

At no period in its past history has the society attained a position similar to that now occupied. This year twenty one student missionaries labor under its auspices, carrying the gospel to districts that would otherwise be destitute of gospel ordinances. The following gentlemen have been appointed to the undermentioned fields: Manitoba district:—A. Manson; Carwright, C. W. Gordon, Swan Lake, A. Patterson; Morrison, J. Gilchrist; Fort William, J. McKay. Algoma District:—Blind River, D. G. McQueen; Byng Inlet, J. N. Elliott; Bruce Mines, South, G. Needham; Bruce Mines, North, H. Ross; Cockburn Island, D. McKenzie; Little Current, J. J. Elliott; Providence Bay, W. N. Russell. Muskoka district:—Port Carling, H. R. Fraser; Baysville, M. N. Bethune; Morrison, A. Mitchell; Bethune, S. M. Marsh; McConkey, R. Harkness. Ontario district:—Waubushene, A. McD. Haig; Tobermory, W. L. Sutherland; North Cobocok, J. A. McMillan; South Cobocok, D. Perry. These gentlemen will supply some eighty-five preaching stations.

R. J. M. G.

GLEE CLUB.

OUR Glee Club began this year handicaped with a debt of over \$40, and consequently one of their main objects was to get rid of this somewhat heavy obligation. A series of well-arranged concerts not only freed them from debt, but leaves a balance in the treasury. The opening concert was given at Georgetown, where the success, if we measure it by the favorable comments of the local papers, must have been most gratifying to all concerned. If there was any unpleasantness at all, it occurred the next morning when the various members gathered at an early hour to claim an interest in their family ticket. This probably gives us a clue to the pathos with which the passengers heard them sing the familiar college song "So early in the morning."

The next foreign locality visited was Erin. When the concert hour arrived it must have been apparent to even a casual observer that the club had a reputation—not to sustain, but rather to make. Evidently few of the villagers had ever heard of the Knox College Glee Club. The singing was excellent, but the debt was neither increased or diminished.

Perhaps the finest concert was given at Claude. Here the large Presbyterian Church was overcrowded. In fact it was with difficulty that the singers themselves made their way to the platform. Under such inspiration as this how could the programme fail to be spirited! Here, too, they had the co-operation of a Roman Catholic Priest, who occupied a prominent position near them. As the programme advanced he grew very hilarious and applauded with the utmost vehemence.

In the city more concerts than usual were given. It has now become customary for the Glee Club to give an annual concert at the Asylum. Sometimes this is accompanied with variations of a more or less exciting character, not previously specified by the performers, but no such gratuitous performance on the part of any of the inmates was furnished them on this occasion. The members have now a satisfaction in reflecting that at little inconvenience to themselves, a bright hour has been placed in the monotonous lives of some fellow-creatures whose lot is by no means a happy one.

Two other city concerts were given; one in All Saints, and the other in the West End church, a due measure of success attending both these efforts.

And now a word about the prospects of the club. At their annual meeting for the election of officers Dr. Greig was elected Hon. President; Mr. Robert Haddow, the oldest member and one that has contributed largely to the past success of the club, was elected President; Mr. Jas. A. McDonald, Sec.-Treas.; and Mr. T. R. Shearer, Coouncillor. The members also unanimously expressed the desire to secure for another year the valuable services of Professor Collins, the well-known leader of the club. During the coming summer Professor Collins hopes to be able to obtain a suitable Cantata, to rank beside Richard Coeur de Lion. If the club can have such before them, instead of an unpleasant and heavy debt, more genuine pleasure than ever will certainly attend their weekly practices. There is no doubt, also, that their lack of diligence in securing new members will be amply atoned for. The loss of some of their best supporters, and the gain of but little new material, was the most palpable error of the past session, and eventually such neglect would effect the destruction of the club. All things considered, their success has been great, and with an active committee, a good reputation, and a balance in the treasury, we predict the most happy results to our Glee Club on their re-assembling in October.

FOOTBALL NOTES.

THE Knox College Football Association met in class-room No. 4, on the evening of February 17. The President, Mr. J. C. Smith, occupied the chair. The Treasurer's budget showed a surplus. The Annual Report was read. The record for 1884-85 has not been very brilliant. A few matches were played, but they were not at all nctable. The reason of this lack of enthusiasm may partly be traced to the fact that there was no competition for a cup: the College Association withdrew from the Central Association. It was too expensive to be travelling from one place to another in order to "play off ties"; and as for solid study, it was almost out of the question amid the excitement of close contests. The pastime was almost overdone in 1883-84, and there was a perceptible reaction in 1884-85. The old enthusiasm had largely abated. The chief reason for a poor record this last fall was due to the lack of decent grounds on which to play the game. In the opening of the year a committee was appointed to secure a field. But where? The old one with its venerable undulations and pitch-holes was utilized by building houses. Another field, though smoother, was too far away. Another, though both near and level, was private. Another was secured; it was an oblong piece of rough ground, and very narrow; and the lumber and piles of brick on the west side chafed the leather of the ball. What wonder that there was little enthusiasm! But what was loss to football was gain to theology; and probably there was a closer application to study in the early autumn.

But since the city is growing so rapidly around the college, the students set to work to level the ground at the back of the college. It was ploughed and smoothed; the ditches were filled up. It is on the small side, of course; it would be a little larger if the college could be moved forward a few feet. The space is utile not only for football, but for tennis and croquet for athletic exercises of jumping, running, "putting the stone," throwing the hammer, in short, it is the college play-ground, an open air gymnasium.

Now that such a ground has been secured and is certain to be permanent, there may be football all the winter. Our friends at McMaster Hall have played the game on the hard snow this winter, and it is their united testimony that they have felt in capital physique for theological studies. There is no telling but what Knox College may have a day each year for a gentle form of athletic sports. It would in the autumn time give incention to practice in the various sports; and if the muscles are tightened and a fresh vitality is imparted to the system, studies will not suffer. Indeed, it would be a positive gain if gymnastics in some shape should be an imperative element in a college curriculum. Aristotle insisted on it. And our students would have a healthier color in the face than they too often do. We hope, however, that since a permanent ground has been secured the students will utilize it to the utmost for every possible purpose.

The election resulted in the following officers for 1885-86: President, A. M. Haig; Vice-president, R. Haddow; Sec.-Treas., C. J. Hardie; Curator, P. McLaren; Councillor, E. B. McGhee.

SNOW ON CASTLE MOUNTAIN.

BEHIND the mountain, robed in purple,
Westward the sun had set,
Yet on each peak there still was glowing
Its golden coronet ;
With darkling wings descending Night
Was blotting out the day's delight,
And o'er the landscape hung and trembled
Evening's glimmering light.

Then swiftly, slowly, quietly falling,
Unsulled by earthly stain,
Like circling hawk, or snowbird fluttering,
There came the winter's rain,
Soft ; like wool on the mountain rolled,
Yet the witness true of Power untold,
Who out of the viewless sea-wind crusheth
The snow by grasp of his cold.

