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Toronto, October 4, 1894.

Fifty Years Ago.

IT will be acknowledged that the jubilee celebration of Knox College was worthy of that institution. The Senate, the Alumni and the Church at large are to be heartily congratulated on the unqualified success which marked the historic event. How few remain with us who saw the birth of Knox College fifty years ago? Will there be any of those present yesterday who will see the centenary? These two thoughts bring home the rarity of a jubilee occasion. Half a century is a long stretch of the human journey; but it is a still longer period in the history of an active, useful institution, and when it is reached, it is but natural that rejoicings should fill the hearts of those who stand in close relationship to it, and that they should seek to emphasize the event by appropriate ceremonies.

The manner of honoring the College was happily conceived. Seldom have more fitting exercises been put on a programme. The time and manner were suitable. At the opening of the session the students and Alumni turn their steps to their Alma Mater. The men who delivered the addresses were distinguished men and they were quite at home under the shadow of Knox. It was quite natural that the minds of Knoxonians should turn to Rev. President Patton, as the best selection that could be made for the opening sermon. Nor could there be a more felicitous choice than the venerable Dr. Reid, who was entrusted with the historic paper, a paper full of interesting facts and reminiscent allusions which revived memories dear to many who heard him. Tracing the college from its origin, dealing gently and appreciatively with the causes which gave it birth, he

dealt lovingly with its development, and with the chief personages that figured in its career. Its relation to the church was made clear, the number of its graduates and the positions occupied by some of the more eminent of them, was referred to, its present condition and work in many directions and its hopeful future expatiated upon. The paper was full without being long, terse without lacking in raciness, and as a historic sketch of the College, will prove very valuable. The greetings of Queens University were conveyed by the esteemed principal, Rev. Dr. Grant, whose intense love for the institution to which he has devoted his life enabled him to speak with a depth of sympathy and brotherliness and a geniality withal, which invested his message with a charm all its own. Then came a crowning glory not to be forgotten as long as they live by six loyal sons of the Church, over whom the Doctor's hood was deservedly thrown. Their faces and brief sketches of their careers appear upon another page, and it is not necessary to speak of their attainments and services here. That a graduate of Queen's should have been selected for honor on such a memorable occasion is only what would have been expected. It will be taken as a tribute to a minister of the Gospel held in singularly high esteem, and as a graceful recognition of the fraternal claims of his *Alma Mater*. The University of Toronto was strongly represented by the Chancellor, Mr. Edward Blake, by the Vice-Chancellor, Mr. W. Mulock, and by President Loudon. The mutual advantages of affiliation with the University were ably shown, and in a manner that showed they were highly appreciated by the University representatives. The institutions of learning of the Anglican Church found dignified and able representatives in Hon. G. W. Allan for Trinity, and Principal Sheraton for Wycliffe, while Chancellor Rand represented McMaster University. For the province, the Lieutenant-Governor spoke, and for the city Mayor Kennedy. Nor were the hospitalities for which the Presbyterian leaders of Toronto are famous wanting, the honors having been done at the residence of Mr. W. Mortimer Clark, M.A., Q.C., chairman of the College trustees.

A very pleasant feature of Wednesday's proceedings was the presentation of a portrait of a distinguished friend of the College. The Alumni Association through their president, Prof. Thomson, B.D., presented the portrait of the late Prof. Young, of Toronto University, and it was accepted by Mr. Mortimer Clark, Q.C., on behalf of the College. The portrait has been hung alongside that of the late James MacLaren, a generous benefactor of the College, and that of the late Principal Willis. The strong position Knox College occupies in the hearts of the people was made pleasingly manifest by the liberal manner in which many subscribed to the Jubilee Fund. The spirit thus shown will doubtless

possess others and the fund will speedily reach the amount required. At least that ought to be one of the results of the Jubilee celebration. The noble work of the College has now been placed plainly before the people, and the strong claims on the beneficence of those able to contribute to its needs will surely meet with recognition at their hands.

Another result of the celebration will be the quickening of the interest of the graduates in their Alma Mater. The Alumni of Knox have always been conspicuous for their love and loyalty, but an occasion such as that which has just passed serves to deepen the feelings and the Jubilee will in a marked degree have that effect.

May the grand old College long flourish. Like a lamp, giving forth a clear light, may it ever prove a beacon leading to the secure haven of imperishable truth.

Church Music.

This important subject is a source of never ending discussion within the congregation and in the press, religious and secular. The people do not deliberate upon ways and means by which to improve the preaching or the prayers, but the singing they consider as peculiarly their own part of the service and give it unlimited attention. There are probably few musicians whose standard of church music was higher than that of J. Spencer Curwen, and few more capable of giving a word of advice. He gives these suggestions as the result of a long experience. (1) Decide which portions of the service the congregation is to join in, and in which the choir alone is to sing. (2) Remember that it is not only inability to sing that keeps congregations silent: it is diffidence, indifference, and dislike to be heard; therefore the congregation must be exhorted by the minister, and their vocal duty in service explained. (3) Train the congregation quite apart from the choir. Engage the choirmaster, or a special sight-singing teacher, to meet them once a week during the winter. (4) He will work from simple exercises, blackboard, charts, etc., and will introduce the necessary chants and hymn tunes in educational order, the diatonic first, the chromatic later. (5) Settle the congregational chants and hymns a month beforehand, and print a list. Encourage families to practise the music in advance at home. (6) As the training of the congregation progresses, draw up a list of chants and tunes that they know, and keep rigidly to it. (7) Both in chants and tunes, choose the broad, diatonic, solid style for the congregation, and give ornate music to the choir. (8) Persuade the congregation to conquer prejudice and use the tonic solfa notation, which immensely simplifies the work.

Knox College and Missions.

It will not be considered out of place to introduce into the Mission department a reference to the Knox College Jubilee. Neither Knox College Professors nor friends have ever been accused of sensationalism so far as we have heard—in fact we did sometimes hear it said that the College would be none the worse of a little of that flavor—but if this is a weakness it leans to virtue's side. No individual or college belongs to one age or century. In the ages to come a true verdict will be given, and then it will appear that the quiet unostentatious conscientious workers will stand first. Even

the historian can never estimate the influence upon this and other countries of the fifty years of instruction in the highest departments of knowledge, imparted by men of ability and character in that institution. Whatever the failings may have been, the Church and country may indulge a little honest pride during this jubilee week. When Knox was founded this country was a great mission field, Ontario was then what Manitoba and the North-west are to-day, and the annual instalments of students contributed by Knox College, it is safe to say, did as much, and may be a little more than that of any other institution in the land to shape the destiny of this country. Probably no other country in the world to-day has a more upright, self-reliant and prosperous population than this Province of Ontario, and it would seem like exaggeration if we expressed our real convictions as to the part Knox College has played in producing this condition of affairs. Now the Home Mission Field has vastly extended—reaches from ocean to ocean—and still Knox College is to the front, annually contributing a company of well equipped men, who are taking their places in the ranks and fighting the battle for God and their country. We would not even seem to be ungenerous towards other institutions, or other denominations that have manifested much energy in the conflict, but we imagine that the verdict of history will be that old Knox has won for herself honorable distinction in the fight. So that from the very beginning of her days she has been a missionary institution. May her students sustain in the future her enviable reputation, by a readiness to serve in the newest and most distant and difficult fields, until the last intrenchment is won and the blood stained banner unfurled in the name of the King.

That this spirit exists and is still cultivated in the College appears from the work done by the Student's Missionary Society, to which every student in the College is supposed to belong. This Society was originally organized to do work amongst the French Canadian Roman Catholics, but since 1873 has devoted itself entirely to Home Mission Work. The fields chosen were either new or so discouraging that the Home Mission Committee regarded them as hopeless. Many stations in that condition were taken up by the students and nourished until the Home Mission Committee was prepared to accept them and eventually many became self supporting charges. Last year the Society occupied twenty-nine fields, in which are ninety-nine preaching stations, at a cost of \$6,333.50, which was collected either in the stations themselves or in wealthier congregations. That is the kind of work that justifies the existence of a College.

We have said that Knox does not blow her own trumpet. We were for a moment wishing she did whilst trying to find out how many of her Alumni have gone into the foreign field. If she had been more disposed to parade herself the list of foreign missionaries would be easily found, for what would commend her to the Church to-day more than the fact that in her students is cultivated the Apostolic Spirit. So far as we can discover about twenty of her sons have gone into the Mission work in regions beyond. Some have fallen asleep, but the majority continue until this day. Whilst that is a good record yet it is often remarked that the College as an institution does little directly to stimulate the Foreign Mission Spirit. The whole course of study is based on

the assumption that her graduates are to remain at home. It is no doubt true that the main part of any College curriculum must consist of subjects that equip men for service in any field. Exegesis and systematic Theology and Apologetics, are needful for every teacher of the Word wherever his sphere of labour. Yet whilst the minister in the home field can at once take a hold of all congregational duties, the missionary finds himself in an entirely new atmosphere in the midst of a new philosophy and new religion, where a new apologetic is needed—and he has to begin and qualify over again. Ought it not to be possible to connect mental discipline and theological training with an adaptation for service in other lands? The study of Comparative Theology has already become prominent in a sister institution, which is a step in the direction indicated. There may be difficulties in the way but what ought to be done can be done, and the jubilee year is a good time in which to do it.

An Earnest Monk.

A great preacher seems to have arisen in France. He is a Dominican monk named Father Didon. His eloquence and earnestness attract crowds of people from all classes wherever he appears. His preaching sounds rather strange coming from an accredited priest of the Church of Rome. He preaches Christ and Him crucified with evangelical simplicity and directness. He urges the people to seek for Jesus in the Gospels. The Bible with him is an open book. A quotation from one of his discourses is given thus: "I have called upon Him as one can call upon One who has long since passed away from earth, but who yet remains engraved ineffaceably on the pages where every candid mind can find him, and I bear you witness that I saw arise before me a human being whom none can resist. He has inspired me with absolute confidence—a confidence which will lead me, following Him, through fire and water. His moral beauty is dazzling, and his whole teaching instinct with the highest truth. His holiness shines forth in the least of His actions, a virtue goes out from Him. He exercises a magic from which no sincere and simple heart can escape. Before all things take the eternal Gospel as a book for your bedside and as your travelling book. When you are tired of the business of the day, or the fatigues of life, read and re-read it, not as a poet, not as a critical scholar, nor as a learned professor, not as an interpreter, or an historian, read it as a man. There is something grander than imagination, than science, than mind or genius—were it the mind of the whole world and the greatest genius—there is something which I put above all; and you will agree with me; this something with which you must read the Gospel is conscience. But Father Didon is not likely to be left to teach such doctrines freely. Yet he may and likely will arouse an interest in the minds of the indifferent French in the truth he preaches, which will bear good fruit.

The Box of Spikenard.

The question of finance is necessarily ever present with the Church. It is well that it should be so, that there should always be demands on the liberality of the people, for it is more blessed to give than to receive. Statistics of the contributions to the Church are of abiding interest. Those reported to the Mission Boards of the United States reveal some serious facts. Last

year's report shows a total \$843,412. Of this sum, only \$295,016 was from the general church collections, while the Women's Boards, Sunday schools and Young People's Societies contributed respectively \$324,003, \$35,092 and \$17,791, or a total of \$376,886. These figures show that the women and young people furnish a very large amount of the total, and it has been pointed out that the men on whom the Church ought to rely most are very derelict in their duty. The experience of the Church in the United States may correspond to that of other Churches, and the fact does not place the male members in an enviable light. The preciousness of the thank offering as a means of worship, it is to be feared, is realized by too few. Oh for the sanctified self-sacrifice, the holy joys which are depicted in one of the most beautiful passages of the history of Israel. It was not then left to women and children to bear the heavy end of the burden. Then the people rejoiced because they offered willingly, because with a perfect heart they offered willingly to Jehovah: and David the king also rejoiced with great joy. Wherefore David blessed Jehovah before all the congregation; and David said, Blessed be thou, O Jehovah, the God of Israel, for ever and ever. . . . But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is none abiding. O Jehovah our God, all this store that we have prepared to build thee an house for thy holy name cometh of thy hand, and is all thine own.

We leave it to the pulpit to expound and apply the doctrine of these verses, but there is an interpretation of them which will never come amiss to the cheerful giver.

Conversion of a Remarkable Man.

No small interest has been invoked in the conversion of Mr. S. Ramanujam Chetty, M.A., B.L., at Madras, largely on account of his influence and high attainments. Rev. Norman Russell sends us the following brief sketch of his career:—Mr. Ramanujam was educated in the local Christian College and was known to cherish Christian views in matters of religion. Till now, however, he seems to have reconciled himself to Hinduism, so far as to remain a Hindu to all appearance. He went to Calcutta some days ago, and yesterday information reached us that he has been baptized. He belongs to the caste of Komati Chetties, a high caste. His father, Mr. S. Rangayya Chetty, is a Professor in the Madras Christian College, and Telugu Translator to the Local Government. What makes Mr. Chetty's case of more than ordinary interest is the fact that there are more than one who are, as it were, on the brink of christianity. All of these are highly educated, and men of excellent principles; but they have ceased to draw any solace or inspiration from Hinduism. All of them are chaste Hindus and conduct themselves like Hindus in every particular. They read the religious Book and have prayer meetings. At the time of Mr. Chetty's baptism he read the following, which will show the peculiar conditions through which his mind passed before he finally yielded himself to Christ. "Brethren in Christ, I come from the Komati community, which is even more orthodox than the Brahman. My father holds a most respectable position in that community. I

was born in a family of affluent circumstances, and was well cared for. I began to think of God much earlier than is common with people of that age; and even when I was young I was well versed in the stories of the Ramayana and Mahabharata. Encouraged by my grandmother, I worshipped stones and pillars as representatives of the Supreme Being, but that was only for a very short period, and I soon gave them up. The year 1881 was an epoch in my life. In the beginning of that year, I joined the Madras Christian College, and among other things received instruction in the Christian religion. From the very beginning I had the highest reverence for that religion and its expounders. I never was a hater of the Christian Missionaries or Christian followers. It was said by one of my friends that if he was endowed with supreme power, the first thing he would do would be to hang all the converts. I tried to convince him of his folly but I failed to do so, because he would not be convinced. Till recently, although I had the highest reverence for Christ, yet I was not a believer in His Divinity. I thought of facing the question seriously if I survived my father; for I had a great desire not to cause a shock to him. My mother died at the end of the year 1880, when I was young. The visit of Annie Besant, the speeches of Swami Vivekananda, and the papers read at the Parliament of Religions, set me again on Religious enquiries; and after considerable thought I satisfied myself of the hollowness of the assertions made by Swami Vivekananda and Annie Besant. I witnessed the exemplary lives lived by our Principal and the Professors of the College, and my faith in the religion they taught was gradually confirmed, and my conviction strengthened. While I was travelling to this city I was studying the 'Papers on the Bible' edited by our esteemed Dr. Macdonald; and when I came nearly to the end of the book, on Tuesday the 31st of July, all my doubts vanished, my faith in Christianity was thoroughly confirmed, and I felt a call that I must not delay in confessing Christ. In response to that call I hurried on, and I am now confessing before you my faith in Christ. Although I am certain I shall be rewarded, yet I obey the call because, and only because, I feel it to be my duty to do so. I am now happy, happier than ever before. I know I am saved, and I owe it to my Saviour, who will ever dwell in my heart and in whom I trust I shall ever live and move and have my being."

Sabbath School Literature.

The recent meeting of the General Assembly's Sabbath School Committee developed an earnest discussion on the subject of the free supply of Sabbath School literature to mission districts where help is much needed. The question is one of funds. There is no question as to the desirableness of providing these schools with the leaflets which the Committee issues, but the expense is a tangible obstacle in the way. The conclusion arrived at by the Committee was a wise one. An effort will be made to raise the necessary funds, and they earnestly appeal to the Sabbath schools of the Church for such increased support as will put them in a position, after the payment of general expenses to give what help may be most urgently needed to Mission Sabbath Schools. This decision means an important new departure. As soon as the contributions received enable the Committee to meet current expenses and show a

clear balance to the Assembly, they pledge themselves to issue to missionaries and catechists a supply of the leaflets published by them, and perhaps the Children's Record as well, to every new school organized by them so that it may start as a Presbyterian Sabbath school with all the literature necessary to its thorough equipment. This will be done to the extent of the funds that may then be given to them for this purpose. If Sabbath schools and congregations will respond liberally this winter the Committee may be able to do something in this line next April. The horizon of the Committee is widening every year, but nothing that it has yet proposed will commend itself so thoroughly to the sympathy of the church at large as this will. The condition of the finances next April will determine whether they can go forward or not.