In beauty of spangle and star of whiteness
From vapor unseen congealed,
By power of avalanche thundering downward
Is Wisdom divine revealed—
These flakes are His angels fluttering here
That we, with something akin to fear,
Whatever our doing or word, be faithful,
For 'Always God is near.'

K. N. Z.

Feb., 17, '85.

Obituary Notice.

At a special meeting of the Missionary Society the following resolutions were unanimously adopted by a standing vote :—

Whereas it has pleased God in His all wise, yet mysterious Providence, to remove from our midst Mr. W. N. McFarlane, an esteemed brother and fellow student and active member of this society ; therefore, be it resolved :

1st. We desire to place on record our deep sense of the loss we have sustained in his death, and the many noble qualities in the life which he lived worthy of our imitation ;

2nd. As a Student he was diligent and thorough, persevering beyond the ordinary, and we fear, beyond what his frail body could bear ;

3rd. As a Missionary he was zealous and sympathetic, and as a preacher, earnest and faithful ; so that the fruit of his labors are rich and abundant ;

4th. As a Friend he was kind and unselfish ; as a follower of the Lord, he was exemplary, quiet, yet courageous ; deeply spiritual in conversation and wholly consecrated to the Master's work ;

5th. That we express our deep sympathy with the bereaved father and mother and relations who have been called upon to mourn the loss of one so full of promise, and would commend them to Him who has said: "Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me";

6th. That these resolutions be recorded on the Minute Book of the Society, and printed in the *Canada Presbyterian*, *Presbyterian Review*, and *Knox College Monthly*; and that a copy of the same be sent to the bereaved parents; and further that this meeting do now adjourn through respect for the memory of our departed brother.

Signed on behalf of the society,

J. S. HARDIE, *President.*

J. McL. GARDINER, *1st Vice-Pres.*

W. J. M. GLASSFORD, *Cor. Secy.*

The College Closing.

ON Saturday afternoon (March 28) the examinations in Theology closed, and the students breathed a heavy sigh of relief. A few began to lose hope when they criticised their answers and detected mistakes. Some felt the luxury of having no more papers. Perhaps a select few of "confirmed virtue" felt that idleness was positively irksome and returned mechanically to their books. Others who were of a different temperament tossed aside all care, and sensibly began to brush out the dust from their trunks and to line the inside with paper and to pack them as fully as they had been "stowing away" valuable stuff into their heads for some weeks—but a little more regularly!

The truth is that the Final Examinations are not welcome to the majority of students. Why not? Is it because "it is impossible to draw teeth pleasantly"? Is it because they are dreaded? No; because many who are so prepared as to have no wholesome terror of a possible failure dislike them. Is it altogether because they involve work? No; because those who apply themselves steadily during the Session, and whose failing is not laziness, are not satisfied with them. What is the reason? We shall not rehearse the old arguments against the system, because we believe that Examinations are necessary; but we venture to think that they might profitably assume a more modified shape. For example, it would be possible to institute a system of monthly examinations, with the questions of such a character that they could not degenerate into a system of "monthly cramming." Such a system might have the merit of keeping up the studies with unbroken interest during the whole half year. We also venture to think that if the work in the classrooms was about half what it is, *i. e.*, if there were more discussions, more *vivâ voce* catchchising—and judging by the quick ability with which the professors answer the questions which the class sometimes asks, such a course would be very advantageous to all parties—there would, we believe, be a greater amount of intellectual enthusiasm in our college; there would be a solidier grappling with the problems of Theology, although not so much ground would be travelled over. There is another suggestion. If those who were competing for scholarships should compose short but critical essays on topics over which

the Professor conducts them, and if these essays should go very far to determine who is the successful candidate, a long stride in reform shall be taken. It is easy to criticise; but, without any of that malicious temper which delights in fault-finding, we have expressed opinions which apply to almost all colleges. Whether right or wrong, we will stand for whatever increases mental vigor in our college; for what is a college without intellectual enthusiasm?

On Sunday, the "theologians" were scattered. On Monday, there was a general return by the afternoon trains. The explanation of this rather exceptional circumstance was the lecture to be delivered in the evening, in Convocation Hall, by the distinguished Dr. Patton, of Princeton Seminary. The audience was large and select. Many ministers had come from towns in the vicinity to hear the "History of the Theistic Discussion." It would be a piece of impudence to pretend to give a synopsis of what was a most marvellous exhibition of condensed ratiocination. Theism is an old problem. The existence of a Divine Being has been discussed from the first ages. When men first woke up to their state and looked around, with order and beauty everywhere manifested, their intuition whispered "God is," and reason feebly and gradually seconded the untaught voice of human nature.

Now to strike the starting-point in the formal discussion, to signalize the periods when the various arguments, which have since become classical, formally originated, to seize on any new form the discussion may take, and to trace this course from the days of Greece to modern times—this is in itself a formidable undertaking. But within the limits of a single lecture to sketch the outlines with masterly ease; to select the chief points and waive the others; to dare to utter a relieving pleasantry during the treatment of so serious a theme; to think down to the radical truth underlying the Cartesian postulate that the condition of knowledge is the existence of God; to expose Kant's moral law as "without content," although his mission in history seemed to beto preach the post-apostolic gospel of the "Categorical Imperative"; to be reverent upon so high a theme, and yet to be closely and unsparringly critical; to seize energetically some transition-thought, bringing down the hand heavily upon the delicate reading desk, as if saying to the thought "I've got you"; these elements heightened the interest and tone of the lecture.

There were likely a few who came to the lecture with a sort of a prior conviction that it must be excellent since the lecturer is so celebrated, and they were doubtless charmed. But with all respect to the capacities of the audience, there was a very small minority who could continuously follow such a discourse. There were too many technical terms for common apprehension; and even if these terms were understood, the language was too rapid and the sequences were too nimble, except for those who were gifted experts in the metaphysico-theological department. The truth is, that a plainer, but not on that ground a shallower order of intellect than Dr. Patton's would be of greater service to the overwhelming majority of mankind. What then was the charm which lightened so heavy a lecture, of more than two hours' duration? It was largely the *evident* energy of thought. The brow is high but not overly broad, with heavy brown hair carelessly hanging over it. The eye is very keen and penetrating, and yet there is a little dreaminess in it. The voice has a peculiar cadence; its pitch is high, and sometimes there is almost a curious shrieking in the higher notes. There is a searching power in his look under which a hypocrite would wince uncomfortably. Altogether the lecture was brilliant, the style clear-cut, and the intellectual treat enjoyable; and our Principal voiced

the sentiments of the meeting in the fitting and graceful encomium which he passed upon the lecture, that "all had been under not only a mental but a moral power that evening which they would never forget."

On Tuesday the "theologues" exchanged calls. It is quite possible that some of them may have had the honor of a quiet invitation from a hard-pressed examiner to decipher the vague hieroglyphics of their papers. This is onerous and serious work, even for the writer of the paper, because the scribbling is simply scandalous. It is certain that no Presbytery clerk would tolerate it. But it is unavoidable. The only remedy is either shorter papers or longer time, or both—probably the last. The proper style of examination would allow a candidate to lean back on his chair now and again in order to "meditate seriously," and not be so feverishly hurried that the crimson color rises to the cheek and the writer sorely grudges the numbering of the sheets because two or three moments may expire, and two or three points may be omitted.

When the shadows of evening were falling the "theologues," naturally pensive, grew quite thoughtful, and standing in groups along the dimly-lighted halls whispered, "heard anything about results, boys?" A distinction must be drawn between two cases. There was all the absolute and unerring certitude of foreordination about some of the results long prior to the examinations. The hard workers would be winners. The students never hesitated to assign certain scholarships to certain parties. There were, however, other cases where there was interesting dubiety; for, while every party may feel that he is justly entitled to a share of the honors, he is aware that the examiners are the persons to decide, and they might possibly differ with him!

On Wednesday afternoon at three o'clock the Convocation Hall was unusually crowded. The students occupied the centre, and the graduating class the front seats. Principal Caven, followed immediately by Rev. Dr. Patton, and then by the Professors and Members of the Faculty, came forward to the platform. President Wilson, of the University; Dr. Sheraton, Principal of Wycliffe College; and Dr. Castle, Principal of McMaster Hall, were glad to see on the platform. The proceedings were opened in the customary way by a psalm and a Scripture reading by Rev. Mr. McLaren, of Brampton, and a prayer by Rev. Dr. Reid. The prayer had scarcely ended when the door of the gallery was suddenly thrown open, and the deep-seated selfishness of human nature was unenviably shown by the noisy and violent rush for the best seats. When quietness was restored the Principal rose, and of course referred, in passing, to the good Providence of God during the session which was expiring. One noble student, whose untimely decease was probably traceable to overwork, was alluded to regretfully. But with this exception our numbers have been unbroken. The almost unbroken good health enjoyed by those resident in the college is indeed a matter for considerable gratitude. It is, from a material point of view, a dangerous and rickety institution. A gentle romp, which is necessary to the well-being of even those who are absorbed in theology, shakes the whole building. And as to the subtle draughts through crevices both seen and unseen, it is almost miraculous that there are so few tortured with rheumatism. There are other grievances which it would be almost impolite if not positively irreverent to detail. If it were not for what I may venture to christen the *secondary providences* of the college, the excellent stewardship, the airy rooms with high ceilings, the wholesome diet of the dining hall, the advantages of the gymnasium, the graduates would be worn out and sickly before their lifework began.

The Principal, after other preparatory remarks, adverted to the Examiners' Report, and there was a perceptible flutter of increased interest among the assembled classes. The following is the list :

EXAMINERS' REPORT.

The Examiners' Report was then read as follows :—

First Examination for B.D.—Rev. W. Martyn, Exeter ; W. A. Duncan, M.A., and W. S. McTavish.

Third Year—Scholarships—General Proficiency—J. M. Gardiner ; Systematic Theology—A. Blair, B.A., and J. C. Smith, B.A., equal ; Exegetics—J. Hamilton, B.A., and H. C. Howard, equal ; Bible History—W. L. H. Rowland, B.A. ; Best Average—A. Blair, B.A., half ; W. A. Duncan, M.A., and J. A. Jaffray, B.A., quarter each.

Second Year—Scholarships—General Proficiency—W. Farquharson, B.A. ; Systematic Theology—J. McKay, B.A., and R. Haddow, B.A., equal ; Exegetics—S. S. Craig ; Apologetics—J. McKay, B.A., half ; R. Haddow, B.A., and J. L. Campbell, B.A., each quarter ; Church History—G. F. Kinnear, B.A. ; Best Average—D. S. McPherson, B.A., and R. C. Tibb, B.A., equal.

First Year—Scholarships—Systematic Theology—C. W. Gordon, B.A. ; Exegetics—A. E. Doherty ; Church History—J. Goforth, and D. McLean, equal ; Apologetics—J. McGillivray ; Biblical Criticism—J. W. Rae ; Best Average—F. M. Hardie and J. Argo, equal.

Second and Third Years—Homiletics—J. A. Jaffray, B.A., and J. L. Campbell, B.A., equal ; Special Scholarships—Essays on "Five Points of Calvinism"—J. M. Gardiner ; Old Testament, Hebrew, Lange's Commentary—J. Hamilton, B.A. ; New Testament, Greek, Lange's Commentary—A. McD. Haig, B.A. ; Gaelic—J. L. Campbell, and D. L. McLean, equal.

The following students were first in their respective classes :—

Third Year—Systematic Theology—J. M. Gardiner, and A. Blair, equal ; Exegetics—J. M. Gardiner ; Bible History—J. M. Gardiner, and W. L. H. Rowland, B.A., equal ; Homiletics—J. A. Jaffray, B.A.

Second Year—Systematic Theology—John McKay, B.A., R. Haddow, B.A., W. Farquharson, B.A., equal ; Exegetics—W. Farquharson, B.A. ; Apologetics—John McKay, B.A., and W. Farquharson, B.A., equal ; Church History—John McKay, B.A. ; Biblical History,—W. Farquharson, B.A., and A. Campbell, B.A., equal ; Homiletics—John McKay, B.A.

First Year—Systematic Theology—A. E. Doherty and C. W. Gordon, B.A. ; Exegetics—J. McGillivray and A. E. Doherty, equal ; Biblical Criticism—J. McGillivray ; Church History—J. Goforth and D. A. McLean, equal ; Apologetics—J. McGillivray.

After reading these names the Principal, with his wonted kindness of heart, expressed his mingled feelings of pleasure and pain ; because, while those who were foremost in the competition had earned just honors, there were those of doubtless equal talents whose names did not figure so proudly. And the unlucky candidate secretly said, "Ah ! the doctor is referring to me ; and he is right too."

The graduates, fifteen in number, were formally handed their diplomas with a genial God-speed from our reverend Principal.

There were no B.D. titles to confer ; but Revds. W. Martyn, W. S. McTavish and W. A. Duncan have successfully passed the first examination in that notably severe course.

There were two D.D. distinctions; Rev. Mr. Torrance of Guelph, and Rev. Mr. Gray of Orillia, introduced respectively by Dr. Wardrope and Dr. Cochrane, with graceful but not fulsome praises. Both of the honored recipients replied with suitable feeling.

After these pleasant annual formalities had terminated, Dr. Caven announced to the audience Dr. Patton, who opened a speech with several sallies of playful humor. When he alluded to his old teacher (Professor Young) with the splendid compliment that "he was the greatest dialectician of this or of any age," there was an instant and almost dynamic outburst of cheering from the whole body of students, who venerate deeply that veteran thinker from whom so many of them had received an intellectual inspiration that will never cease to operate during their lifetime.