Residences for the Professors. It is reported that three buildings are under contract, to serve as residences for the professors at Pine Hill. The college board will be paid sufficient rent by the occupants, to warrant the investment of the Church's money in this way and the professors will be well served. May not the idea be extended?

Lottery Evils. Kansas City is engaged in a struggle against lotteries carried on in that city. These iniquities are operated on a large scale, several millions of dollars being made annually. One concern alone, in one month paid more than \$7,000 for the express charges on money packages. The struggle is severe and the prayer of all well-wishers is that right may prevail.

Foreign Mission Reports. A larger number of applications for Foreign Mission Reports, for distribution in the congregations, has been received this year than ever before. There is still a considerable number of reports on hand at the Secretary's Office, which can be had on application. Orders will be filled as received until the supply is exhausted. It is desirable that every family in the Church should have and read this report—but the supply this year would not go so far. There is also a supply of pamphlets in the Formosan and Central Indian Missions which give a full account of these mission fields from their organization. They can be had for five cents a copy or \$3.00 a hundred. The Eastern Church has also published similar pamphlets on the New Hebrides and Trinidad. A free circulation of such literature would pay an hundred fold.

An Exemplary Church Member. He believes in his church. He loves it. He gives himself to it. He prays for it, and speaks kindly of it. He does not put a stumbling block in the way of his brethren, and avoids those things which grieve or cause them to offend. He is charitable in his judgments, and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public services. He helps the pastor and does not leave him to preach to empty pews, with an aching heart, or to carry on the prayer-meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him. He does not trifle with either. He does not long continue derelict in duty to the church so as to become liable to discipline. He keeps his covenant solemnly made with his church when he entered its fellowship.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON II.—THE DRAUGHT OF FISHES.—OCT. 14.

Luke v : 1-11.

GOLDEN TEXT :—"Come ye after me, and I will make you to become fishers of men."—Mark i : 17.

CENTRAL TRUTH.—Catching Men.

ANALYSIS.—**F**ollowed by **M**ultitudes, 1-3.
Fishing by **M**iracle, 4-7.
Ishers of **M**en, 8-11.

TIME AND PLACE.—April A. D. 29 ; soon after last lesson. The scene is the Sea of Galilee, called here Gennesaret. It is from 12 to 14 miles long, about 7 broad, and in some places 165 feet deep.

HARMONY.—Matt. iv : 18-22. Mark i : 16-20.

FOLLOWED BY MULTITUDES, v. 1-3.—After being rejected in Nazareth Christ for a time took up His abode in Capernaum, and labored, with much more acceptance, in the neighboring district. Standing one day on the lake shore surrounded by a multitude eager to hear the Word of God, and pressed for space in which to tell forth the Gospel message, He stepped into a fishing boat belonging to Simon, who was near by mending his nets, and asked him to push it out from the shore a little that He might be able to speak to the people. There, in one of the many small inlets at the north end of the lake where the boat could ride in safety a few feet from the land, and where the multitudes could sit on the piles of basalt on either side and before the boat, Christ taught them the Word of God. Let us learn, that the preaching of the Word is the reaching of the masses.

FISHING BY MIRACLE, v. 4-7.—Jesus took an interest in the daily toil of His disciples. He did not ask them to be always hearing sermons ; but now, having delivered His discourse He goes with Peter to the accomplishment of his every-day work. Simon had been fishing all the previous night, the time thought to be most favorable, but without success ; now the Master tells him to let down the nets in broad daylight, when common sense and experience told him it was folly to attempt to catch anything. This was the test of Peter's faith, and nobly he stood it. "Nevertheless at thy word ;" there is a fine ring in this Galilean fisherman's reply, and his implicit confidence in the Master's wisdom is well rewarded. Out in the deep waters the nets were cast, and so great was the catch that the nets were on the point of breaking (R.V.), and they had to summon James and John, their partners, to their help. Two boats laden almost to sinking, such was the result of taking Christ at His word. Let us learn, that success in business is only limited by the place given to Christ in it. That if the Church took Christ at His word and launched out into the deep after souls so great would be the catch the walls of our buildings would not hold it, and denominational differences would be forgotten as we called in our Methodist or Baptist or Episcopal partners to help in the work. This is true Church Union.

FISHERS OF MEN, v. 8-11. This evidence of Christ's power was too much for Peter. Falling at the Master's feet he cries, "Depart from me ; for I am a sinful man, O Lord." Ah, Peter, your very sinfulness was the reason why the Lord drew near you. In your heart you do not wish Him to go ; you but feel your utter unworthiness to be in His presence, yet yearn to remain there. It is the cry of a convicted and repentant soul. And James and John were astonished also. But listen to the Master's words of comfort as He turns to the trembling Simon, "Fear not ; from henceforth thou shalt catch men." What a sudden promotion, and based simply upon Peter's confession of his unworthiness. Soul, you must feel your uselessness before Christ can fully use you. Now the Master calls these humble fishers to a work that angels cannot do, and bringing their ships to land, they forsake all and follow Him. To-day will you follow their example?

NOTES ON THE TEXT.—v. 2. *Ship*.—deckless fishing boats. *The fishermen*—James, John, Simon Peter, and Andrew. v. 3. *Sat down*—the custom when teaching. v. 6. *Net brake*,—was about to brake, see R.V.

Application and Illustration.

What CAN I Do ?

PREACH THE WORD, v. 1.—The cry of the masses is, "Sirs, we would see Jesus! Not your erudition, nor eloquence, nor fine churches, nor charitable deeds ; but Jesus." A well-known Anglican bishop was announced to preach in a certain church. A tradesman in the parish, the leader of a set of Atheists, made up his mind to go and hear him. He listened attentively, and after the sermon he said to someone, "If that bishop had argued, I would have fought with him ; but there was no arguing about him ; he preached to us simply about the love of God, and that touched me."

LEARN THE SACREDNESS OF THE COMMONPLACE, v. 3.—Peter's little fishing boat, willingly given to the Lord for His service, became sacred as seated in it Christ told God's love to the multitude. So the most common-place things and duties of our life become holy when dedicated to God. A little servant girl, asked how she knew she was converted, said, "Before I knew Jesus I used not to sweep under the tables and mats, but now every corner is swept, because I do it for Him."

LAUNCHED OUT INTO THE DEEP, v. 4.—God would not have us shallow, coast-bound Christians. The land squalls of worldly ambition, the treacherous rocks of sensuality and worldly pleasures, the unsuspected sand bars of fraud and dishonesty, are close by the coast. Keep away from the danger of shipwreck. Cut loose from everything. Put out from the shore. When Francis Xavier was

preparing to go on his great mission to the heathen, he was heard uttering in his sleep the words, "Yet more, O my God, yet more!" In his dreams there had come to him a vision of his future career ; of his sufferings, weariness, hunger, thirst, the storms to be battled, and the fiercer storms of heathen rage, the continents to be travelled, the rivers and seas to be crossed, dangers and death on every hand. But along with these he saw the nations that he would bring to Christ, islands, continents, empires, that would by his voice hear the gospel of the kingdom, and he exclaimed, "Yet more, O my God, yet more! More toil, more suffering, and more souls brought into eternal life."

BE A FISHER OF MEN, v. 10.—Put a Gospel hook, baited with love, on all your conversation and correspondence, and God will give you good success. A man who had been in the Arctic region, engaged in whaling, landed at Dundee. Wishing to hear the Gospel, he entered one of the churches. Coming out a mate asked him, "Well, Jack ; how did you like the sermon?" "Oh," he replied, "It was a good sermon enough but there was no harpoon in it."

FORSAKE ALL AND FOLLOW HIM, v. 11.—Be ready to give up everything for Christ if He should ask it ; and "resolving to forsake all, remember to include thyself."—*Jerome*.

GATHERED GOLD.—The industrious are ever in a position to be blessed, v. 2. If you cannot do what you would, do what you can, v. 3. Nothing is so truly ours as that which we commit to God, v. 11.

"Fisher of men, the blest,
Out of the world's unrest
Out of sin's troubled sea,
Taking us, Lord, to thee."

SELECTED HYMNS.—Children's Hymnal, 144, 103, 223, 174, 175, 173. Moody and Sankey, 477, 590, 280, 199, 133.

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—Help of His example—John ix : 1-7.

Second Day—Help of His precepts—Luke xiii : 6-10.

Third Day—Help of His presence—John xxi : 1-14.

Fourth Day—Help of His power—Eph. iii : 14-21.

Fifth Day—Help of His wisdom—Luke xxiv : 13-32.

Sixth Day—Help of His love—2 Cor. v : 14-21.

Seventh Day—How CHRIST HELPS IN OUR DAILY TASKS—Col. iii : 12-17.

PRAYER MEETING TOPIC, Oct. 14.—"How Christ helps in our daily tasks." Col. iii. 12-17. Strange that the phrase of Christianity most lost sight of is the practical one. In how many cases the religion of Jesus has become a matter of Sundays and churches, instead of the motive power, the key-note, of every day life. The Christian life in its truest, deepest sense enters into and makes sacred every department of daily duty. When Christ is made our partner and given free course to investigate, direct, and control our week-day existence things appear in a new light which shed a holy radiance on our humblest duties and avocations. With Jesus in the kitchen and the pantry, our companion at the stove or by the wash-tub, not only will the work be better done, but a joy will enter the doing of it never before experienced. Nothing is too commonplace for Christ to sanctify, and use for His glory.

Christ helps in our daily tasks by *example* (v. 12, 13.) The Master's life of patience, tenderness and long suffering forgiveness is an inspiration to us amid our petty trials and vexations. Then He helps us with His *love*, (v. 14) the golden girdle which over all the Christian qualities mentioned in v. 12 is the bond of perfectness. Again we are helped by His *peace* (v. 15) "Let the peace of God *rule* in your hearts," if you do there will be no more loss of temper, no more loss of time, no more broken china through over-anxious haste ; all will go quietly, calmly, smoothly, but you must let His *peace rule*. Once more He helps us by His *word* (v. 16.) Have you ever tried the preciousness of taking some of His words to work with you, and just letting them turn over and over in your mind, bringing fresh sweetness and strength to you every moment? A young lady was just telling me the other day how delightful she found it. And lastly He helps us by His *name*, (v. 27.) What a precious name is His. With what marvellous potency it is fraught. At mention of it the soul's enemies flee, and the gates of God's mercy swing widely open. In that name every duty done is holy, every word spoken a God breathed message. O, Jesus, write thy name upon our hearts, that it may be the note to which our lives will all be tuned!

JUNIOR TOPIC, Oct. 14.—"How does Jesus help you in your work every day?"

Pray the Lord of the Harvest.

The Rev. R. P. McKay, secretary of our Foreign Mission Board, has issued a very neat and interesting little prayer card in connection with the mission work of our Church. On the cover it has printed the following pledge :—

Recognizing that I am called to fellowship with Christ in the work of making known His Gospel to the whole world, I shall endeavor to pray daily for the cause of Foreign Missions, especially for the Missions of my own Church, and as far as lies in my power I shall advance its interests.

Inside a separate field of the Church work is set apart for each day of the week, with particulars as to population, and a scripture promise. The first young people's prayer circle in connection with this card has recently been formed in the Church of the Covenant, Toronto. We urge all others of our young people to follow their example. A quantity of the cards may be had on application to Rev. R. P. McKay, 63 Confederation Life Building, Toronto.

KNOX COLLEGE.

Celebration of the Semi-Centenary.

Illustrated Report of the Proceedings The Auspicious Occasion Successfully Honoured.

The eyes of the Church were fixed on Knox College this week. They were loving glances that turned upon the dear Alma Mater in the keeping of her jubilee. How the hearts of her sons warmed towards



REV. F. L. PATTON, D.D., LL.D.

her as never before, how friends and neighbours joined them in doing her honour, how the great public looked pleasingly on, may be gathered, so far as can be from cold print, from the following pages.—

The celebration of the jubilee of the College was decided upon over a year ago, and a committee composed of the following gentlemen was appointed to work out the necessary arrangements:

FOR THE BOARD.—W. Mortimer Clark, Drs. Caven, Reid, Fletcher, A. D. Macdonald, Wardrope, Torrance, R. N. Grant, Laing and Armstrong, Rev. Messrs. J. Neil, N. J. Clark, John Abraham, K. D. Fraser, and Messrs. Geo. Rutherford, J. K. Macdonald, Robert Milgour and Geo. Hay.

FOR THE ALUMNI.—Revs. J. A. Macdonald, R. H. Abraham, J. L. Campbell, H. R. Horne, D. C. Hossack, D. Y. Ross, J. R. Gilchrist, Prof. McLaren, D.D., and W. Burns. Part of the plan was to raise funds to liquidate the debt on the building, and for this purpose, Rev. Wm. Burns, whose services to Knox College in times gone by, and to the Church, in financial matters, pointed to him as eminently fitted to pilot this scheme successfully through the breakers of hard times and other dangerous rocks, was appointed secretary. The result of the arduous labours of all actively concerned has been a most interesting and memorable tribute to Knox College, the influence of which will be of permanent value to the institution and to the Church at large.

The proceedings were begun on Tuesday of this week by a sermon preached to a vast audience in Knox church—a church associated not merely in name, but from years long ago, in sympathy and co-operation with the college—by Rev. F. L. Patton, D.D., LL.D., president of Princeton University, one of the ablest and most distinguished of the graduates of Knox College.

THE SERMON.

After devotional exercises led by Dr. Parsons of Knox church, and a few preliminary remarks by Rev. Principal Caven of Knox College, Dr. Patton took as his text Mark xi. 30:—"The baptism of John, was it from Heaven or of man? answer me." This was for the Jewish authorities an embarrassing question. They could easily have said pleasant things about John, but they did not like to be brought face to face with such a stern choice of alternatives. So they took refuge in a convenient agnosticism. Many people take this method when asked a similar question about the Christian religion. This may arise from policy, from a chronic habit of procrastination, or from honest doubt, but, they say, you must not put them down as skeptics; they have not yet made up their minds. Now there are some things about which this attitude is excusable but not about this, and especially those who represent this college cannot take this position. It has no excuse for its existence unless it take the position of a high supernaturalism on the question "whence came Christianity?" The burning question of this day is not one which concerns this or that denomination, but all denominations, and all denominations alike. The subject which we choose for to-night is not one which concerns Presbyterianism merely, or Protestantism, but Christian faith. The question for us is "Is Christianity from Heaven or of men?" Some people can take an indifferent position about this, but not those who are interested in theological education. Our subject then is "Supernatural religion," and in regard to this we ask three questions. First,—“Is Christianity a supernatural religion?” Second,—“Has it any obligatory dogmatic contents?” and third,—“What is the basis of Christian certitude?”