Dr. Patton assumed of course that the idea that learning disagreed with piety was past. Without any hateful quibbling, there is unquestionably no small element of truth in the by-gone idea. If by "learning" be meant the mere technique of study, then it does quench the spirituality of our nature. Those who are intellectual grub-worms, who slavishly devour the formularies and categories in dusty volumes, who imagine that the vocation of a college is narrowed to the intellect, these are crippled in every sense by the usual curriculum of studies. They are fettered. They enjoy no liberality of mind. They are nervously alarmed over subtle definitions. It is unavoidable. And it is this very fact—which it is folly to overlook—which is the secret why studies do confessedly so often deaden the spiritual feelings of students. They return to the college in October alive to the needs of men, and sympathetic with the deepest matters of the gospel. But when they have come to Christmas, the ardour has abated. Why? Because there is necessarily not a little of the external routine in study to be mastered by the student. There is a danger of becoming pedantic and scholastic. But when a larger and more generous idea is taken of "learning," then there is no truth in the "old idea;" when it means a generous appreciation of the various literatures, a patient strength to grapple with far-reaching principles, a width of culture, a growing sympathy with whatever is excellent in every department, a deepening knowledge of the world of the nineteenth century, an ability to distinguish between doctrines that are immortal and doctrines that excite noisier discussion but are of secondary value, these are qualities that compose true culture; and, in this sense, the more knowledge the more holiness.

The speaker then proceeded to sketch what we may call the "Academical Millenium." But what is an Academy for Theology? He tried to correct the current definition of a School of Divinity to the effect that it was an institution founded by the church in order to educate men for the ministry. The doctor disagreed with this definition, as being radically defective. The principal idea of a Theological College was simply a collection of gifted men who devoted themselves to the advancement of theological science. This is simply another form of the old Grecian college system. Men of strong intellectual propensities set themselves apart for their favorite studies. Plato and Aristotle philosophised. That was their life work, their vocation. If young and aspiring men flocked to hear their lessons of serene wisdom, so much the better for young men! But if they craved other enjoyments, the ideal philosopher was in no wise perturbed (—except when hard-driven financially!); he pursued his own course of arduous thinking, and was content with the solitary pleasures that reward a life of thought. Dr. Patton threw light on his view

by relating an anecdote. A popular but somewhat heretical preacher was going to address the students in Princeton seminary. The students were in favor of the project but the faculty of the seminary were opposed to it. A student conferred with the venerable Dr. Hodge, threatened a serious outbreak, and perhaps an influential exodus on the part of the students if the professors showed any opposition, and, in short, counselled peace. The doctor looked straight at the young student and remarked drily, "Sir, your conclusion is sound if your premises are: but your premises are false; it is pleasant and convenient to have students, but a college can exist without them." The reference was very apposite, for it places in a nutshell the higher conception of a theological college.

When a church founds a college there are practically two objects: the first is that the college shall be a training school for future ministers; the second is that those who are appointed to the professorships shall be so posted in the scientific details of theology that they can refute errors which may menace the great convictions of the church—a function which cannot be expected from those whose talents are engaged in the equally noble, equally intellectual, but less theoretical duties of active ministry. It will be a sorry day when these two great purposes of a college shall be divorced; they will separately suffer. Because, on the one hand, a ministry which should be uneducated would fall into disesteem; and, on the other hand, if there is a science that lies open to the danger of super-subtlety, of endless and vague theorizings, it is theology; and unless there is some sublime practical purpose to confine it to the actual facts of revelation there will be a repetition of the worst features of scholasticism, and a world of dust will settle down upon its great secrets.

Dr. Patton labored to show that instead of there being three or four professors in a college there ought to be twenty or more. Why? Because each department was growing so large and so unwieldy that there must come a sub-division of labor. For example, take the subject of History. There is first—Old Testament History, that is not merely the record of the Jewish race, but the records of ancient races related to the Jews; there is second, New Testament History; there is third, Ecclesiastical History, containing a record of the activity and successes of the Church since the Apostles. These are three great divisions. But it is palpable that each of these is quite capable of sub-division; and therefore sub-professorships would be required. Where will this sub-dividing stop? Theoretically, nowhere; but practically—where our college revenue stops. But is it not a scandal to the Canada Presbyterians that Knox College has only one lecturer for History? Again, take Apologetics. The standards are the great Evangelical Doctrines, not the dogmas of one sect as opposed to another. These require to be defended on the ground of natural theology so far as it vitally affects the essential truths of the gospel. This is one great and almost interminable department. There is another; it is the defence of them on strictly theological ground. Then there is another department, more difficult to be stated in words, that of seeing that the outstanding doctrines of the gospel not only do not antagonize with the most recent results of science, but also square with them; in short, that the highest theology, that which will survive all the dissensions and polemics, is the oldest, but is the newest science too. The office of this department will be to change a creed not in content, but in shape, in order to chime in with modern modes of thought. It is patent to the most careless person that apologetics is an enormous subject. It is too onerous for a single

professor. What a prodigious honor, therefore, the Canadian Church has conferred upon one of its most revered members, that he should be appointed to a chair uniting both the departments of History and Apologetics—and that, too, in a college not distant from “Knox”! We do not require to subject the other departments to the same analysis. The result is that a great number of departments is created; and then when each department is rigorously working, there is a necessity for a professor whose duties shall be eclectic in character, who shall receive the contributions from all the branches and shall digest and formulate them.

This is Dr. Patton’s scheme, roughly stated. There is one chair which the Doctor did not take the trouble to specify, but which his great scheme logically and imperatively demands—a chair in physical gymnastics, not only for students but also for professors, so that their constitutions will not be broken down by brain-work.

Dr. Patton knew that the more enlightened Presbyterians were well aware of the necessity of an increased professorship, in order to the complete equipment of a theological institution. What, then, is the hindrance? It is not men; because there are those who are qualified to preside over the various courses. It is money. But the requisite amount would stagger the majority of people. The fact is that the academical millenium is in the distance. Public opinion will require to be educated to see the value of such an institution, and public opinion is obstinate when the pockets are touched.

Dr. Patton closed his energetic speech amid the hearty enthusiasm which it had excited; but there is a single point which we may as well broach here as anywhere. If there is to be a gradual process of subdivision, the writer cannot but think that the process may show itself with advantage in one department even now. It is that of Exegetics. Our serious conviction is that a minister who has carefully studied systematic and apologetic Divinity, and who has, in addition, learned to interpret and expound by proper and natural modes of interpretation the latest revised versions, is more than qualified for his lifework. Take the last New Testament version! The ablest exegetes have agreed upon it. Now, unless a student has the conceit to question what these talented specialists declare to be the classic usage of a Greek word, how can he practically differ from the results they have given? A similar observation applies to Hebrew. Unhesitatingly does the writer aver that, so far as the *translation* of the thought from the Greek and the Hebrew into the plainest English is concerned, he is not competent to criticise those finely endowed exegetes of lifelong study in the two languages, of even different theological schools, when they produce an English Bible after having carefully consulted the different critical works on the Old and New Testament. *He will take that production and thank them. And, unless he has the taste and the leisure to study the original tongues, he does not see why he should be compelled to do so by a curriculum.* Therefore, so far as exegetics is founded upon the original, it ought to be optional in the curriculum. But so far as exegetics is concerned with interpretation of the latest English Bible, it should be compulsory. There are objections to this view, of course. The writer may be thought not to have scholarly and classical tastes; let that objection pass for what it is worth! We do not underrate the original languages any more than we do the B. D. course; they are all valuable; but the question is whether they are of so great value that students who know very little of either tongue should spend three sessions in the study of them. Do we cast

any ungentlemanly or ungrateful reflections upon him who so efficiently occupies that chair? Far from it, we venture to assure him that most of his classes are not sufficiently disciplined to appreciate his fine linguistic criticisms, and it is too bad to have them wasted. There are a few who have a liking for languages; and as we think it should be an optional, not an imperative, course, they are welcome to prosecute their exceedingly valuable specialty as far as they please.

It is true that these languages, especially the Greek have subtle and versatile forms of expression; but pedantry may exaggerate even this fine feature. It is indeed a question whether there is so immense a difference between the expressive power of the Greek and the English. But whether there is or not, it does not altogether affect the question. Those who can enjoy these niceties and who can glean profit from them, may apply to them; but let those persons whose powers are different not be compelled to undergo the refined drudgery.

If the students do not study the originals, an objector asks: what is there to do in the class? We reply: very much! There is to be acquired a faculty of correct exposition, of catching the governing thought of a passage as distinct from the adjuncts, of throwing the result of that analysis into a popular and effective form. Because Scripture was not given as a sort of plaything for disputation, it is to uplift character. There is also the "historical setting" of a passage to be discovered, and this will imply some historical research. A Bible class—not as it is sometimes understood—conducted on strictly inductive principles, would be a very useful method of spending an hour in a class-room; and if this system was thoroughly carried out, there would be less sting in the satire sometimes flung wrongly against theological colleges that students have learnt much about the Bible but are not learning the Bible itself.

The closing meeting of the series was held in Old St. Andrew's Church in the evening. The ground floor was crowded but the gallery was thinly filled. The College Glee Club formed the choir, and the graduating class ranged themselves along the front pews. Punctually at eight o'clock Dr. Caven with Dr. Patton, Dr. Gregg, Dr. Maclaren, Dr. Reid, Rev. Mr. Milligan and Rev. H. M. Parsons, ascended to the pulpit. The meeting was opened by singing the 100th Psalm. Rev. Mr. Milligan read a chapter. Dr. Patton offered up prayer. Dr. Gregg then came forward to address the graduating class. He selected those exhortations which the aged apostle Paul had urged upon the youthful Timothy and Titus—and he could have chosen no words more befitting the occasion. He advised the class while keeping abreast of the age, by carefully mastering the best modern literature, not to ignore those great works which have worn out cavil and have outlasted countless volumes, the standard productions of Jonathan Edwards, whom Robert Hall called the "greatest of the sons of men"; the "Fourfold State" of Boston; Alleine's "Alarm to the Unconverted," and Wm. Guthrie's writings. The venerable professor, whose grey hairs lent authority and experience to his utterances, strongly urged the graduates to refrain from introducing topics of a scientific nature into the pulpit. His deepening conviction was that themes of an apologetic nature should be very seldom and very cautiously handled. Theirs was a positive duty: to preach the doctrines that Paul and Peter preached. The greatest security against this negative style of sermonizing, that was rather popular, was to be a proficient both in the theology of Paul and in the best science. Those who are

most likely to ventilate their science and philosophy are those who have gained a very superficial smattering in these topics ; and, besides, have failed through intellectual feebleness to catch the spirit and imbibe the views of the New Testament. Those who are profound theologians, and also abreast of present science, will not harbour any alarm about the one or the other. God's works and God's words can never disagree except seemingly. And the function of the preacher was to tell out what God has spoken out so clearly, and to indulge the hardy faith that when drivelling generations, warring during a brief day against the gospel, have been swept away, God's old truth stands unshaken ! He closed by a few references to the proper conduct of a minister of the gospel. His conversation would be watched, and perhaps the random sentences on the roadside or in a house would be more closely criticized than the stately and regular utterances addressed from the pulpit. Children, too, are very quick to perceive consistencies of character. And the secret of acting right is feeling right. The graduates, too, should allot a certain part of the day for painstaking study ; they should not allow this concern and that to carry off their minds from their proper duties in the library. He bade them to be strong ; to cherish the brightest hopes for the final triumph of that gospel which is destined never to die.

After a hymn was sung, Dr. Caven referred to the graduates who are now in the thick of the fight. About 400 ministers have passed through our halls. But how scattered ! A large percentage had gone to their long rest, quite a large number were braving the hardships of a foreign field ; Wilkie and Smith and Builder and Wilson had gone to India, McKay and Jamieson were in Formosa, Gibson had gone to Demarara, and Wright to the West Indies. H. McKay, whose name is a household word in Manitoulin Island, was laboring in behalf of the Red Indian in the north. Many had settled in the opening districts of the great North-West, and their work was somewhat retarded if not jeopardized by the Rebellion, which has thrown that outstretching region into disquietude. The list would be too long of those who had settled in our own land who had tried to uplift the population to the obedience of the gospel. A college which had proved so useful and beneficent ought not to be ashamed of its history. Dr. Caven then called upon the representatives of the college, Messrs. W. A. Duncan and J. L. Campbell, to come forward. Mr. Duncan, who was elected by the graduating class, read the following valedictory :

Gentlemen and Fellow Students :—

It devolves upon me to say a few parting words to you on behalf of the graduating class. Farewells, from their very nature have very much in common, whether it be parting from home and friends, as the young man leaves his native village to seek his fortune in a distant land, or the high school pupil leaving home and early companions to enter college or the university, or the graduating student in theology, who is about to leave his Alma Mater to enter upon the duties and responsibilities of ministerial life.

From our stand-point this evening, a feeling of sadness comes over us when we think that we are now about to sever the tie which for several years has bound us together as students in Knox College. When we think of the familiar college songs with which the halls of Knox have so frequently resounded, of the companions with whom we contended in debate, or of class-mates with whom in friendly rivalry we competed for scholarships, or dis-

cussed theological problems with such spirit as would seem to indicate that the participants were Doctors of Divinity skilled in Polemics rather than students in theology, and then reflect that to us all these have now become part and parcel of the irrevocable past ; that soon we are not only to leave you, but to be separated from one another, perhaps by continents or oceans intervening, a feeling of loneliness comes over us which words cannot express, and which must be experienced in order that it may be fully realized.