With reference to the first question it must be said that there are many influences at work which lead men to take a negative position. There is a tendency to out and out naturalism in our day. Men are anxious to have uniformity of nature recognized as universally in the moral world as in the physical world. Our religion posits exceptions to this uniformity. A naturalistic religion is being presented to us in this day in two forms; first, the form which posits everything in terms

of matter and motion. This might be called the Spencerean form. The second form posits everything in terms of mind; this may be called the Hegelian form. The Spencerean philosophy tries to interpret the entire world in terms of matter and motion, and when it shall have succeeded in interpreting everything, religion included, in these terms, of course religion is at an end. Religion implies an infinite spirit up yonder and a finite spirit down here, and a relation between the two. If the former is denied, then there is no religion, nor is there if you deny the latter. Both of these are denied in the Spencerean philosophy. It would not be difficult to show if time permitted that in elementary religion it eliminates morality as well. What is true of the Spencerean is just as true of the Hegelian philosophy, though while saying this we admit the good work Hegelianism has done in demolishing materialism, as in Green's introduction to Hume. The next good thing to do is to go on and demolish Hegelianism. For after all, Hegelianism gives us nothing more than that there has been an evolution in mind. Immortality is gone,—a personal God is gone. Now, the Church is most vitally concerned in the position that is being taken by philosophical thinkers, for you cannot separate your religion and your metaphysics. The Christian religion will have to reckon sooner or later with this philosophy of uniformity. There must be a pitched battle between supernaturalism and naturalism, and the result must be all for one or the other. We have the right to choose the place where this battle should be fought, and we are willing that it should be waged over the grave of Jesus Christ. We fully appreciate the work that has been done in the matter of Old Testament study in the interests of pure literary criticism, but we are speaking within bounds when we say that the masters in this school know perfectly well that the reconstruction of the Old Testament is to be explained in the interests of naturalism, but in order to make their position consistent they have also to explain Christ's person and work according to the same principles: The adherents of a naturalistic religion chide those of a supernatural religion for being otherworldly, and concerning themselves about the salvation of men's souls to the neglect of their bodies. Our reply to this is that it is not true, and that the philanthropy of the world is the child of Christianity. There is another question with which we have to deal, and that is "Has Christianity any dogmatic contents which are obligatory?" It is not "how many dogmas are there?" but is there anything which a man who is a Christian ought to believe. Now it would seem that if Christianity is a supernatural religion, a miraculous invasion of the world by the Almighty, it would seem certain that it must have something peculiar which gives it its right of way. What is it that makes Christianity what it is, and justifies its claim as the exclusive religion, and so justifies our missionary enterprise. It is that Christ was not only a great example, but that He came and claimed to be the world's saviour, and that the only way of salvation is through Him. True or false, that is His claim. There is peril, or there is no peril. We may be in peril and there is no deliverer or Christ is the deliverer. If we are in peril and can see we are in peril, we are sure either that there is no deliverance or that deliverance will come to us through Christianity; we will not change it for anything else. Can we doubt that the essence of Christianity is, what its claims are? This is its doctrine,—That we are sinners, and that without shedding of blood there is no remission. The question is, whether there is any dogmatic content in this Christianity which is not obligatory upon all Christians. Does not the possibility of salvation depend upon the facts of the incarnation and atonement of Christ,—not the knowledge of these facts, but the facts themselves. If this be true, may we not put these facts into words? When I have embodied that fact in a propositional statement I have a dogma or doctrine. If God has given man information that the salvation of any individual is possible only upon this fact, then I am obliged to believe that and rest upon it. That is obligatory dogma. Where am I to find a basis of certitude for my Christian belief? Christianity, a piece of information given by God to man. Where is that information lodged? Different answers have been given. God may have given this information to each man for himself. He may have committed it to Christian people collectively. When a community of sentiment is entertained there is strong support for my position. That is the Christian consciousness. Then, again, God may have lodged this information in the Church in its corporate capacity. And, lastly, He may have lodged it in literary shape, and we have it in the Bible. And thus we answer our question; we shall find our dogmatic content in the Bible. This raises the question of the inspiration of the Bible. In regard to this there are two lines of argument. First, the external evidences; second, the fact that it fits our spiritual nature—subjective certitude. These are not in conflict with one another; we need both; and they depend one on another—they complement each other. In closing his sermon of which the above is necessarily a brief synopsis, Dr. Patton, referred to the present commemoration, and expressed a sincere hope of the future prosperity and usefulness of Knox College. His address, which occupied about an hour, was a wonderful piece of oratory. Although almost entirely devoid of any flights of rhetoric, it was from beginning to end one perfect piece of reasoning, in which every separate line of thought was carried to its ultimate conclusion. It was listened to with close attention throughout.

Wednesday's Proceedings.

Early yesterday morning the interesting proceedings were again resumed.

Rev. Professor W. McLaren, D.D., of Knox College, presided over the morning meeting.

The following were also on the platform:—Rev. Dr. F. L. Patton, D.D., LL.D., of Princeton University; Rev. G. M. Grant, D.D.,

L.L.D., principal of Queen's College; Rev. Dr. Caven, principal of Knox College; Rev. Dr. Gregg, Professor Thomson, Rev. Dr. Proudfoot, and Rev. Dr. Wardrop. The meeting was opened by a short devotional exercise. Professor MacLaren then delivered a brief introductory speech. He said that the work of the institution, the semi-centenary of which they were celebrating, had been of such a character as to cause them to offer grateful praise to God and gather together for cheerful congratulation. He referred briefly to the history of the college as regards its influence in the mission field, and of his knowledge of its progress since his connection with it, two years after its foundation. It might, he thought, be said of their Alma Mater, as had been said of the virtuous woman, "Give her the fruit of her own hands and let her own works praise her in the gates." In conclusion he referred to what he considered were the two chief characteristics of the institution, namely:—A loyal attachment to the great fundamental principles of evangelical truth, and the interest taken in applied Christianity.

The Rev. Wm. Burns, Secretary of the Committee of Arrangements, to whom the following letters are addressed, has for some years been in active connection with the financial interests of Knox College—and is now also one of the Church agents having in charge the Aged Ministers Fund.



REV. WM. BURNS, SEC. OF COM.

Mr. Burns spent his early days in the City of Montreal. Joining the Church at an early age in connection with Cote St. Free Church, then ministered to by Mr. Donald Fraser. Mr. Burns became by his position well acquainted with the ministry of the Church and its work. On coming west to Ontario he was led to abandon mercantile pursuits for which he had been well-trained; and devote his attention to the ministry. After completing his course in Knox College he became assistant for nearly two years to the late Dr. Topp in Knox Church, Toronto. From this position he was called to Knox Church, Perth, where he remained over eleven years—leaving Perth to occupy the position which he has since held in connection with Knox College.

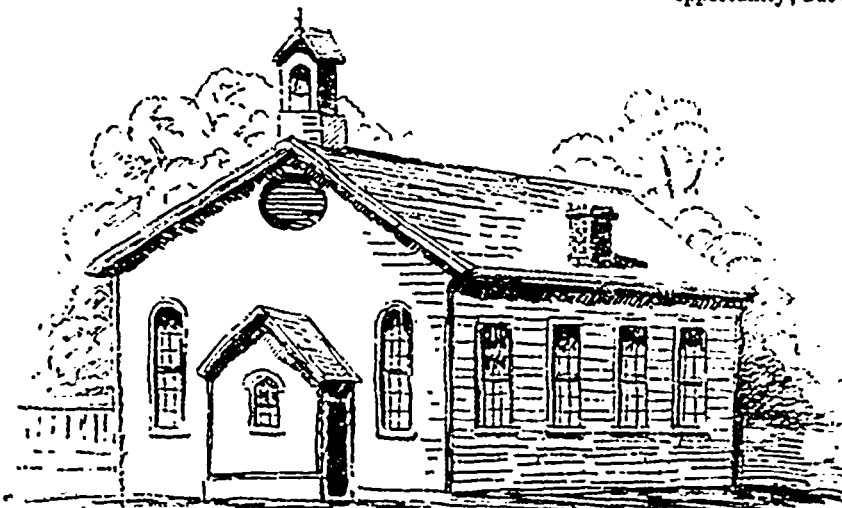
There are few men better acquainted with the Church, especially its Western Section than Mr. Burns, and his labors for Knox College have been enhanced in value by his general acquaintance.

FROM ABSENT ONES.

The following letters of apology were read by Rev. Wm. Burns:—

Woodstock, Aug. 27th, 1894.

MY DEAR SIR:—Your kind invitation to me to be present at the Semi-Centenary of Knox College is before me. I regret that it is not likely that I can attend. More than a week ago I took a berth in a steamer bound for Great Britain. I sail from Montreal on Sept. 1st. No other time would suit me to visit my fatherland. It is with sincere regret I think of the improbability of not being



Toronto Academy.

TORONTO ACADEMY—THE FIRST BUILDING USED FOR KNOX COLLEGE.

present, for Knox College I love with all the love of this poor heart.

To Rev. Wm. Burns.

I am, yours sincerely,

G. L. MACKAY.

MANITOBA COLLEGE, WINNIPEG, SEPT. 1st, 1894.

MY DEAR MR. BURNS:—I am in receipt of your letter conveying the invitation of the Board of Management, the Senate and the Alumni of Knox College, to attend and to give an address at the celebration of the Semi-Centenary of the College. I fully appreciate the honor conferred on me in this invitation. Unhappily the date is coincident with the week of the opening of the college here, during which it is imperative I should be in attendance. I am obliged, therefore, to deny myself the pleasure of being present at and taking part in the celebration at Toronto. At the same time I desire to convey through you my cordial thanks to the Board the Senate, and the Alumni of the College for the invitation extended to me, and to express the deep sense which I entertain of the importance of the service which the Institution has rendered to the Church and to the world during its honorable history, and the wish and hope which I cherish that its future may be not less useful and honorable. I may be permitted also to express the deep and grateful sense, which is entertained by the Board and Senate of the College, and very especially by Professor Baird and myself of the service rendered by the Principal and Professors of Knox College to us in connection with the summer session in Theology. Trusting that the occasion may prove not only one of much interest but also one of real service to the College. I remain, my dear Mr. Burns.

Very truly yours,

JOHN M. KING.

PRESBYTERIAN COLLEGE, Montreal, Sept. 3rd, 1894.

MY DEAR SIR:—I beg to acknowledge, with cordial thanks, the kind invitation of the Board of Management, the Senate, and the Alumni of Knox College, Toronto, to take part in the celebration of the Semi-Centenary of the College on the 3rd, proximo. I regret very much that my official engagements for that day are such as make it impossible for me to join in the celebration. Permit me, however, to express the hope that it may be in all respects a fitting recognition of the eminent service rendered to the cause of Theological education by the Institution, during the last half century. The Founders and Professors of Knox College have earned for themselves a high and permanent place of honor in the history of Presbyterianism in Canada. The memory of Principal Willis, Professors Eason, Burns and Young, will always be fragrant to those who were privileged to wait upon their prelections and to enjoy their friendship. They were men of fervent piety, rare and varied gifts, profound scholarship and Apostolic zeal for the truth. The faithful and able manner in which their successors have sustained and extended the great work committed to their care is well known to all. May the future be characterized by still greater prosperity than the past; and may the King and Head of the Church ever use my Alma Mater as a powerful instrument for the advancement of His glory.

The Rev. Wm. Burns.

Yours very truly,

D. H. MACVICAR.

LONDON, Sept. 20th, 1894.

DEAR MR. BURNS:—Returning home from a lengthened holiday in Switzerland, I find your kind letter giving me some idea of the arrangements for the Jubilee. You will by this time, no doubt, have the letter I sent you from Weissenburg with my subscription. We too are celebrating the Jubilee of our College. I have not the exact dates before me; but I believe that our first step was taken within a month or two of yours. So let us rejoice together, and mingle our prayers at the Throne of Grace, committing each the other to Him who has dealt so graciously with both. Notice has already been taken of our Jubilee at Synod time; the opening exercises, held at the same time as yours, will afford another opportunity; but the chief celebration is to be on the occasion of the meeting of the Synod Committees in the third week of November.

I am much interested in these proceedings of ours; but I am not ashamed to confess that I am still more interested in the Toronto celebration. Never before have I borne such a grudge against the envious sea, for depriving me of the double pleasure of being present at the College Jubilee, in Toronto, and the opening of the new Erskine Church, in Montreal. Perhaps you will kindly take some opportunity of expressing my regret and assuring my dear old friends that I share with them the gladness of the occasion, and join in the prayers which will rise to God for the professors and students, and for the new Great Church, to the growth and power of which Knox College has so largely contributed.

It is sure to be an inspiring time, and I rejoice exceedingly that it is to be the occasion of a manifestation of that unity among Christians, in which my beloved Canada seems to be in advance of all other countries. My very earliest experiences in the Church were connected with Union; for I began my theological course under Dr. John Taylor in the U.P. Hall, and finished it in Knox College, which by that time knew no dividing line between U.P.'s and

Free, and now we rejoice in a truly Catholic Presbyterianism; and I fully expect that the gathering on the occasion of the celebration will be one of the most thoroughly Catholic which our age has witnessed. May it be a time of quickening and of impulse, not only to Canada Presbyterianism, but to the Kingdom of our Lord Jesus Christ in which we all are one. With kind regards, Yours sincerely,
J. M. GIBSON.

Historical Notes.

Rev. W. Reid, D.D., read the following highly interesting historical paper in Knox College. He said:—



REV. W. REID, D.D.

To trace the course and discover the origin of some famous river, or to clear up the beginnings of some of our old and venerable Institutions, has often been a work of laborious toil and patient research, there is no difficulty or trouble, however, in regard to Knox College. It had its origin in 1844.

I need not dwell upon the events which issued in what is known as the Disruption in the Church of Scotland, which took place in 1843, and the formation of the Free Church of Scotland, or of the corresponding events which took place here in July, 1844, resulting in the organization of the Presbyterian Church of Canada, and its separation from the Presbyterian Church of Canada in connection with the Church of Scotland.

Whatever views may have been held at the time, especially as to the change in this country, few I think will now deny that the movement referred to, has in the Providence and under the blessing of God been the means of great good to the Presbyterian Church in Canada and has tended to its increased activity and energy, its missionary zeal and its spiritual life. We can now rejoice that the streams parted by the rocks and shoals, which had been encountered, have again flowed together, and now pursue their united course, cheering, gladdening and blessing our wide Dominion.

After the organization of the new Synod, one of the very first things which engaged its attention was the consideration of the arrangements for the education of theological students, and the preparatory studies of devoted young men aiming at the Gospel Ministry. Queen's College had just been started under a Royal Charter, but of course the altered circumstances in which the newly organized Synod was placed, and the fact that the larger number of students who had entered at Queen's, had decided to connect themselves with the new Synod, made it necessary to take steps for the education of young men for the ministry. Before the close of the first meeting of Synod, at Kingston, in July, 1844, there was a recommendation issued to Presbyteries to look out young men of pious character and suitable gifts, and to use all competent means for directing and forwarding their education; and at the second meeting of Synod, which took place at Toronto, on the 9th of Oct., 1844, the matter was considered at length. While on a few points there was some diversity of opinion, it was the unanimous sentiment of the brethren that Toronto should be for the present, the seat of the Institution, that provision should be made for strictly theological teaching, and for instruction in the preparatory branches of education, and for extending the greatest possible facilities for students in both departments, especially a low rate of board and lodging, and that in the preliminary stages of their course, young men should avail themselves of tuition from without the Institution in particular branches of study, so far as this might be found practicable.

At the first meeting, the Synod offered to the Rev. Henry Esson, M.A., then of Montreal, the care of the students in the Literary and Scientific Departments. After some consideration this offer was accepted by Mr. Esson. The Synod also agreed to appoint the Rev. Andrew King, of Glasgow, a deputy of the Free Church of Scotland, to take charge of the Divinity students during the first session. The Rev. Mr. King was a well read Theologian, and although he undertook the duty at short notice, he proved himself well qualified for the position. The Synod farther, in view of the Rev. Dr. Robt. Burns, of Paisley, accepting a call from Knox Church, Toronto, expressed the desire that he should undertake the duties of interim Professor, until permanent arrangements should be made, and the question of separating the pastoral and professorial offices should be determined.

The Theological Institution was opened on November 5th, 1844, with seven students whose names were:—Angus McColl, John M. Munton, Robt. Wallace, Patrick Gray, John Scott, James Nisbet, D. A. McInuar.

For the time they met in a room in Professor Esson's house on James street. The name "Knox College" was not given till the Synod of 1846, when after full consideration that designation was adopted.

I shall not dwell on all the changes and arrangements made from time to time and from year to year, but shall just give a general statement of the persons who took part in the work of the College, and especially of the succession of members of the staff of Instructors.

Dr. Michael Willis, of Glasgow, who was in the country as a deputy of the Free Church, taught theology in the Session 1845-46, while Dr. Burns conducted the Church History class, and the Rev. Mr. Rintoul, of Streetsville, gave instruction in Hebrew. Mr. Rintoul had been educated in the University of Edinburgh, and was well qualified for the work which he undertook. Rev. Mr. McCorkle, of St. Ninians, Scotland, conducted the studies of the theological classes in 1846-47. The Rev. Alex. Gale, formerly of Hamilton, and who had been appointed Principal of the Toronto Academy, an Institution established for the preparatory studies of young men preparing for the ministry, as well as other young men, gave instruction in classics, in which department Rev. John Laing, now Dr. Laing, of Dundas, also gave instruction. The College was transferred to a house on Front street, now included in the Queen's Hotel.

Hitherto the Rev. H. Esson was the only Professor permanently engaged in conducting the classes, but in 1846, after corresponding with the Free Church of Scotland, in reference to a permanent Professor of Divinity, the Rev. Dr. John Bayne, of Galt, one of the ablest leaders of the Church, was deputed to go to Scotland and was empowered to choose a Professor of Divinity, and also another to labor as tutor or professor in some other department. As the result of Dr. Bayne's enquiries and consultations, Dr. Willis was appointed and came out to Knox College in December, 1847. The chair to which he was appointed, that of Systematic Theology, he occupied for upwards of twenty years, with distinguished ability, giving, by his clear and sound statements of doctrine, his ripe scholarship, especially in theology, and his powerful and eloquent preaching, a character to the Institution which it has not yet lost, and I trust will not lose. He was appointed Principal of the College in 1857. Dr. Burns, meanwhile, still conducted the Church History class, and Mr. Rintoul taught Hebrew, until, in consequence of changes in the University, it was not necessary to continue Hebrew Knox College. Mr. Rintoul, who was afterwards minister of St. Gabriel's church, Montreal, died in 1851, while on a missionary visit to Metis. He was a truly good man and his removal was deeply lamented.