Although we have now reached the goal towards which we have toiled for years, and for which we oft have trimmed the midnight lamp, yet we do not find in it that complete satisfaction which once we fondly anticipated. Memories of the past are still vivid, the future is unknown. The preparation for entering upon our life-work is now complete, and although uncertain as to the particular portion of the Master's vineyard he wishes us to cultivate, we rely with the fullest confidence on his promise "I will be with you alway even to the end of the world."

But, gentlemen, as we live in a practical age no doubt you look to us for a few practical remarks before we bid you farewell.

You are aware that it is a prevalent opinion among students that as they advance from year to year in their course they gain wisdom with their increasing experience. Taking this for granted, I wish to say a few words to you on college reminiscences and college prospects.

Students resident in the college do not long remain in ignorance of the Metaphysical and Literary Society which meets every Friday evening. The importance of the work done by this society can scarcely be over-estimated.

Its benefits are not confined to those who prepare readings or essays, or take part in the debates, for even those who merely attend the meetings cannot but be greatly benefited by observing the orderly manner in which its affairs are conducted. These benefits will be more fully appreciated hereafter, when the members of the society become members of Presbytery or of the General Assembly.

That the society has continued to prosper during the past seven years is amply attested by the success which has attended the Knox College Monthly, which is published under the patronage of the society, and which has now almost completed the *thirt* year of its history. The short, spicy articles which have characterized its later numbers, no doubt will make it even more popular in the future.

We wish you, gentlemen, all success in the publication of your journal, and trust that prosperity may always attend the society which it represents.

The progress made by your Students' Missionary Society is well worthy of being noted. Seven years ago the idea of sending a missionary to Manitoba seems not even to have dawned upon the society. Six years ago the subject was considered for the first time, and abandoned as impracticable. This year the society sends *five* missionaries to Manitoba and sixteen to other fields, in all twenty-one missionaries, while seven years ago the total number of missionaries sent out by the society was eight. Further, the amount expended this year in prosecuting the work of the society is \$2,857 as compared with \$1,466 then. These facts are surely very encouraging, and should stimulate the society to still greater exertions in the future. The public meetings of the society have been well attended, and I think I can safely say that at no period in the history of the college has the missionary spirit so thoroughly permeated its members as at the present. A bright future is before you ; we wish you con-

tinued prosperity in your noble work of carrying the gospel to the neglected portions of our land; yet, above all, seek the continued blessing of the Great Head of the Church and you cannot fail to obtain an abundant measure of success. The inauguration of the endowment scheme, the success of which is virtually secured, seems to indicate a prosperous future for Knox. No doubt ere long we shall see our Alma Mater not only relieved from the financial embarrassment against which she has been struggling during all the years of her previous history, but also thoroughly equipped for the great work devolving upon her. The federation of the colleges also will, doubtless, give a great impetus to Knox, but as you have heard the needs of the college and the benefits arising out of Federation so ably treated this afternoon, I shall not say anything further on these topics.

The number of students in the theological classes is now greater than at any previous period of the history of the college, and the day is not far distant when additional accommodation will be required.

And now, gentlemen, through you we desire to thank our numerous friends in the city who have favored us by their presence at our public meetings in the college, and who have so kindly and so frequently extended to us the hospitality of their homes.

Their kindness in this respect has added in no small degree to the pleasures of our college life.

And also, to express to the Principal and Professors of the college the deep sense of obligation we feel towards them for their uniform kindness, and for the deep interest they have always taken in our welfare.

And now, gentlemen, as we are about to leave the college, we wish you every success in the further prosecution of your studies.

To us the little stream of student life this day completes its course, and we now cast one longing, lingering glance behind, before we launch forth upon the busy sea of life.

There are moments in our lives when thoughts of the past and hopes for the future seem so inextricably blended with the present as to give rise to strange and inexpressible emotions within us.

Such is our condition this evening, yet even here there are transient gleams of sunshine. We are now bidding you farewell, yet at no distant date we hope to welcome you as fellow laborers with us in preaching the everlasting gospel of the Lord Jesus Christ.

Let us all therefore "be strong and of good courage," and "let us not be weary in well-doing, for in due season we shall reap if we faint not."

Immediately afterwards, Mr. J. L. Campbell, the spokesman for all the other classes in the college, replied to the valedictory as follows:

To the Members of the Graduating Class:—

GENTLEMEN.—The students of Knox College whom you are about to leave, and to whom you have addressed kind words of farewell, wish through me to make a short reply. We do not desire to express sorrow at your departure from us, however much we may feel the loss we are to experience in your absence from our literary associations and friendly gatherings, but rather we think of the inviting character of the work in which you are to be engaged, of this great harvest field in which you are to labor, and we come to extend to you our hearty congratulations, and express our good wishes for a faithful and happy career. The work to which you have devoted your lives, from our

point of view as students, has many attractive features, to a few of which we thought it not inappropriate to direct your attention and our own. All legitimate work is noble, but the work of the Christian minister is the noblest of all. The husbandman who prepares the soil, who scatters the seed, and reaps the harvest; the physician who studies the nature of disease and seeks the restoration of the sick, are engaged in honest and honorable work, but the man who breaks up the fallow ground of human hearts, who sows the incorruptible seed of the word, and reaps a harvest of saved individuals; the man who understands the deep maladies of the soul and knows how to apply the remedy which brings a permanent cure, is occupied in a work which transcends the former, as far as the spiritual and eternal transcend the merely physical and temporal.

The course of college training you have found attractive and beneficial, as the retrospect you have given us clearly shows, but your attendance on lectures in Exegetics, Systematic Theology, Apologetics and Systematic Homiletics was only a needful preparation for your chosen work. We anticipate for you in days to come, the pleasure of continuing these studies with the advantage of more leisure and exemption from the pressure of competitive examinations. You will thus have the joy of increasing your knowledge of more important subjects, in which you have made a beginning in college sufficient to beget a thirst and love for more.

A feature of your work still more attractive consists in this, that you will be imparting to others the knowledge which you yourselves have gained, and thus find the statement true, "It is more blessed to give than to receive." Your themes will be the grandest with which any human mind can be engaged. The great doctrines of Christianity alone are able to solve the mysteries of life and satisfy the ever-recurring cravings of immortal spirits. They are all-powerful for revolutionizing wrong ideas in the individual, family, and social life, and of imparting those principles which purify, exalt and gladden.

You will be permitted not only to preach the glad tidings from Sabbath to Sabbath, but also have the great honor of moving among your people from day to day as their best friend, and most reliable counsellor, to whom they will confide their heart yearnings, their spiritual difficulties, their disappointments and sorrows. Golden opportunities will then be afforded of dropping a word of warning to the careless or wayward; a word of comfort and cheer to the sorrowful and downcast.

"In duty prompt at every call,
You'll watch, and weep, and pray and feel for all;
And, as a bird each fond endearment tries
To tempt its new-hatched offspring to the skies,
You'll try each art, reprove each dull delay,
Allure to brighter worlds, and lead the way."

The most attractive feature of your work seems to us to be the class of laborers with whom you are to be partners.