For a time Rev. Wm. Lyall from the Free Church, acted as Professor of Classical Literature and general mental training, but in 1848 he accepted an appointment as Professor at Halifax, in connection with the Free Church there, and afterwards filled an appointment at Dalhousie College.

The Rev. Henry Esson died in 1853, having discharged the duties of the Professorship since 1844. He was an excellent general scholar, an ardent student and an enthusiastic teacher. He was succeeded by the Rev. George P. Young, of Hamilton, afterwards Dr. Young. The charge to which he was appointed embraced the departments of Logic, Mental and Moral Philosophy and the Evidences of Natural and Revealed Religion. In 1856 he was relieved of the latter department, which was assigned to Dr. Burns along with Church History. Professor Young brought to his work thorough scholarship and extraordinary zeal and enthusiasm as a teacher.

In 1861 the Synod of the Presbyterian Church of Canada, and the Synod of the United Presbyterian Church, were united under the name of the Canada Presbyterian Church. Up to that time the Rev. Dr. John Taylor had been Professor of Divinity of the United Presbyterian Church, the duties of which he discharged with great ability and success.

Knox College continued its work with Principal Willis, Dr. Burns and Professor Young, but in 1866 Dr. Burns and Prof. Young tendered their resignations, which were accepted. The Synod at the same time expressed its strong sense of the ability and efficiency of both Professors.

Although Dr. Burns formally resigned his Professorship, he continued in various ways to manifest his interest in the College. For some years, temporary arrangements were made for conducting several departments of the Institution. Rev. Dr. W. Caven, of St. Mary's, now Principal Caven, Rev. Dr. Gregg, Rev. Dr. R. Ure and Rev. Dr. Topp, of Knox Church, Toronto, kindly and most efficiently gave their services in several departments. In 1866, Dr. Caven was appointed Professor of Exegetical Theology, Evidences and Biblical Criticism. Dr. Ure, of Goderich, was appointed the following year to lecturo on Evidences, which appointment he held with great ability till 1869. In 1867 Rev. Dr. J. J. A. Proudfoot, was appointed Lecturer in Homiletics and Pastoral Theology, an appointment which he has held to the present time with great credit and success.

In 1870 Principal Willis resigned his Professorship, having for upwards of twenty years discharged the duties with great ability. Temporary arrangements were made for a time. Dr. David Inglis, formerly of Hamilton, was appointed to succeed Dr. Willis in 1871, but held the appointment only for one year. He was succeeded by Rev. Wm. MacLaren, D. D., the present able and highly esteemed Professor. In 1873 Rev. Dr. Gregg was appointed to the chair of Apologetics and Church History. For some years Church History had been taught by Rev. John Campbell, now Professor Campbell of Montreal College.

Dr. Geo. P. Young, in the meantime, had returned to Knox College conducting the classes in Greek and Latin and in Moral Philosophy till 1871 when he was appointed to the department of Metaphysics and Ethics in the University of Toronto. I need not say, indeed no one could say, how much Knox College and the University of Toronto owe to the distinguished ability, the ripe

scholarship, and the stimulating enthusiasm of Dr. Young. We may truly say that Canada will not soon see his like.

From 1873 to 1875, the staff in Knox College consisted of Rev. Wm. Caven, D. D., Principal and Professor of Exegetical Theology and Biblical Criticism; Rev. Dr. Gregg, Professor of Evidence and Church History; Rev. Dr. MacLaren, Professor of Systematic Theology and Rev. Dr. Proudfoot, Lecturer in Homiletics and Pastoral Theology.

In 1880 Dr. Gregg tendered his resignation of Apologetics and Church History. It was not accepted but he was relieved of the chair of Apologetics, to which Rev. R. Y. Thomson, B. D., who had been a distinguished student of Toronto University and Knox College, and who had afterwards studied in Germany, was appointed, along with Old Testament Analysis. The Rev. Geo. Logie, B. D., is at present tutor in the preparatory department. Elocution is taught by a competent instructor.

BUILDINGS. Knox College at first, like some other institutions, such as the Log College, began in a somewhat humble style, having been conducted in a room in the house occupied by the Rev. Henry Eason, on James street. In 1846 it was transferred to Front street where a house, now included in the Queen's Hotel, was rented, and here it remained till 1851. Having to leave these quarters, the College authorities had some difficulty in securing a suitable location, but attention having been directed by a gentleman, still living who has always been a good friend of the College, A. M. Smith, Esq., to Elmsley Villa, then in the market, negotiations were begun, which issued in the purchase of the building which had been previously occupied by Lord Elgin, the Governor General. The cost of Elmsley Villa was about \$28,000. Assistance was given by the Free Church of Scotland, and by the Presbyterian Church in Ireland, but the greater part was contributed by friends in Canada. For twenty years Knox College had its home in Elmsley Villa, and I have no doubt some who were then youthful students, now of maturer years, may remember not a few happy gatherings, and some innocent interludes amidst graver studies, in the old and somewhat homely building. *Forsan et haec olim meminisse juvabit.* But by and by we began to look for some building of a more Academic style, and after looking out for a site farther west, our attention was directed to the circle in Spadina avenue, which was secured at the price of \$10,000. The foundation stone was laid the 3rd of April, 1874, and it was opened here in October 1875. Liberal subscriptions were made for the erection of the buildings. Several years were spent in canvassing the congregations, which was largely done by the professors, and still longer time in collecting the amount subscribed, thus adding largely to the interest and expenses. There is still a debt for which a mortgage was given for \$20,500. The hope is entertained that a Jubilee offering will be raised in token of gratitude for all the goodness which the Great Head of the Church has manifested to the College, and for the very large number of laborers which the College has supplied for the work of the ministry in our own Province and in the regions beyond.

It should have been mentioned previously that an Act of Incorporation was obtained for the College in 1858, and that in 1881 an Act was passed amending the Act of Incorporation, and giving power to the Senate to confer Degrees in Divinity. The College has been for some years affiliated with the University of Toronto, and is now a member of the University Confederation.

SUPPORT OF THE COLLEGE.—The support of the College came at first from congregational contributions, aided for some years by a grant of £300 from the Free Church of Scotland, but this was given up by the Church here in 1854. The annual expenditure at first was about \$2,500, and in 1861 it was about \$4,750. An Endowment Fund was commenced, but amounted to very little till 1875, when from the estate of the late Mr. Wm. Hall, of Peterboro, there was received the amount of \$40,000; from the late Mr. James MacLaren \$50,000 for the endowment of the chair of Systematic Theology; subsequently there was received from the estate of the late Mr. Bowman, upwards of \$20,000; and from the estate of the late Mrs. Nichols, of Peterboro, \$20,000. A number of smaller sums were devised by individuals and a general canvas of congregations for the Endowment Fund was begun and well responded to. It took a considerable time to complete the canvas and collection of funds, indeed not all collected even yet, but the amount available for the support of the College, after deducting expenses and an amount of arrears which had accumulated on the Ordinary Fund, is fully \$260,000. In consequence of the general fall of interest from seven and seven and a half per cent, to five and five and a half per cent, the amount from the Endowment has considerably decreased. This makes it all the more necessary to raise, if possible, the amount aimed at for removing the mortgage on the building. In connection with both the Building Fund and the Endowment Fund, the services of Rev. W. Burns were most valuable.

SCHOLARSHIPS.—From time to time generous members of the Church have contributed amounts for the help and the encouragement of young men studying for the ministry. The Senate is enabled to give at present, as annual scholarships, the following:—For students of the first year in theology, seven scholarships of the aggregate value of \$300; for students in the second year, seven scholarships \$365; for students of the third year, six scholarships, \$340. Besides these there are the Bayno scholarship, for proficiency in Hebrew, \$50; Prince of Wales Prize, \$60, tenable for two years; Smith Scholarship, \$50; Brydon Prize, \$30; two prizes given by W. M. Clark, Esq., (Lange's Commentary) one in Old Testament Hebrew and one in New Testament Greek; also three scholarships by late Mr. James Henderson, Hamilton, being the interest of three sums, \$500, \$600 and \$600, respectively, to be at the disposal of the Senate in aid of deserving students apart from competition. Five scholarships are offered for students, candidates for the ministry, who are taking a University course.

LIBRARY.—There was little at first in the shape of a library in Knox College. The Rev. Mr. Eason kindly gave the use of his library for the use of the students who at first attended, and ministers and other friends assisted in the same way. The Rev. Dr. Burns, who from the very first, took a lively and practical interest in everything connected with the College, collected in Scotland from various friends, a valuable library of from two to three thousand volumes. From time to time additions were made to the library, in some instances by purchase, but more largely by donations. Efforts were made from time to time by students and by ministers to collect money for the enlargement and improvement of the library, but little comparatively was effected in this direction until the death of the late Mr. James MacLaren, already mentioned as a liberal benefactor, when the sum of \$20,000 was bequeathed by him for the purchase of books for the library. This amount has been invested, the interest to be used from year to year in the purchase of books. The amount available will be about \$1,100 a year, an amount which although not very large will prove a very great benefit, and will in time put the College in possession of a valuable library.

The library possesses the following valuable volumes: (1) The Paris Polyglott in ten volumes, the gift of the late Rev. Alex. Black, D. D., of the New College, Edinburgh, per Rev. Dr. Burns. (2) Codex Sinaiticus (fac simile) 4 vols., presented by W. M. Clark, Esq., M. A., Q. C. (3) Codex Alexandrinus (Auto type copy) 3 vols. (4) Aristotles Constitution of Athens, (Auto type copy of M. S.) (5) Poems of Herodus (Auto type copy) from Papyri in British Museum. These three also by Mr. Clark, besides other valuable works.

MUSEUM.—From an early period of the history of the College, there has been a nucleus of a museum, but circumstances prevented much being done towards its improvement. Recently, through the energy of some of the graduates and Alumni, there has been stirred up a greatly increased interest in the Museum, a very large collection of interesting objects from Formosa has been presented to the museum by Rev. Dr. G. L. MacKay, the present Moderator; a moderate grant was made by the College Board for its improvement and the hope is entertained that the museum will become, before long, worthy of the College.

COLLEGE SOCIETIES.—The Students Missionary Society was founded in 1844 and began missionary work in 1849. At first its attention was given almost exclusively to French work, but for some years past its operations have extended throughout the Dominion, and it has proved a most valuable Institution in co-operating with the work of the Home Mission, especially in the North, North-West and in British Columbia. During each of the last two seasons, twenty-nine students were under appointment.

The Literary and Theological Society is maintained with vigor, and has proved of great value in various ways.

NUMBER OF GRADUATES. In 1844 and 45, the first year of its existence, there were seven students in attendance. Their names have been already given. In 1845-46 it had twenty-two and in 1846-47, thirty-seven. The attendance, of course, varied from year to year, but gradually increased. It is not necessary to give the attendance from year to year, but an examination of the lists enables us to give the following statement:—

Number of graduates by regular study.....	552
Admitted to degrees of B.D., and D.D.....	10
Total.....	562
Of these, there have died.....	85
Now in other Churches.....	71
Engaged in other work.....	27
Retired by permission.....	36
Without charge.....	31
Living in active work in Canada, or connected with Canada.....	312
Total.....	562

Of these graduates, besides the large number engaged in pastoral work in Canada, not a few have been called to prominent positions in other places, namely:—In Scotland, in London and in the several Colleges in our Church, namely:—Montreal, Knox, Manitoba, while a large proportion of our Missionaries in India, China, and in the North-West, have been trained in Knox College. It should have been mentioned also that before the Union in 1861, twenty six students had been educated and added to the effective force of the ministry of the Church, trained by the Rev. Dr. Proudfoot, of London, the father of the present Dr. Proudfoot, and by his successor, Dr. John Taylor, both learned and able men.

IN CONCLUSION.—On looking back on the past fifty years of the existence of the Knox College, we have abundant cause of gratitude to the Great Head of the Church for the very large degree of favor bestowed on our Seminary. For the sound, able and evangelical men whom He has qualified and sent as teachers for our candidates for the ministry,—for the large number of students who have passed through our Hall, for the self-denial, fidelity and zeal which they have manifested in their work, and for the measure of liberality which our people have shown, we are truly grateful. We thank God for what He has done for us. May His blessing, notwithstanding our unworthiness and our unfaithfulness, be still continued, and may those who may see the completion of another period of fifty years have still more abundant reason to bless and praise our faithful and covenant keeping God. Grateful for the past and hopeful for the future, we would say:—

"The Lord of us hath mindful been
And He will bless us still."

Greetings from Queen's.

Rev. Principal Grant was then introduced. He was warmly received. He opened by saying: "I have great pleasure in bringing to you on this joyous Jubilee occasion cordial greeting from that good old University which is the root from which Knox College sprang. Queen's celebrated a jubilee in 1889. It had another in 1892 when Dr. Williamson completed his fiftieth year as a professor. People who call even fifty years of age the dead line for ministers may be interested in knowing that Dr. Williamson's eye is not yet dim nor his natural force abated; that last week he spent an average of six hours a day in the Observatory, and that he is preparing to take up new, in addition to his old, work during the ensuing session. All this, though he looks back not only on fifty-two continuous years with us, but on very many years of service in Edinburgh before coming to Canada. In 1831, he was selected to teach in the household of Charles X., who, when exiled from France, had Holyrood palace assigned him as a residence. I once thought that his teaching dated from that year, but he informed me the other day that he had been engaged in the work of teaching for many years before that. For how many I did not venture to enquire. There seems no limit to the powers of that wonderful old stock of which he and Dr. Reid are such splendid specimens. In 1893, again, our registrar, Dr. Bell, celebrated the fiftieth anniversary of his going forth as the first graduate of Queen's. We have thus had so much jubiling that we feel that it is Knox's turn now to light up all its candles and take stock of its record.

REV. GEO. M. GRANT, D.D.

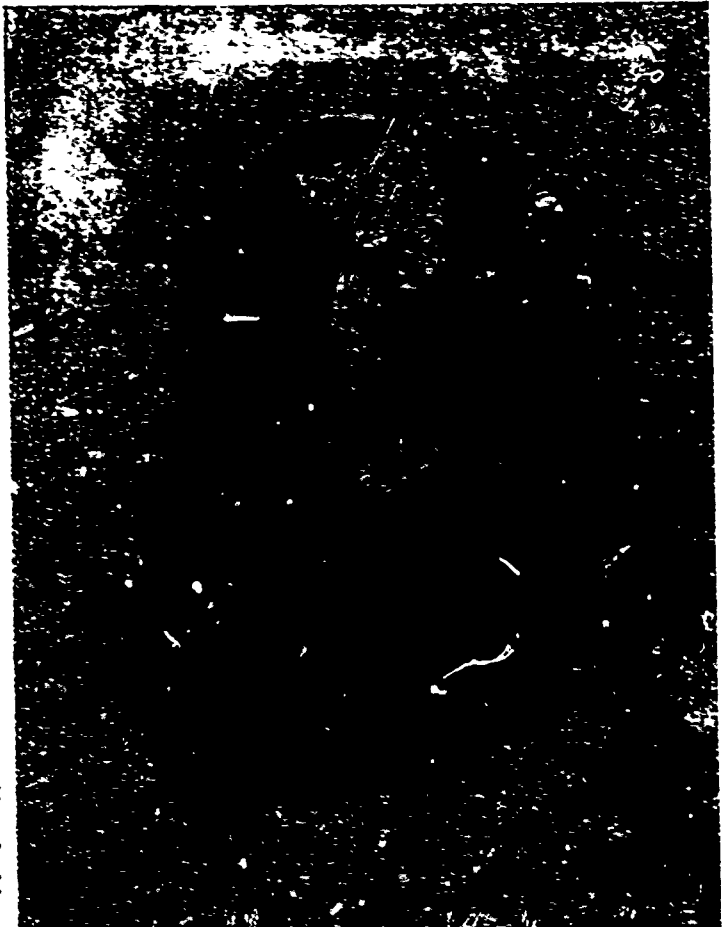
I have been asked to speak on the relations of sister theological colleges to each other, a subject to which the committee apparently attaches great importance, if we are to judge from the number of addresses bearing upon it in one way or another which are to be given to-night. These relations, he said, it seemed to him must be largely determined by the origin of the institutions and the nature of their work, and on such occasions as that which they were celebrating it was more fitting to reflect upon and to gather instruction, inspiration, warning and hope from the past. Just as a free state was infinitely more complex than a despotism and could therefore preserve its stability only by having its institutions deeply rooted in antiquity, so was it with a Free Church. It must not abandon any real treasure of the past. They must drink from the same fountains which inspired their fathers, while keeping their eyes open to the necessities of a new age and a new land. The learned Principal then proceeded to give a brief review of the origin of the various Colleges, pointing out the distinctive features of each and also their close relations. The daughters of one mother must love, trust, frankly recognize and heartily co-operate with each other. This applied not only to sister institutions in the same Church but to all Colleges. All rejoiced in a common parentage. All, too, were engaged in the same work. All colleges now professed to study the Bible scientifically, and the Churches, therefore must accept conclusions arrived at in accordance with canons of universal validity or perish morally in the presence of the scientifically educated world. In the settlement of the question at issue regarding the nature and extent of the human elements in the Bible, votes of general assemblies, or of conferences, or of bishops, or the encyclicals or decrees of popes, avail nothing. These only darken counsel and confuse the souls of tender and timid people. In due time they will come to be quoted as proofs of our obscurantism, just as we quote the Scottish seceders' testimony against the Established Kirk, for ceasing to petition Parliament to enforce the laws against witchcraft, despite the Bible law, "Thou shalt not suffer a witch to live," as a proof of the obscurantism of sturdy Scottish Presbyterians a century ago. The Canadian colleges must do their work in this field, which has yielded such rich results to toil in Germany, Holland, Britain, and elsewhere. Already, though only of yesterday, they are giving us such specimens as Professor John Campbell's work on the Hittites, Dr. Workman's on Jeremiah, and Prof. McFarlan's on "History, Prophecy, and the Monuments." These show that we are preparing to take part in the great movement of modern thought which is binding humanity together in a truer union than ever existed on earth before. Reason is one as God is one, and he who is false to the universal reason is false to God. Whatever the result for

himself, each of us must say with Luther, "Ich kann nicht audeen." We cannot stand outside of the age in which we live, and we would not if we could. Changes are even now taking place in our points of view, but what of that? We see the eternal stars all the better. God is the same, but His Church is learning to understand Him better. We are having clearer air and wider horizons. The Church is living, and therefore will give birth to saints and heroes, to poets, scholars, and thinkers. These will initiate movements, which the colleges will foster, for their wealth consists in rearing great men, and not in endowments, nor in the number of professors on the staff, or of students on the rolls.