Others labored and you will enter into their labors.

The good, the pious, the truly great of all past ages, though dead, will live again and speak through you. Breathing their spirit, and containing their work, you will belong to the true apostolic succession, though you may not be able to trace a tactual relation either with Peter or Paul.

You will be associated also with the keenest intellects, and the most pious spirits of the present day. It is the glory of Christianity that it is adapted to

the smallest intellectual capacity, and at the same time supplies inexhaustible materials for the giant intellects of every age. We need not be ashamed of the "mental calibre" of the defenders of our faith.

We do not forget the overwhelming, yet the most inviting, thought of all, that you are to be sharers in this work, not merely with the pious and great of the past and present, but also with Him who made them good and great. You will be instruments in the hand of, and co-laborers with, Him whose office it is to convict the world of sin, righteousness and judgment; and to comfort the downcast disciples of Christ.

You will be engaged by and for him who came to seek and save that which was lost, whose love will be the moving principle of your noble endeavors, and whose promise will sustain and cheer you when disposed to slacken your efforts or to drop by the way. You will be laborers together with Him who rules in the army of heaven and amongst the inhabitants of earth, who spared not His beloved Son, and who with him sends forth the Spirit to convert and save.

This is a rapid and very imperfect sketch of some of the inviting features of your work as they appear to us, but it is sufficient to warrant us in congratulating you with glad and joyful hearts.

A hymn was sung by the college choir, and the Rev. H. M. Parsons addressed the graduates. He complimented them on the fact that they had both begun and ended their course in the one college; because, so far as his observations had gone, those who broke up their course by dividing it between different seminaries had not been gainers by it. One patent reason was that their system of truth was not orderly; it was unfolded, irregular. And patch-work is a serious mistake in any science. The speaker then expatiated upon secrets of power over people. He insisted very urgently upon a fellowship with the Risen Lord every moment, every hour; a fellowship so continuous that the necessity of it became a second nature, and the evidence of it was not a matter of effort, or renewed for solemn occasions. It was a habitual thing which could not be dissembled. He pointed out, too, that the people can quickly discover whether there is that abiding character in a believer. It could not be defined but it would be experienced; and while its presence was discernible, even by the untutored, its absence was equally perceptible. Mr. Parsons referred admirably to the constant study of the Bible. It was *the book*. And if God uses anything to forward His purposes, it was the Word. It was a connected and continuous production; and therefore Scripture must expound Scripture; one part must throw light on another. His address was characterised by fervour and by an evident sympathy with the class that was about to mix with the world and to engage in all its varied lines of activity. The audience, though large, would have been larger except for the monopoly of enthusiasm by the North West rebellion. The exercises were solemn and expressive, and as all the congregation rose and, led by the choir, sang out the last hymn, there was a pathos and yet a power which were very helpful; and the meeting closed with benediction by the Rev. Dr. McLaren.

And the scene closes. Professors and students affectionately bid each other farewell. College life has ended. Its pleasant occupations are past, and forever! For it is difficult to break off a kind of life which one has almost grown into during a term of six or seven years, and that, too, in the formative period of character. You graduates know the meaning of such reflections. You have passed through that period, and therefore you can

understand what it involves. There is, however, a public excitement during the exercises in the college and the church which throw a sort of glamour over the day, and which prevents silent reflection. But it is, you know, another feeling when some of the class-mates have gone away, to walk along the halls and see the rooms empty; to recall the evenings of general entertainment, or of keen debate, or of conjectures about the future; and then to stroll along the halls and join in the college glees where some voices are missed. And then to feel the conviction coming almost oppressively upon you that the outside world is different. What cares it for fine thought? What cares it for open rivalries in the higher matters? What do college honours that signalize a student, what do they count when a few years have rolled over? When plunging into this new sphere, one of contest, one of sorrow, what are to be the guiding motives? Are they to be popularity? or love of ease? or love for money? or craving for social distinction? or a homely but heroic resolve to do good and to be good? Which? It is this reflection which quietly forbids the graduates to indulge in hollow sentimentalism. But while the two worlds are very different, there are striking similarities. In both the highest life is the simplest, the least intricate: where there is no shrewdness that degenerates into cunning selfishness: where there is open mirth allied to burning hatred of what is false in whatever guise: where there is honest ambition that harmonizes with sinlessness of eye in religious service. These elements of character are effective whether in college life or professional life. They are God's syllogisms for the proof of Christianity. No man can resist their might, and therefore it is a deep mistake to imagine that the object of a college is to confirm the intellect, to sharpen the reason, to develop the power of clear and telling expression: this is the object ostensible, but there are other results, too. The ability to contend in rivalries without losing magnanimity: the ability to make charitable allowances for human feelings: the ability to think out things quietly without being tempted to express them: the advanced ability to be content with agnosticism where it is impossible to know more on a recondite subject: the suppressed power gained by waiting so long before actual and settled engagement in the lifework: these are qualities of a moral nature which form some of the results of a college course, although they were not expressly aimed at.

There are two dangers which are closely connected with two advantages in college life, and we will close with alluding to them. It is an advantage, certainly, that young men should have capital powers for debate; that they should acquire the talent of exposing a fallacy in argument or a looseness in definition. This is a talent which shines in public discussion; and whenever a great doctrine is in jeopardy it is needful that such a talent should be called into active play. This controversial and argumentative power is, therefore, an immense advantage. There is, however, a danger lying close to this excellency. What is it? It is that of being over-subtle; it is that of quibbling, of taking up any side to a case, of hair-splitting. There is not a topic under the sun that cannot be argued both ways; there is not a heresy that annoys the Church but an unprincipled advocate may almost prove to be absolute truth. This is a danger nearly connected to an excellence. What is the safeguard? It is to argue, but also to be upright. It is to place truth first and defence second.

Once more. There is an advantage in college life, because it removes the student from the activity of life, and he can look upon its movements more

dispassionately. He can stand aside and watch cautiously. He is not misled, because he is distant from the scenes of strife. He observes that life takes certain clearly-defined courses. He hears about what transpires behind the scenes in commercial life. He acutely learns that professional life has its queer sides; that there is considerable wire-pulling, only of a respectable nature, in the best of vocations. He is a cool and calculating observer of these things. This is certainly an advantage to know the springs of human conduct; to be able to guess skilfully how human beings will act under certain conditions. It is a serene philosophy. But there is a danger lying wrapped up in it. It is that of being distant; that of learning to look down upon our species from a proud point of view. We can reason upon their conduct, but we cannot sympathize with their trials. Life seems to be a stage, and the cold-headed and probably the cold-blooded philosopher boasts that he can be an accurate but idle spectator. What knows he of the reality of life? Of the heat of strife? Of the glowing ambitions that govern high spirits? Of jaded and weary hearts? Of impetuosity? Of chivalrous devotion to a great cause? Of un murmuring endurance? Of the grief which is nameless? These are what constitute a sublime life. But the apathetic thinker is unmoved. He cannot throw himself into the world and share its burdens, and with a strong arm lessen its troubles. This is the danger of college life.