All the Colleges have a common origin and common work to do. They stand on common ground, and are bound together by spiritual sympathy. There is therefore mutual recognition and the conviction that they are embraced in a world-wide union. So shall it be in due time with the Churches also. When any one Church refuses to recognize others, it is schismatical. Science is marching on irresistibly, because there is no sectarianism in science. There can be none, because reason is one, and therefore the principles of recognition, of co-operation and of unity are accepted by scientific men. In due time, let us say before Knox College celebrates its centenary, religious men—in Canada, at any rate—will accept the same principles, and declare that there can be no sectarianism in Christianity, because the Spirit of Christ is one.

REV. DR. PATTON.

The last speaker of the morning meeting Rev. F. L. Patton, D.D., LL.D., President of Princeton University, was received with hearty applause. He delivered a masterly address dealing chiefly with the duties of a minister and the importance of a sound theological training. That the audience agreed with and appreciated his remark was shown by their frequent expressions of approval. He said that to many people the life of a minister was an easy one, but when carefully thought over this idea would quickly be dispelled. The doctor and lawyer might become specialists in their profession. The minister however was obliged to reach that proper judgment between general and specific knowledge that would give him his whereabouts and enable him to know where he stood when he began to address an audience. In order to reach the highest degree of efficiency the minister must be a man of intense convictions; intensely interested in what he studied, and he could not be interested if what he studied was away from the growing requirements of the human mind. He was glad therefore that the area of theological training was being extended although any institution would be thoroughly equipped, so far as preparation for preaching was concerned, with the following four chairs. Practical theology, exegetical theology, historical theology and systematic theology. He dwelt on the importance of these branches of a student's training and continuing said that the great issue of the day was the alliance between philosophy and history for the overthrow of the supernatural in the Christian religion. He hoped that men who had the



REV. W. CAYNE, D.D.

interest of the college and Christ's Kingdom at heart would see to it that Knox lacked nothing in men and money, which would enable her to qualify students for the defence of the Faith. In conclusion he expressed the opinion that to Canada and America fell a large share of the responsibility of defending Presbyterianism against any attacks which might be made upon it, and publishing its truths to the world.

Afternoon Proceedings.

At 2.30 Convocation Hall was crowded with ministers, students and friends of Knox College. Rev. Principal Caven presided and on the platform were Revs. Professors Gregg, MacLaren, Proudfoot, and Thomson, W. Mortimer Clark, M.A., Q.C., Vice-Chancellor Mulock, President London, Hon. G. W. Ross, Principal Dickson, Revs. Dr. Middlemiss, Dr. Grant, Orilla, Dr. Wardrope, Dr. Dewart, and others. Among those in the body of the hall were Drs. John Gray, Orilla; John Thompson, Sarina; John Scott, Hamilton; Robert Torrance, Guelph; H. M. Parsons, Toronto, W. T. McMullen, Woodstock; D. H. Fletcher, Hamilton; Mingo Fraser, Hamilton; and a very large number of the Alumni of the College. Principal Caven made a very brief address and the presentation of Degrees was then proceeded with.

DEGREES CONFERRED.

The degree of Doctor of Divinity was conferred on Revs. R. M. Thornton, London, Eng., C. M. Milligan, John Somerville, Robert Hamilton, Edward Fraser Torrance, and George Bruce—sketches of whom appear on another page; and that of B.D. on Revs. W. D. Kerswell, B.A., and G. Logie, B.A.

PORTRAITS UNVEILED.

A very pleasing and appropriate part of the proceedings was the presentation of the portrait of the late Professor Young, which



REV. MICHAEL WILLIS, D.D.
First Principal Knox College.

and Edinburgh Free Colleges, and our own beloved professor of Church History. In less than ten years he entered on his labors here in succession to Prof. Esau. He was one of our very recent professors. For although his formal connection with the College ended in 1871, his real share in the education of its students went on in the successive classes whose training in philosophy continued to be received from him, until that February day five years ago when he laid down his life and his work altogether. And so to-day, as Alumni, old and young, we rejoice to unite in giving tangible expression to our sense of his worth, who to so many of us was teacher and friend. In Prof. Young we were made to know one of the most widely learned men of his age. In theology, the queen of the sciences he filled successively different chairs in this College. His thorough, classical scholarship was exemplified here in other, later teaching. His discoveries in higher mathematics won from his mathematical colleague, Prof. Cherriman, the judgment that he was the most remarkable mathematician that ever lived. More yet than these the realm of philosophy was all his own. Generously recognizing what was of value in the contributions of materialistic thinkers, materialism itself he found and fearlessly declared to be unproved, unprovable, absurd, spiritual reality and right were to him fundamental. In Prof. Young, we knew also a prince among teachers, one with whole-souled

enthusiasm engrossed in the subject of the hour, and withal with kindly sympathetic spirit coming so near his students as to draw from them what he wished they should see. The white heat of his intellectual fervor itself revealed and inspired; his thorough assimilation of each system he expounded gave his exposition all the freshness and vividness of the authors, while his keen incisive, exhaustive criticism summoned into existence all the mental energy of the student to discern for himself the good and the true. And yet more in Prof. Young we know one singularly childlike in the openness and simplicity of his character, great in the unconsciousness of his own greatness, transparently pure in his life, one who loved truth supremely and who knew that God is truth. He bowed in awe before the things of God, which he believed not given to man to know now, but by the faith in which he lived and died, evidenced his confidence and trust in the vital principles of the Christian religion. No work of art indeed is needed to preserve his memory fresh in the hearts of his associates and friends but we could wish that future generations of students also might become familiar with his features and are pleased to think, that through the skill of the eminent artist, whose workmanship has already for some time graced these walls, this has been made possible. In the name of the Alumni of Knox College I now ask the Honorable, the Senate, and Board of Management to accept this portrait of Prof. Geo. Paxton Young.

THE PORTRAIT ACCEPTED.

The portrait was accepted by Principal Caven on behalf of the College. He spoke briefly but feelingly of the kind motives which prompted the presentation. No more appropriate time could have been selected than the jubilee year in which to forge a connecting link between the College and one of her teachers which she so deeply loved and who loved her in return and served her well. The picture would form a meet companion to those already on the wall, those of Principal Willis and of Mr. MacLaren. With respect to Mr. MacLaren, his generosity was well known to them. The Principal then referred in eulogistic terms to Mr. MacLaren and spoke of his interest in Knox College.

After these pleasant ceremonies had been completed speaking began, the general subject for the afternoon being Literary Culture, and representatives from the University being the speakers. The speeches were characterized by that learning and interest of treatment which is always associated with the efforts of the learned gentlemen who delivered them, and it is a matter of regret that, while the summaries following convey the central thoughts, still more space is not available for longer reports of speeches which conveyed such a wealth of good feeling and kindly



JAMES MACLAREN, ESQ.

(From painting by J. W. L. Forster, presented by W. Mortimer Clark, Esq., Q.C.)

reference, and fresh thought and which would be appreciated by every reader at greater length than can be devoted to them.

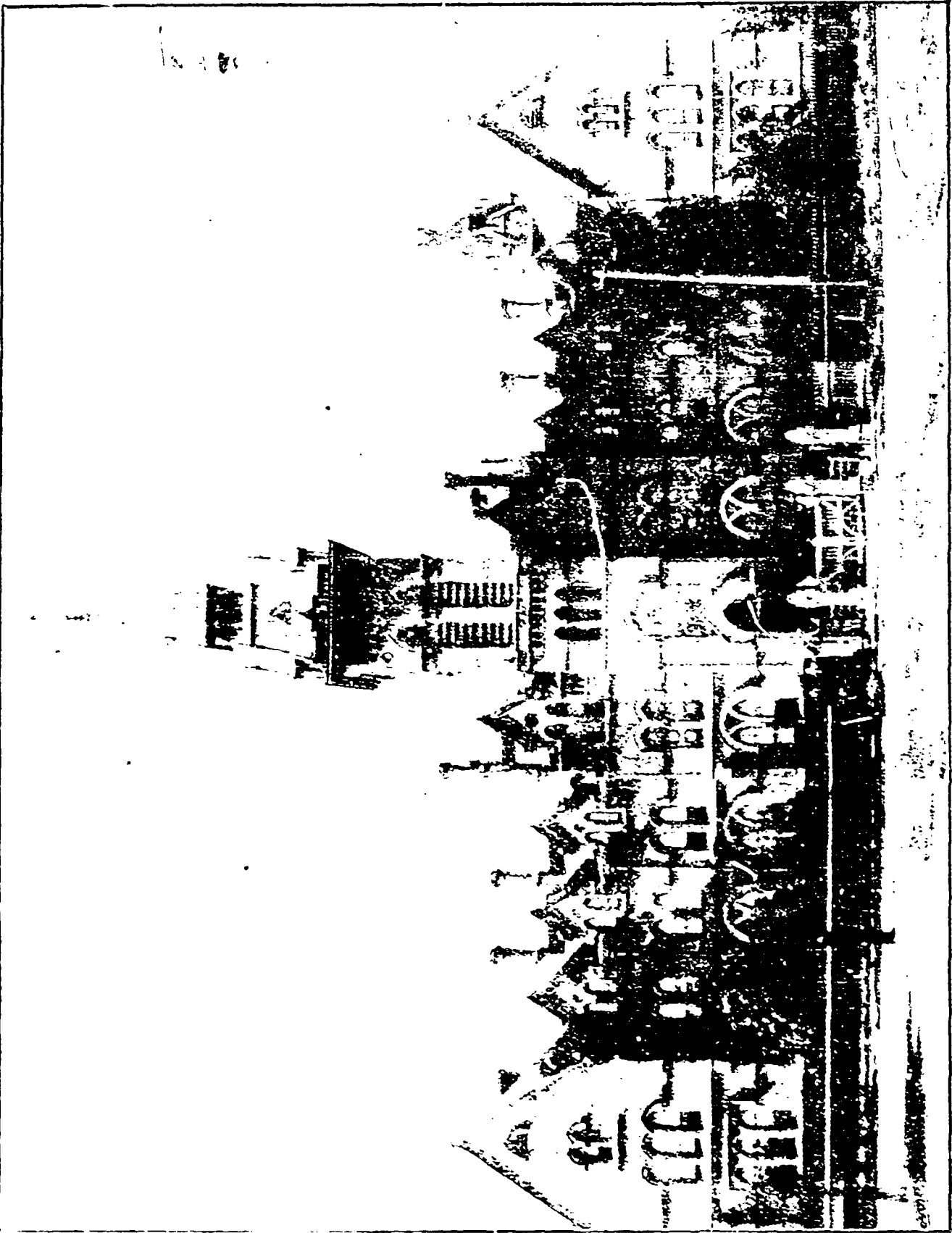
MR. MULOCK, M.P.

Mr. Wm. Mulock, Q.C., M.P., Vice-Chancellor of Toronto University was introduced and delivered a brief speech on the Advantages of Affiliation to the University of Toronto. He said, it was little more than a dozen years since the University inaugurated a policy having for its object the bringing of the University into closer touch with the people where by it might win a larger measure of public sympathy and support, and become a more effective instrument for promoting the public welfare. But he would not with wearisome statistics point out the details of the University's recent development since the adoption of that policy suffice it to say that their ever increasing army of students and graduates the additions to their teaching staffs the acquisition of new buildings and appliances, the development of their curricula, the establishment of new faculties, all testified to the expansion which had marked the last few years of the University's existence. For the position enjoyed by the University to-day it is to an overwhelming degree indebted to the present system, whereby our many affiliated and con-



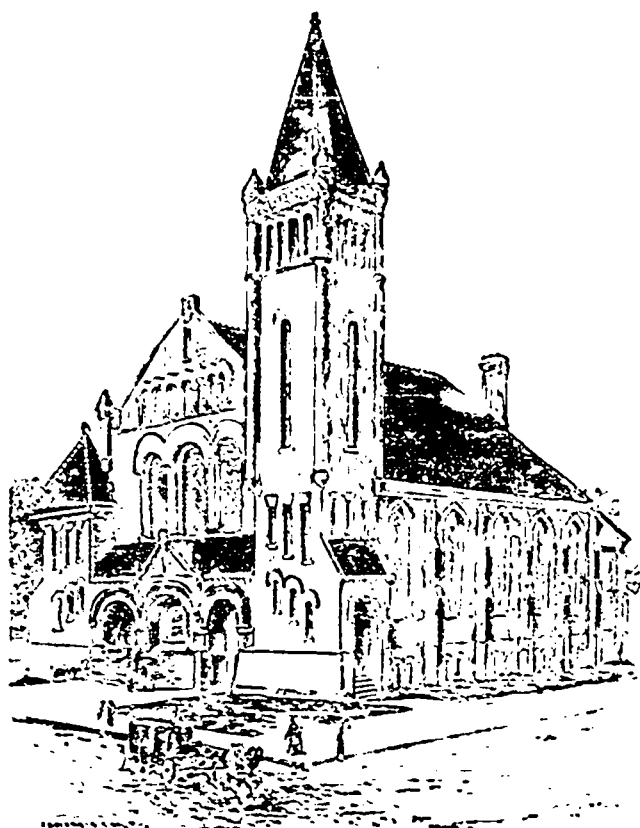
REV. GEO. P. YOUNG, M.D.

(From painting by J. W. L. Forster.)

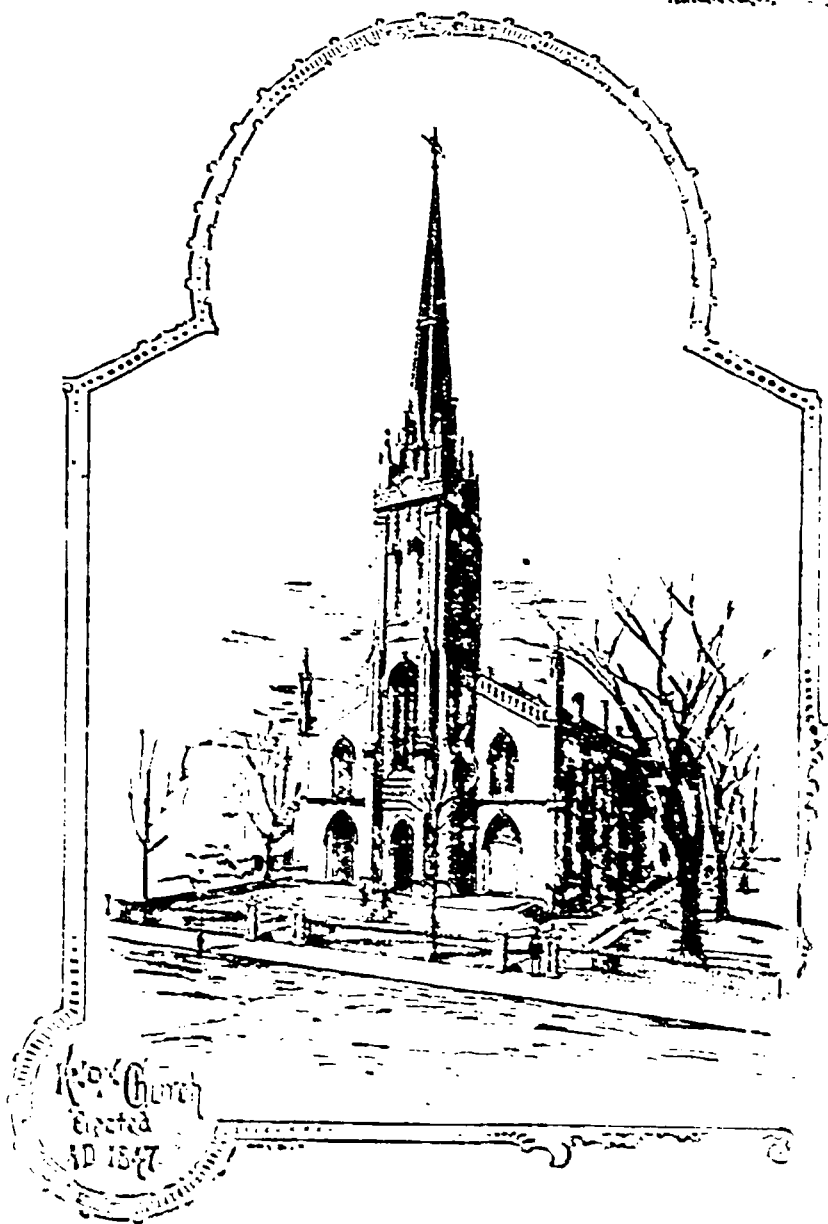


KNON COLLEGE, TORONTO.

The
Places
of
Meeting.



COOKE'S CHURCH



Knox College.

Knox Church.

Cooke's Church.

confederated institutions, each engaged in high and holy work, are united together by their communion with common university the whole being guided by one common aim, the increase of human happiness, by the dissemination of those truths which teach how to live in obedience to the laws of God and man. He thus spoke of the policy of Affiliation and claimed that much good had occurred to the University from it. He said that—for many years the University had been represented as a godless University—and that during the dark and anxious period Knox College, its first ally, knowing the baselessness of the charge had identified herself with the University at a most critical part of its history, and had helped in no small degree to save and place it on its present firm foundation. Their University scheme of education did not involve the abandonment of Calvary for Olympus, of Galilee for Corinth, and they now saw a great University free from sectarian or political views with portals, advantages and honours equally accessible to the deserving of all classes and creeds.

PRESIDENT LONDON.

President London of Toronto University spoke on the Advantages of Affiliation to Knox College. He paid a compliment to the importance which Presbyterians place on a thorough university education, and brought statistics in to show the proportion of Presbyterians attending the University. Last year 331 out of 737 or about 45 per cent. of the University students were Presbyterians. It was not necessary for him to enumerate the benefits conferred by the University—not only on the Presbyterians and therefore on Knox College, but on the country at large in imparting a liberal education to so many young men and women. The liberalizing education which came from daily contact in the lecture room and elsewhere was important in the growth of a healthy spirit, of mutual respect, and occasionally in an active cooperation in Christian work. What was good for a Presbyterian citizen was good for a Presbyterian clergyman, and it was a great advantage for theological students not merely to possess a broad, liberal education, but to have obtained it under the condition to be found at the University of Toronto. His own observation confirmed him in this view. Dr. Monroe Gibson, of London, Eng., and Dr. MacNab, of Cornwall, were classmates of his, at the University, whilst President Patton, of Princetown, and Dr. Campbell, of Montreal, were contemporaries. Three of these were also students at Knox College and were good illustrations of what he meant as to the influence of a liberal education on theological students and clergymen. Apart from the profound learning and finished culture for which these gentlemen were distinguished, he thought he could observe in them a broadness of sympathy, a certain brotherly kindness, and a capacity for dealing with men as men which he felt sure he was right in attributing largely to the influence he had referred to. Knox College was availing herself to the full of the facilities offered by the University. Theology was making still further demands on the student requiring special training in certain branches. For the theological student there were, in a special manner, in the University, Oriental Literature and Philosophy, and both these departments were well patronized by theological students, but he might be allowed to remark that in the case of Oriental Literature there was room for a few scholarships and he hoped the friends of Knox and Wycliffe would not forget the fact.

HON. EDWARD BLAKE, M.P.

Mr. Blake, Q.C., M.P., Chancellor of Toronto University, was the last speaker of the afternoon session. He expressed the pleasure it gave him to be present on such an occasion. Semi-centennials were not common in Canada and an occasion like that they were celebrating was rare indeed. He referred briefly to the pro-

gress of Canada, a progress which, he said, had been more rapid than that of many other lands. Continuing he said, the affiliation of Knox College with Toronto University had been most advantageous to both, because, in a new country, it was important that as little strain as possible should be laid upon any one people. The many unfortunate ruptures and struggles among the various Protestant bodies had, he said, always been a source of weakness to the Protestant Church. He was glad, however, that two powerful denominations, the Methodist and Presbyterian, had shown that it was possible to abandon unseemly strife and to work together with far greater force, energy, and success than could possibly be done in the former divided state. Mr. Blake also spoke warmly of the way in which the Presbyterian body stood by the Toronto University in the dark days of the latter's history.

Evening Meeting.

The evening meeting was held in Cooke's Church, which was crowded to the doors, Mr. W. Mortimer Clark, M.A., Q.C., presided and made a brief speech in which he expressed his gratification with the success of the Jubilee proceedings. Devotional services and praise were engaged in after which His Honor Lieutenant Governor Kirkpatrick was introduced.

THE LIEUTENANT GOVERNOR.

His Honor the Lieutenant Governor addressed the meeting in his usual happy and eloquent style. His subject was the duty of the State to promote education. At the outset he joined in the congratulations that were deservedly heaped upon Knox College in the interesting year of her Jubilee. That it was the duty of the State to promote education was now, although it had not always been, a truism. It was only in the present century that the duty had been clearly recognized. In 1832, the first legislative grant had been made for public education in England and it amounted to £20,000. In 1872, twenty-eight years later than the opening of Knox College, the Education Act was passed for Great Britain, recognizing the right of the children to free education. In 1892 the sum voted for by the British amounted to £3,500,000, a striking advance on the £20,000 in 1832. Under that new system the attendance at school increased rapidly, from 1,152,000 pupils in 1870 to 4,609,000 in 1892. Fifty years ago Dr. Ryerson was working on advanced lines as to the duty of the State in this matter. He met with many difficulties, objections having even raised as to the rights of property, as to the justice of a general taxation, and other objections which now seem absurd. There were two kinds of education which might be described as literary education, avenues for which would always be open, and economical education, the diffusion of intelligence, skill and knowledge among the people. Such increased the productiveness of labor, added to the wealth of the nation, lessened pauperism and crime all of which went to show that it was the duty of the State to undertake the education of the young. As to the effect of popular education in lessening crime he would instance that from 1841 to 1850 the school children of Great Britain numbered 220,000, the annual convictions numbered 24,000, a proportion of 122 to 1000 of the population. In 1857 the number of children attending school in Great Britain was 4,119,000, and the number of convictions 12,000 or 38 to 1000 population, a contrast most striking and instructive.

[HON. G. W. ALLAN.

In graceful, felicitous terms the courtly Chancellor of Trinity University joined in the tribute to Knox College. When he had referred to the pleasant recollections he had of some of the fathers and friends of the Institution, the way was cleared for his address on "Brotherly Recognition in Theological Education," a subject which he treated in an earnest and lucid manner. It might be asked, he said, what lines of brotherly recognition and sympathy



KNOX COLLEGE STAFF.

- REV. W. McLEAKES, D.D.
- REV. W. CAVES, D.D.
- REV. W. GREEN, D.D.
- REV. J. J. A. PROCTOR, D.D.
- PRINCIPAL
- REV. R. W. THOMPSON, D.D.

he as a representative of one theological college could find between it and a college teaching different doctrines. But he thought they could all agree that, although there were matters upon which they



W. MORTIMER CLARK, M.A., Q.C.
Chairman of the Board of Trustees.

could not agree, yet there were many aspects of their work in which they could feel pleasure at each other's progress. In the training and sending out of men to further the cause of Christianity could they not have a mutual sympathy and respect? He believed they could with heartfelt earnestness wish each other God-speed in their work. The very fact that he had been invited to this meeting showed that the Presbyterian body took a warm brotherly interest in the theological training given at Trinity University, and he was sure that the institution of which he had the honor of being Chancellor recognized the sound learning and broad, liberal spirit with which Knox College was imbued (applause). He looked for a breadth in denominational work that had not yet been reached and trusted he could do so without violating any of those principles upon which their Christianity was founded. He thought that those who were to teach others or go forth as ministers should not only be good, but able men. They should not only be able to accept the truth, but be able to rebut and destroy the arguments of the infidel and agnostic. Such gatherings as the present were calculated to hasten the brotherly union that would bring about the coming of the Kingdom of God which all sought.

VICTORIA UNIVERSITY.

Rev. Chancellor W. Burwash, S.T.D., of Victoria then spoke on the "Possibilities of Unity of Work among our Federated Divinity Schools." The last half-century of educational work, he said, has developed results that make this city the centre of University work for Ontario. It is, indeed, the largest centre of Theological education of the continent, and the fifth largest of University life. The four great types of Christian life and doctrine are gathered in four great camps under the banner of unity. We are to-night together not to meet as churches but as divinity schools, rejoicing with a sister who has reached her 50th anniversary. In all these schools I see a possibility of co-operation which may speed as a Divine leaven of unity until our churches are one. For my own part I have long since ceased to lecture on polemic theology and have adopted the historical method of comparative theology, the outcome of which study is an amazing revelation of the extent of territory which we occupy in common and narrowness, the field in which we diverge, and how clearly, even in that field, a scientific spirit brings us in sight of each other. And once this scientific spirit dominates our theological work, the door to co-operation in many fields is open to our divinity schools. The sacred languages, Biblical history, geography and antiquities, religious philosophy and apologetics, Christian literature, the subjects of missions and other practical fields such as Sabbath schools, social science and political ethics, may very well be treated in common to all divinity schools. Further on it may be that the whole field of exegetical, Biblical and historical theology might become common ground, yet that is only a vision of faith.

Congratulations wishing them centuries of strong successful history yet before her in service of the Church of the living God.

WORDS FROM WYCLIFFE.

Rev. Principal Sheraton, D.D., of Wycliffe College, addressed the meeting on the subject of "Spiritual Sympathy in Theological Training." He rejoiced to be the bearer, upon this auspicious occasion, of heart-felt congratulations from Wycliffe. When they spoke of spiritual sympathy in theological training, no mere pleasantness of courtesy was meant, no vague sentimentalities of feeling; but the sympathy which is inspired and maintained by the divine spirit, the sympathy which subsisted between spiritual men in the bonds of truth and the love which manifest the presence of Him who is called the Spirit of Truth. There is One Body and One Spirit. It is the indwelling of that one Spirit which constitutes the body, which builds it up as a living unity, which imparts to it that consciousness of itself which subsists throughout it, which creates and sustains that fellow feeling which pulsates through it, so that if one member suffer, all suffer with it; and if one rejoice, all rejoice with it, as we all now rejoice with you. This is the communion, the fellowship of the saints which is the Catholic Church, for as Irenaeus said, "*ubi spiritus, ibi ecclesia*," or as it may be rendered in these grand words of Ignatius, the

fervid utterance of his Christian heart amid the dreary platitudes of his crude absolutism—"wherever Jesus Christ is, there is the Catholic Church." Now the theological schools are the embodiment of the life and thought of the Church. In them, its spirit is reflected and its mission is concentrated. Two great factors in our church life combine to produce and maintain them, the passion for the study of truth, Divine truth, and the impetus of missionary zeal, which prompts the Church to train and send forth its evangelists, teachers and pastors. And it is in the union of these inspiring aims, in the fulfilment of these ennobling labors, that there are established those blessed bonds of spiritual sympathy which unite us who are permitted to take some part, however humble, in the great work of theological training. Dr. Sheraton then made allusion to the common inheritance of the churches in great men produced by them, and in this connection paid a tribute to the Scottish theologians and to John Knox, whose association with the Church of England he dilated upon. If, said Dr. Sheraton, we have these links of doctrinal connection with you, you also have enduring traces of our greatest dogmatic theologian in your chief formulary, the Westminster Confession. Archbishop Usher was one of the four bishops elected to the Westminster Assembly by the English Parliament. They were, however, debarred from attendance by their loyalty to the king; although Usher is said to have attended once, but upon indifferent authority. He was, however, as Schaff says, present there in spirit and exercised a strong influence. Usher had drawn up the Irish Articles, one hundred and four in number, containing a complete exposition of the Reformed Theology. These were adopted by the first convocation of the Irish Protestant clergy. These articles formed the chief basis of the Westminster Confession. Moreover, a careful comparison of the Westminster Catechisms with Usher's writings, especially his "Body of Divinity" shows a close correspondence in doctrine and frequently in phraseology. Thus are we linked together in our formularies through Knox in the Tudor period and through Usher in the troublous days of the Stuarts. But our mutual sympathy is not solely or even chiefly based upon the past history of our Churches. We are devoted to the same mission. We have before us one object—to bring men to Christ and to build them up in Christlike character. Our methods will prove their value just in proportion to their effectiveness in the great work. We want to send forth missionaries, that is, men imbued with the missionary spirit, the spirit of self-sacrifice, of devotion to the highest well-being of their fellow men. It is this spirit which we desire to have animating all our alumni, whether they labor at home or abroad.

MCMASTER UNIVERSITY.

Rev. Chancellor Rand spoke briefly for McMaster University. He was happy in his congratulatory remarks which when ended he made way for his colleague, Rev. Professor Newman of the same university who delivered an eloquent address, his subject being Common Ground in Theological Training. The subject suggested to him the idea that all denominations were alike interested in ministerial education and that there was much theological education that was of equal importance to all denominations. Presbyterians had set a noble example in the matter of Christian education that others had been compelled to follow or else lose their grip on the intelligent classes. It might be that at some periods education had been emphasized by Presbyterians at the expense of spirituality and they had had to be awakened afresh to the importance of personal piety in the preacher. Some other denominations had made the opposite mistake of despising learning and laying all stress on a right state of heart. Both extremes must be carefully guarded against and Evangelical Churches now agreed in recognizing the importance of combining intellectual training with spiritual power, and in laying chief stress on the thorough mastering of God's word. This at least was "common ground."

THE CITY'S GREETING.

Mayor Kennedy of Toronto was the representative of the City at the celebration. He extended a cordial welcome to the many strangers who had, from a sense of filial duty, come long distances to do honor to their Alma Mater. He appreciated fully the great usefulness of college life to the city. There were many institutions of learning in the city, and the relations of these and the citizens were of the most cordial character. Indeed the colleges furnished many of the best and most useful of the citizens. The city had a very close connection with the University, with which Knox College was affiliated, and they had a warm spot in their hearts for the students at all the institutions of all denominations. But he could truly say that the regard in which Knox College was held, because of the high character of its teachers, the Principal and Professors, and the admirable work it was so successfully engaged in carrying on, was very high indeed. The Mayor concluded his address in the following terms:—We rejoice in the success of the great Presbyterian body, of her churches and her colleges. In 1817 your membership in British North America was about 84,000 and in 1891 it was about 750,000. What is known as Knox College was established in 1844 and received its present name in 1846. You have now six colleges, one each in Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg. Distinguished men in Church and State have graduated in Knox College. We wish you continued prosperity, and that the success you have achieved may be only the starting point of future victories. That literature and religion may go hand in hand to secure the final triumph of the Redeemer's kingdom. Then Art shall display her attractions and Science reveal her discoveries of wonder. After his

Worship's address praise and devotional exercises were engaged in and the benediction was pronounced.