Editorials.

WILL the rebellion in the North-West interfere with our missionary work this summer? The Missionary Society is sending out a number of students who are about to start for the scene of their labors, indeed, some of them have started and probably reached their destination before this. We fear that financially, at any rate, the rebellion will exercise an unfavorable influence upon our mission work. If it continues many of the settlers will lose heavily—perhaps their all. The time of the year chosen for the rising is most unfortunate. When the farmers ought to be busy preparing the land for their crops, they are in a high state of excitement, and feel their position very insecure. Last year was not a successful one, financially, for the Missionary Society. In order to meet the exigencies of the case we have been compelled to make a canvass of many congregations for funds, and we are glad to state that we have met with a hearty response. We do not wish to take a gloomy view of matters, but still we cannot help feeling that the present unsettled state of the country, if it continues any length of time, cannot but hamper our missionary work, financially at least. We do not anticipate any lasting embarrassment; for although business may be somewhat damaged, it can only be for a short time. The farming community will suffer most, and unless peace is shortly restored, the prospects for the incoming crop will not, to say the least, be very bright. Under these circumstances we cannot expect that the support given for missionary labor will be so liberal as we would expect under more favorable circumstances.

We have no fear that the men sent out will come short of performing their duty notwithstanding the serious difficulties in their way, and the dangers they

must inevitably encounter should the present state of affairs continue. It must be remembered that they have extensive tracts of country to travel over, in which they may be exposed to many dangers and inconveniences.

However, we hope for the best; and should any deficiency arise, either financially or in any other way, we feel confident that as a society we can look again to the friends who so kindly helped us out of our difficulty last year, and started us this year with a large surplus. The Students' Missionary Society is now a recognized institution of the Church; and the work of students during the summer months is regarded as necessary to enable the Church to overtake the work in the neglected parts of the country. Still we do not wish to become an extra burden on the Church, but expect to be able to conduct the work by subscription in the several fields, and such voluntary contributions as friends of the society may see fit to give.

THE chief excitement of the day is the North-West rebellion under Riel. It is unnecessary to give details, since the daily papers are overflowing with intelligence, wise and otherwise, and anything we could say would only be a repetition of what everybody already knows. But there are different ways of looking at such a serious affair as the present rebellion. Many read the press without ever asking the question, Have these half-breeds and Indians any reason to rebel? The rising has taken place, and the passion of revenge burns, and many suppose themselves patriotic when they give vent to such a passion, without ever enquiring whether these people have any just ground for rebellion or not. We hold decidedly that if the rebellion is persisted in it must be put down, and law and order restored before anything definite can be done towards satisfying the demands of the rebels, if these demands can at all be granted in accordance with law and justice. But while we hold this, we also believe that justice should be done, and if there are grievances, that these be righted. Perhaps if the government would inform the rebels that it was willing to treat with them on this basis, many, if not all of them, would lay down their arms and quietly return to their homes. This action, if possible, would certainly be more honorable to all parties, than shooting down men who are acknowledged to have grievances. Let bloodshed by all possible means be avoided. Human life is too sacred to be wantonly destroyed, either to gratify a mere feeling of revenge, or even with the more laudable purpose of restoring order in view, until all other means have proved futile. One of the most marked features of Mr. Gladstone's policy has been his praiseworthy efforts to avoid war, even at the risk of being charged with selling the national honor. But this cry of national honor, when raised by men governed more by feelings of revenge than by sentiments of right and justice, is very often an empty bubble. It will appear more honorable to all Christian people to preserve peace by diplomatic means than by resorting to the sword; and in almost all cases the rights of the nation can be equally well secured, and that, too, in a more reasonable manner. In this respect Mr. Gladstone is a standing example to the world, and by his Christian principle he has prevented many a bloody war, and ensured extended prosperity to the nation. But when all other means fail, then war may be considered justifiable, and nations justified in drawing the sword to defend their rights.

But have the subjects of a country the right to rebel against lawfully constituted governments? There are some moralists, such as Hobbes who deny, this right, and claim a most unqualified submission to governments, no matter

how unjust their dealings may be. But it must be remembered that individuals have rights as well as nations, and the same mode of procedure to obtain redress may be pursued by individuals as by nations. Many of the great safeguards of our rights and liberties, which we as British subjects are so proud of, have been secured by the rebellion of the people against aristocratic tyranny and oppression. The great question is to determine when grievances are sufficiently grave to justify rebellion.

Now, with regard to the North-West, it is admitted on all hands that there are grievances. Whether these are of sufficient magnitude to justify them in taking up arms, and whether they have used all other means in their power to obtain redress from the Government before resorting to such extreme measures, is the question we must decide before we can justly brand these men as outlaws, undeserving of mercy. We have to admit that we are not in possession of sufficient information to pronounce either one way or the other. But one grave mistake they have made is in asking Riel to be their leader. By taking this step they have lost the sympathy of the country; and everyone feels that that murderer must be put *hors de combat* before any government can treat with them. His red-handed deeds are too fresh in the memories of all to admit of any favorable consideration, and so long as the rebels look up to him as their leader, they need never expect the State to treat with them. To treat with Riel would be to treat with a criminal, and would never be approved of by the Christian public.

But, on the other hand, granting that their grievances are sufficient to warrant them in taking up arms, they should be willing to lay them down if the Government promises to consider their grievances and rectify them as far as possible. This the Government surely ought to be willing to do. We have no doubt, from what can be gathered concerning their grievances, that many, if not all, of the rebels would peaceably return to their homesteads were this done. On this ground we still hope for a peaceful solution of the difficulty, and a removal of the causes which led to rebellion, so that these people may feel that their rights are respected, and exercise that confidence in the governing body without which peace and prosperity cannot exist. However, until a proper understanding is reached, there must be an armed force sufficient to protect the settlers and meet any emergency that may arise.

We may also make reference here to the alacrity with which our volunteers responded to the call, and also to the warlike enthusiasm stirred up in the hearts of all—women as well as men. The scene at Union Station on the departure of the Queen's Own and Royal Grenadiers, when thousands turned out to cheer them, will not soon be forgotten by those who witnessed it. Our young Canadians have shown to the world that although we are a peaceful and law-abiding nation, yet when the Commonwealth is threatened and the call to arms resounds throughout the land, we are not lacking in true patriotism; and should any foreign power attempt an invasion of our country they would meet with a serious and determined opposition.

However, we hope for a peaceful settlement of the present difficulty, and if this cannot be, that right and justice may prevail. "Righteousness exalteth a nation, but sin is a reproach to any people." The rebellion will, no doubt, retard the progress of the country for this year at least. New settlers cannot be expected to go in until quietness is restored and the causes of the disturbance removed, and this will require considerable legislation. But when this is done we may expect a more prosperous time than ever to dawn upon that great country which is destined yet to become the home of millions.