The New Doctors of Divinity.

AN account of the career of any one of the new D.D.'s, that would be fairly full, would occupy as much space as can be here devoted to the six who have been honoured on the occasion of the jubilee. It is therefore necessary that these sketches should be confined each to a brief paragraph containing only the leading facts.

REV. GEORGE BRUCE, B.A., D.D.

Among the new D.D.'s there is none who will be more heartily congratulated than Rev. George Bruce, the successful minister of St. David's church, St. John, N.B. A Scotchman born, his youth was spent in Canada and his college course was taken at Toronto where he had a distinguished place, and obtained his B.A. degree. He studied theology at Knox College and engaged in mission work at Newmarket, and Aurora. Having been ordained in 1875 he accepted a call from First church, St. Catharines, from which pastorate he removed to St. John in 1883. He ministers to a large congregation and it was in his church that the last meeting of the General Assembly was held. Dr. Bruce is a faithful and successful pastor, an able preacher, scholarly in his tastes and thorough in his work. His services to the Church at large have been of a substantial character.

REV. R. M. THORNTON, B.A., D.D.

The stranger's privilege will be accorded to Rev. R. M. Thornton, whose present field of labour is Camden Road, London, England. The son of one of Canada's pioneer missionaries—the late R. H. Thornton, D.D.—Robert MacAlpine Thornton, B.A., was born in the manse of Oshawa, in October, 1841. He is a graduate of Toronto University where he obtained first-class honours in Hebrew, logic, ethics, and metaphysics, winning a silver medal in the last named subject. He studied theology in Knox College, in Edinburgh and Berlin, and was licensed to preach by the Edinburgh Presbytery of the United Presbyterian Church. He was inducted to Knox church, Montreal, in 1871 and after four years ministry there, he accepted an unanimous call to Wellpark Free church, Glasgow. His work in that city was greatly blessed and his services to the Free Church in connection with Foreign Missions are gratefully remembered. In 1883 he removed to his present charge and soon became a marked power for good in the great metropolis, his energy, organizing power, and enthusiasm stamping him as a leader among the more active workers of the Church.

REV. JOHN SOMERVILLE, M.A., D.D.

Dr. Somerville, who is of Scotch descent, was born in the township of Vaughan, Ontario, in the year 1846. From the public school, where he received his early education, he went, at the age of seventeen, to the Brampton High School, of which Mr. John Scott, B.A., now High School Inspector for Ontario, was head master, from which he matriculated into the University of Toronto, in 1865. Taking the course in Classics, he graduated with honours in 1869. After graduation, he filled with eminent success the position of head master of the High Schools of St. Thomas and Weston, for four years; completing his course in Theology in Knox College in 1874. In 1875, he was ordained and inducted into the pastoral charge of the congregation of Division Street, Owen Sound, of which he is still the honoured pastor. The congregation under his ministry has prospered greatly, having now a membership of over 500. In 1886, an elegant and commodious stone church, seating comfortably 1,000, was erected to provide necessary accommodation for the rapidly increasing attendance. In addition to his arduous pulpit and pastoral duties, Mr. Somerville has been for many years Clerk and Convener of the Home Mission Committee of the Owen Sound Presbytery, in which positions he has rendered most effective service to the cause of Presbyterianism in the large district of which Owen Sound is the centre. He has also taken a leading part, as a citizen of the town, in educational matters and has been active in the promotion, in many ways, of the best interests of the community. A clear thinker, a ripe scholar, a skillful teacher, and an able preacher, there are few among the many distinguished graduates of Knox better entitled to the distinction conferred upon him, or who will wear it more worthily, than Dr. Somerville.

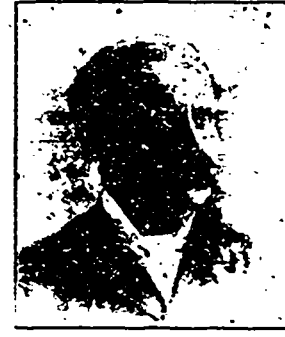
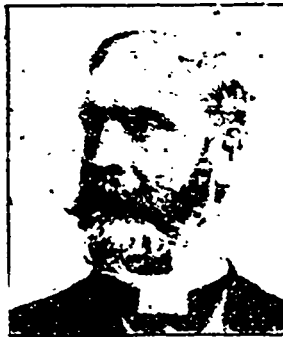
REV. G. M. MILLIGAN, B.A., D.D.

One of the best known and best loved ministers in the Church, the minister of Old St. Andrew's, Toronto, will adorn the degree conferred upon him. He was born at Wick, Caithnesshire, and while still a young lad, left Scotland with his family for Canada and settled at Kingston. He studied at Queen's College, graduated in 1862, the first man in his class, with honours in classics, mathematics, and science. For two years he attended the theological classes in Queen's and for one at Princeton. He was ordained to the ministry in 1868 and was, for a year and a half, pastor of Vanneck and Proof Line, a few miles

out of London. From there he was called to Detroit where he labored seven and a half years. He built a new church, and when he left for Canada the membership was more than double the number with which he began. In 1870 he was called to fill the historic pulpit of Old St. Andrew's, Toronto. He accepted and began with forty-eight members. There are now more than 600 and they worship in a fine new building standing on the corner of Jarvis and Carlton streets. He was the second president of the Toronto Ministerial Association and during his term the Association caught the impetus which has made it the power it has been for many years. He has been for a considerable time one of the active members of the Executive of the Foreign Mission Board, and has in various ways served the church in her home work. He has been repeatedly asked to lecture on Church history at Queen's, but the busy life of a city pastor prevented him from complying, but he did deliver a course of lectures to the theological classes of that college last winter on the "Book of Job." He is now a trustee of Queen's and a member of the Senate of Knox College. The columns of the religious, college, and secular press have often been enriched by contributions from his pen on philosophical, theological, and economic questions. It is a matter for gratification that after eighteen years labor here a college in this city, not his own alma mater, and of the standing of Knox College, should have marked him in its jubilee proceedings by the honor of the D.D. degree.

REV. E. FRASER TORRANCE, M.A., D.D.

Rev. Edward Fraser Torrance was born in Montreal, and received his early education in the schools of that city. He entered McGill University and graduated with honours in 1871, receiving the degree of B.A., and three years later the degree of M.A. His first year in Theology was taken in Free Church College, Edinburgh, and the remaining years in the Presbyterian College of Montreal, graduating



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REV. R. M. THORNTON, D.D.

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REV. GEO. BRUCE, D.D.
REV. G. M. MILLIGAN, D.D.

in 1874. He was ordained and inducted to the charge of St. Paul's church, Peterboro, in July, 1876. In this pastorate he has shown great ability and efficiency. His sympathy and faithfulness as a pastor are only equalled in the growing power and excellence manifested in the pulpit. Notwithstanding the arduous and manifold obligations imposed by a large and increasing congregation, Mr. Torrance is an example to all his brethren, in daily and systematic study of the original Scriptures, combined with constant reading of the English Classics, and intelligent contact with advancing philosophic thought. It is a worthy recognition of these splendid qualities of mind and heart in a graduate of a sister college, that the Senate of Knox College have unsolicited, lauded Dr. Torrance with the degree of Doctor of Divinity.

REV. ROBERT HAMILTON, D.D.

Dr. Hamilton's figure has been a familiar one in his Presbytery for an unusually long period, he having been minister of Motherwell for a very long time. He is one of the pioneer ministers whose services cannot be over-estimated, and to whom in a large sense the credit is due for the broad and deep foundations upon which Canadian Presbyterianism has been laid. Dr. Hamilton is a native of Scotland, and his work was begun in that country where he gained much experience as a city missionary. His services to the Canadian church have not only been long, but characterized with singular faithfulness, and beyond his immediate charge, his work on the Home Mission Committee of the Church is well known. His pen has never been idle, and periodicals and the secular press have drawn upon his ripe experience and wisdom. An able preacher and of scholarly habits he has made for himself a place in the hearts of his people and in the Church which well fits the position in which the senate of Knox College has placed him in its jubilee programme.

MISSION FIELD

The Missionary Review of the World.

Dr. Pierson discusses the Church at home and finds here, amongst ourselves, the greatest hindrance to the world's conversion. In order that we may bless others we must be blessed ourselves. A Christianity, that is not in its very existence *self-propagating* is not of much account, and such is the character of the Church as he interprets her life. The first conspicuous weakness is *secularism* "the drift towards the world," "the control of the spirit of the age which always was and still is opposed to the Spirit of God." The New Testament definition of the early Christians is that "they worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," and in their activities they "continued steadfastly in the Apostles teaching and fellowship, in breaking of bread and in prayers." "Contrast with this, modern church worship with its elaborate ritual, stately ceremonial and artistic choral performances by costly professional musicians; with its proud confidence in members and wealth and in the patronage of the worldly, so that unconverted men sit on its boards of trustees, with its emphasis in good works and alms deeds and outward forms of organization." As such services do not impress nor attract the world, *sensationalism* is resorted to in order to get an audience. By sensationalism he means anything, whether aesthetic, or artistic, or spectacular, or humorous, or grotesque, that is intended to attract the outside world into the church. This he contends is not wrong simply in method but in principle—that the church is a body of believers, and that the first duty is to minister to them by unfolding truth, much of which the world cannot understand and will misinterpret. But the attempt to attract the world leads to other departures, first the *suppression of unpalatable doctrines*, and the *lowering of the standard of godliness*. That is inevitable. If the world is to be entertained and gratified there must be care not to urge too high a standard of spirituality, nor to dwell too frequently on certain doctrines that find little favor with the flesh. It need not be said that no one would be unwilling to have unbelievers present at all religious services, but that in order to win them the only attraction must be the beauty of holiness. That spirit of sensationalism appears in Mission work, in the appetite for thrilling stories, and the impatience for greater results, and the temptation placed before missionaries to create and sustain enthusiasm, by sensational reports. The result of all this is a *liberalism* that tolerates all creeds, and reduces Christianity to a mere cult rather than a religion of the heart, and of course, in taking this attitude, as we in a "Parliament of religions," there is little heart in the prosecution of Foreign Mission work. Why should we if Christianity is only one of many?

Rev. Jas. Douglas gives an interesting sketch of the proceedings at the celebration of the Young Men's Christian Association Jubilee in London in June last. The article is such a brief epitome of what was said and done, that an attempt further to skeletonize would be sepulchral. They were there from the United Kingdom and Ireland with their dependencies from America a continental nations, from China, Japan and West Africa, representing 5,138 affiliated associations and nearly 500,000 members scattered throughout the world.

The first Y.M.C.A. was organized on June 6th, 1844 by George Williams, and was confined to the employees of the drygoods firm of Hitchcock & Co., London, in which firm he was a junior assistant. The seed then sown has borne fruit abundantly, and naturally George Williams was the central figure on this occasion. The Queen honored him with Knighthood and the Mayor with the freedom of the city.

Have Missions been a failure in India? How often that question has been asked and answered. It is a question frequently pronounced upon by globe trotters, who spent a few days or weeks in the country and conversed with some accidental acquaintance and learned all about it. This time it is an article in the *Forum* by Mr. Gandhi, entitled "Why Christian Missions have failed in India?" Mr. Gandhi is one of those who were present at the Parliament of Religions, and whilst in the country sought to enlighten the world as to Missions, and the reason for their want of success. In a word, the reason he gives is that the Hindu religion is better, and that the superiority is so apparent that all accustomed to philosophic reasoning, concede it. "They who have pondered this subject see the all sufficing nature of Hindu philosophy, how the

simplest mind can have its cravings satisfied, how the intellectual giant can accept their reasonings, and they do not wonder that Christianity with its narrow and intolerant dogmas make such little progress amongst the Hindus." He says that "Consequently not a single Argan has been converted these three or four hundred years and that when the missionaries found they had failed, most of them abandoned their efforts and betook themselves to a more laudable undertaking, the education of the masses."

Of course the Hindu religion is Pantheism which unites man and beast, every living creature down to the minutest animalcule in one brotherhood. Hence the offence of "beefstealing." To the Hindu, it is as offensive as cannibalism is to the European because it is the destruction of beings who are sharers in our common life. This article is answered by Dr. Wherry of Chicago, who appeals to the well known fact that many Aryans have been converted, some of whose names must be known to Mr. Gandhi, and he also points out that the collapse of Hindu philosophy and faith is imminent, as is seen by the numerous religious reform movements, such as the Brahma Somaj, the Asya Somaj, and the Prarthna Somaj, all of which are monetheistic in character, and have been espoused by scores of thousands of Hindus. It is almost absurd to speak of Christianity as less humane than Hinduism when one thinks of the Suttee, and child marriage and infanticide, and Jagarnathas Car and the treatment of widows, all of which Christian influence has either destroyed or in some degree mitigated, with ultimate prohibition in view. After all, they who best know, rejoice in saying that Missions are a glorious success.

Rev. Arthur Smith continues his excellent article in the August number on "Time as a factor in Christian Missions." He there showed by the analogy of creation and providence, that we should expect Missions to progress slowly, that they are thus in line with all the great developments of God. In this, he dwells upon hindrances that humanly speaking are insurmountable, and that account for the apparent want of encouragement. Chief amongst these is "Moral inertia." They have been for so many centuries without the knowledge of God that the moral faculty seems to be gone, it has been effaced like the inscription on an old coin, and it takes a long time to restore. Hence the futility of that style of evangelization which is to finish it up in this generation. To God nothing is impossible, but according to the analogies of life many ages will pass before the work is done.

Fr. G. D. Dowkott, in an earnest plea for Medical Missionaries gives a number of blood curdling illustrations of the treatment of disease by native doctors. The unspeakable cruelties to which so many are constantly subjected should break up indifference and arouse us to action. Jesus came not only to preach the Gospel, but to give sight to the blind. In this the church should follow His example.

The eighty Bible Societies in existence have circulated over two hundred and forty millions of Bibles during the last hundred years, and yet this is only one for every six now dwelling upon the face of the earth.

Ignace Missions.

The following interesting letter from Mr. W. B. Tote, missionary, will be read with interest.

DEAR MR. FOWLER You must excuse me neglecting to give you the information you desired. My time is so fully occupied I overlooked it. This mission is 300 miles in extent, lies along the railway between Fort William and Rat Portage. The country is not opened up being all rock, muskeg and water, and except for its timber and the minerals with which it is said to abound can never be of any value. The land is useless for farming and even where some try to raise garden vegetables the early frost is almost sure to destroy most everything. We had frost here on the 10th of Aug this year. Hence one can understand the only people in the country with the exception of the railroad men are the Indians who fish and pick berries—blue berries and raspas which are to be found wild in great abundance in the summer and hunt in winter. This mission is for the benefit of the railroad population therefore. There are about twenty two stations visited by the missionary. At Ignace, the centre of the field and the most important station of the lot being the turning point for train crews between Fort William and Rat Portage, Sabbath school and divine service are held every Sunday. There are about fourteen or fifteen families in

this place, besides about twenty or thirty single men, not connected with these families, and perhaps one or two train crews may be lying in the place, either from Rat Portage or Fort William, at times of service. The missionary then leaves on Monday, going west one week and east the other, and holds service at the different points along the line. There are about eight places he holds service at once a fortnight, four east and four west. The other places he visits about once a month. At these points along the line there is generally only the agent with perhaps a night operator and the section men. There are not more than three or four families at any of them. At some there is just one and this family boards the men working on the section. The average attendance at these services along the line are from six or eight to twenty. The average attendance at Ignace 25 to 30. A missionary's lot in this field is no enviable one. He has one, very often two, services to hold every day in the week; has to get up and travel very often in the middle of the night; often can get no bed to sleep in when he gets to a place and has to content himself with a form in the station for a bed and his Bible for a pillow. He cannot even carry much along with him to make him comfortable, as he has very often to board a freight train passing through a station at the rate of six or eight miles an hour, so the less he has with him the better. He has got to keep up his studies too as he is travelling, as he seldom gets back to Ignace before Sunday. Picture all this in the midst of a North-West winter and you make the thing complete. Nor is his lot much better in summer, for the mosquitoes and black flies are then intolerable. Section men very often have to go to the hospital, they get so eaten up with them, and not a few have died from the effects.

"You have here some of the facts concerning our mission in this place. The mission is a very important one as the people have no other means of hearing the Word of God, for, even were they so disposed, they are too far away, generally, from either Rat Portage or Fort William to get to the services of the sanctuary. You might also bring out the fact that very often the missionary has to contend with the fact that the people don't want to see him nor hear the Word of God. The nature of their occupation, having often to work Sunday as well as Saturday, and the fact that they are cut off, as you might say, from all civilization, is not such as fosters a spirit of reverence for religion. The work is important, too, in another direction. A railroad population is a shifting one, and these people often move into larger centres again, and if they lose sight of the necessity of divine worship for a season they are hard to reclaim. Picture also the fact of children growing up here without religion and without schooling. If you put any of these facts into print I would feel very much obliged if you would either secure me one or two of the papers or else let me know where I will get them, as the church to which I belong in the old country is giving £50 (\$250) a year to this work, and several of the members are taking quite an interest in this work, and I would like to send them a copy. Any further information I can give you at any time I will do so with pleasure. My address after this week will be Manitoba College, Winnipeg. Please communicate with me as soon as possible in regard to papers, as I have been asked to furnish these facts several times to the old country. Hoping your work in Keewatin is proving rich in blessing."

Foreign Mission Committee.

On the 11th, 12th and 13th of September, the F. M. C. (W.D.) met, and were fully occupied during the three days, closing at 10.45 p.m. on the last day.

There were present: Mr. Hamilton Cassels (Convener); Drs. Grant, MacLaron, MacVicar, A. D. Macdonald, A. H. McKay, Wardrope, Moore, McCrae, J. D. Macdonald, Thompson, J. H. Fraser; and Messrs. Burson, Milligan, J. A. Macdonald, R. Johnston, D. Carrie, A. Jeffrey, and R. P. McKay.

Messrs. Campbell, Wilkie, and Jamieson

and Miss Oliver were present, and conferred with the committee as to the work in India.

Miss Campbell appeared before the committee, as a candidate for service in India. Her application was favorably received, but owing to difficulties in her way, an appointment was not finally made.

Mr. Slimmon, who has completed the summer season in Winnipeg, and was ordained in Bloor-street church, on Thursday evening, the 13th inst., has gone to Scotland to visit his parents whom he has not seen for nine years. He expects to return and start for Honan about the beginning of December. It will be remembered that Mr. Slimmon was for nine years in the service of the China Inland Mission, and came to us highly recommended by our own Honan Presbytery. He has taken two sessions in college, and now returns an ordained missionary, acquainted with the language and able at once to enter upon his work.

Mr. Jamieson's health has been so much improved since his return, that he feels it would be safe to return immediately. The committee thought it better that he should continue on furlough for six months and report.

Dr. Smith has not fully recovered from his double attack of typhus and pneumonia, and he has been further afflicted in the death of his little girl, May Isabella, who on the 23rd of August passed away. Dr. Smith has proven himself a medical missionary of unusual skill and success, and it is with great reluctance he yields to the decision of the Presbytery, that he should come home at once. His regular time for furlough would be next year. The committee and church will earnestly pray that Dr. Smith may be sustained by Divine grace in all his afflictions, and speedily and completely restored to health.

The letters from Honan are very hopeful as to the work, and say little about the war. They seem to know less about it than we do in Canada, which is, of course, owing to want of press and postal communication.

An interesting letter was read from Mr. Gauld, which will be given to the press in full. His account of a trip amongst the stations on the eastern coast, and the relations of the Pophoosans to the Chinese and savages is very interesting.

A letter from Dr. Webster is very encouraging. He is fully at work in Haifa and enjoying it. He wishes very much that the Church would send another man, to work at Safed, in connection with the Tiberias Mission, where the Jewish committee of the Free Church of Scotland asks co-operation. Dr. Webster believes fully that the Jewish population will greatly increase throughout Palestine, and also that the Church at home would be blessed in being generous towards Jewish work.

The Government has promised a grant of \$1500 towards the erection of a Girls' Home at Alberni, and the plans are being prepared, and must be approved by the Indian Department.

The work in Victoria and B. C. is being vigorously pushed by Messrs. Winchester and Colman, but in Victoria they are greatly hampered for want of suitable buildings and native helpers. Mr. Winchester has decided to visit Canton, that he may get a better command of the Cantonese, which he does at no additional expense to the Church.

A DESPATCH from Detroit to the Sarnia Observer says:—According to the Detroit Evening News, Rev. J. C. Tolmie, the pastor of St. Andrew's Presbyterian church, has caused several sensations in Windsor, but the greatest of all was last night when in the course of his sermon, he claimed that the crest of the church should be stamped on billiard cues and cricket bats. "I believe," he said, "that men and women can take all the pleasure they can get out of this life if it is not in opposition to their conscience and the teachings of the Bible. They say that dancing is sinful, but I claim not, and I defy any person to show me anything in the Bible against it. To rant against these things is cant and hypocrisy and not Christianity."

Church News.

In Canada.

REV. R. C. REEVES has accepted a call to Lakefield.

REV. D. J. FRASER has been inducted as pastor of Wolfville and Lower Harton.

DEDICATION services were conducted in Erskine church last Sabbath.

THE jubilee of Rev. John Cameron was celebrated at Nino Milo River lately.

THE new Sabbath school at Milton was opened last Sabbath by Rev. J. Neil, Toronto.

KNOX CHURCH, Cornwall, which has been enlarged and renovated, was re-opened last Sabbath.

REV. MR. SEVLAZ, of Ottawa, and Rev. Mr. Doudiet, of Buckingham, opened a new French Presbyterian church in Masham recently.

THE ladies of Gravenhurst church held a very successful peach social, the programme and proceedings generally being very much enjoyed.

REV. T. U. RICHMOND, a graduating student of Manitoba College, is being called by the Point Douglas congregation of Winnipeg.

REV. DR. CAMPBELL, of Victoria, B.C., who has been confined to his house by illness for several weeks, is now able to resume his duties.

THE Presbyterians of Janetville are now worshipping in their new church, the recent dedication of which aroused great interest in the township.

REV. DR. BRYCE, of Winnipeg, has been visiting the Presbyterian congregations of Victoria, Vancouver, New Westminster and Nanaimo in the interests of the Theological department of Manitoba College.

MR. DUNCAN MacKenzie, M.D., of Dromore, a member of the session of Amos congregation, has removed to Mount Forest. Shortly after his departure he was presented with a highly complimentary address.

DURING the absence of Rev. Charles Stephen, in Scotland, for the months of November, December and January, all communications for the Presbytery of Calgary should be addressed to Rev. James C. Herdman, B.D., Calgary, who will act as interim clerk.

MR. R. A. MITCHELL, B.A., a railway missionary in the neighborhood of Calgary, has a field 175 miles long and preaches, usually, five or six evenings in the week. Services are held at fifteen places. On Mr. Mitchell's return to his studies in Knox College the work will be carried on in some measure by Sabbath schools and Christian Endeavor societies.

REV. D. CARSWELL, of McGregor, occupied the pulpit of the Presbyterian church, Carberry, lately. Rev. Mr. Carswell is a devout Christian worker and through his labors at McGregor his congregation has grown beyond the expectations of the most sanguine.

AT Altamont, Somerset and Swan Lake, Man., we were all delighted to have our student missionary, Mr. Stitt, with us on the 9th inst. On account of throat difficulty brought on by three services each Sabbath and loading the singing, he is obliged to go to the coast for the winter, but we hope to have him with us next summer again. We are going to build at Altamont, and are looking for a number of accessions at our next communion.

ON Wednesday of last week the members and adherents filled the parlor of the East church, Toronto, to overflowing. They met to welcome their pastor, Rev. J. A. Morison, and Mrs. Morison, who have just returned from their marriage trip. Mr. William Crichton acted as chairman. After devotional exercises, solos were given by Mr. James Stoddart, choir leader, and other members of the choir. Dr. J. T. Duncan, after an address of welcome to Mr. and Mrs. Morison, in the name of the congregation presented them with an elegant marble clock bearing a suitable inscription. Mr. Morison very touchingly replied in behalf of Mrs. Morison and

himself, thanking the congregation for the hearty welcome it had extended to them, and for its sympathy and co-operation during the short time he had been amongst them. Before the programme was closed the ladies of the church put the audience in a still happier mood by a hearty service of fruit. Rev. J. McP. Scott, of St. John's church, and Rev. A. Gandier, of Fort Massey church, Halifax, delivered addresses. The room was nicely decorated.

A VERY successful tea-meeting was held in St. Andrew's church, Endorby, B.C., on Tuesday, September 11th, in honor of the visit of Kamloops Presbytery. Tables were spread in the town-hall, the programme was rendered in the church. Addresses were given by Revs. Dr. Robertson, W. R. Ross, A. Lee, G. A. Wilson, and Paul F. Langill of our own Church, and W. D. Wismer of the Methodist Church. Music was furnished by Mrs. J. K. Wright, Miss Caldwell and Dr. Offerhaus.

Presbytery of London.

THE Presbytery of London met in the First Presbyterian church, London, on the 11th ult., at 1 p.m. Rev. W. J. Clark, Moderator. After reading of minutes and receiving elders' commissions, Rev. Alex. Miller was elected moderator for next six months. Mr. Cook reported that a call had been moderated in at Thamesford, in favor of Mr. Robertson, of Puslinch, but that subsequently he had received intimation from Mr. Robertson, stating that he intended to decline the call. The Presbytery received the report and laid the call aside, and authorized Mr. Cook to moderate again when the congregation is ready to do so. Mr. Little presented a call from English Settlement and Ilderton, in favor of Mr. T. Lawrence, probationer. The call was signed by 140 members and forty-nine adherents promising \$775 and manse. The call was quite unanimous. Messrs. Robson, Charlton and Ironside, commissioners from the congregations, supported the call. The conduct of Mr. Little as moderator was duly approved, the call sustained as a regular Gospel call, and a telegram meantime transmitted to Mr. Lawrence advising him of the fact, and requesting him to indicate his mind if possible in the matter. Mr. Miller reported that a call had been also moderated at Wardsville, in favor of Mr. Lawrence; but that word had been received, declining the call. Mr. Miller's report was received, and the call was ordered to be laid aside, and Mr. Miller was empowered to moderate again when congregation is ready to do so. Mr. Murray reported that he had held a congregational meeting at London South, but the congregation decided to postpone any action in the way of moderation. The report was received and leave given Mr. Murray to moderate when congregation prepared. Messrs. Wilson, Cook and J. A. Young, elder, were appointed a committee to strike the Standing Committees for the year and report. Committees were also appointed to examine the session records of Wardsville, Glencoe, Belmont and Dorchester. Mr. Henderson submitted the applications of the Home Mission Committee on behalf of the augmented charges. These were considered and agreed to as follows: Hyde Park, \$75; Alma Street, \$50; London East, \$125; North Delaware and Cardoc, \$50; Port Stanley, \$100; Tempo and South Delaware, \$75; Wardsville and Newbury, \$81; North Ekfrid Mission \$2 per Sabbath, and one dollar additional for board. Mr. Henderson reported that he had received only \$32 since last meeting of Presbytery—being \$132 total—for making up the deficit to brethren in the augmented charges. Mr. John Currie read the draft of his motion for reconsideration of the scheme in operation in the Presbytery for sending commissioners to the General Assembly. After discussion at length, it was agreed that the scheme proposed together with the scheme in operation be printed, and considered by sessions and ministers and discussed at next regular meeting. Messrs. Mitchell, Murray and Dr. Loar appeared as a deputation from Aylmer and Springfield, requesting permission to call a

minister, and promising \$750 from the combined charge and requesting a grant \$150 from the Augmentation Fund. After hearing the deputation the Presbytery granted permission. Messrs. Graham, J. Clark, W. McKay and H. Leitch, students, were duly examined, and certified to their respective colleges. The clerk asked, and obtained authority, to give Rev. Mr. Boyle, who is about to be inducted into a congregation at Colorado Springs, a certificate of ministerial standing. A telegram was received from Mr. Lawrence intimating his acceptance of the call to English Settlement. It was agreed to hold an adjourned meeting in the First Presbyterian church, London, on the 9th October, at 11 a.m., to hear Mr. Lawrence trials for ordination, and transact other business. The committee on Standing Committees reported. The report was received and adopted. The following are the conveners. 1. State of Religion, W. A. Cook; 2. Sabbath School, J. Courtney; 3. Sabbath Observance, J. A. Macdonald; 4. Statistics, W. J. Clark; 5. Temperance, T. Wilson; 6. Home Missions, A. Henderson; 7. Remits, John Currie; 8. Systematic Benevolence, E. H. Sawers; 9. Examination of Students, Dr. Proudfoot. The Presbytery adjourned to meet in this church on 9th October, at 11 a.m., and hold next regular meeting in the same place at 1 p.m., on the second Tuesday of Nov. and closed with the benediction.—GEORGE SUTHERLAND, Clerk.

Presbytery of Owen Sound.

THE Presbytery of Owen Sound met in Division St. Hall on the 18th Sept. There was a full attendance of members. The first hour was spent in devotional exercise led by Dr. Fraser. Messrs. Acheson, A. McNabb and Little were appointed to prepare a programme for the conference. Commissioners appeared from Hepworth and Cruckshank regarding Mr. Jamieson's resignation. The resignation was accepted and Rev. Mr. Acheson appointed to declare the pulpit vacant on the 30th inst., and to act as interim moderator of session. The resignation of Mr. Hamilton was considered, and Rev. J. F. McLaren was appointed to cite Keady, Deaboro, and Peabody, to appear at a meeting of Presbytery to be held in Division Street Hall, Owen Sound, October 30th, at 10 a.m. Mr. Somerville reported for the committee appointed to consider the question of rearrangement of congregations and Presbytery agreed that Berkley be joined to Markdale, the union to take effect from October 1st, and Mr. Forrest was appointed to preach on the first Sabbath of October, and announce this decision, and Mr. McLaren was appointed interim moderator of session. On motion made by Dr. Fraser the Presbytery unanimously and strongly recommended Chatsworth to give what aid it can in supplying Holland Centre congregation, and Latona and Burns church to give what supply it can to Williamsford. Messrs. Somerville, Waits, McLaren, McNabb, Acheson, McLennan and Little were appointed to continue the work of rearrangement for the whole Presbytery with the view of strengthening congregations and saving Mission Funds. Presbytery favored the proposed withdrawal from Melvorn and Purple Valley in Indian Peninsula provided the Methodist church withdraw from Adamville, Mar, and Red Bay and Mr. Acheson was appointed to visit the field along with the Methodist minister and lay the proposal before the people with the view of united and harmonious action, and to report at the December meeting of Presbytery. Leave was granted to the congregation of Adamville, to build a new church on the site proposed in their memorial. Leave was granted to the congregation of Holland to mortgage their new church for \$1600. The Presbytery extended its congratulations to the people for their enterprise in completing such a beautiful building for the service of God. Mr. McLean was requested to continue the supply of Lake Charles till the adjourned meeting on Oct. 30th. Mr. Wesley Akit was certified as a student to Montreal College, and Messrs. Monzie and A. Little were certified to Knox College. The allocation of the amounts to be

raised for stipend in the several congregations of Mr. Smith's charge was left in the hands of the Home Mission Committee, and it was agreed to ask for a special grant of \$2.50 per week to aid Caven for the winter. The Presbytery then adjourned to meet in Division Street Hall on the 30th day of October at 10 a.m., and the meeting was closed with the benediction.—J. SOMERVILLE, Clerk.

Presbytery of Guelph.

THE stated bi-monthly meeting was held on the 18th instant, in Chalmers Church, Guelph, Mr. A. Blair, B.A., of Nassagawaya, moderator. There was a large attendance of ministers and ruling elders. After the reading of the minutes of last regular meeting, Mr. Taylor was introduced by Dr. Jackson, as a new candidate for ministry, and was referred to the Committee on Superintendence of Students, to be dealt with as to his character and motives and fitness for the work. Mr. Charles Davidson reported from the Finance Committee, and recommended that a rate of ten cents per family be levied to meet liabilities. The report was received and the recommendation adopted. A report was submitted from the committee appointed to consider whether an annual missionary sermon should be preached in congregations, and an annual missionary meeting held in each. The recommendation that the Presbytery enjoin the preaching of a special sermon—all being required to report at the meeting in November. The second recommendation that week day meetings be held in each congregation at which the work of the church should be presented, explained and their wants and claims enforced, was modified by the omission of "week day," thus leaving it optional with kirk sessions whether this be done on a week day or on the Sabbath. Mr. J. C. Smith, as convener, reported from the Committee on Superintendence of Students. The report was received and the clerk instructed to give effect to the recommendation by issuing the requisite certificate. The Presbytery took up the application of Hawkesville and Linwood for the services of Mr. Henry Knox for one year as an ordained missionary, submitted at the meeting in Eramosa in the beginning of August, which was again produced. After deliberation it was agreed that the application from Hawkesville and Linwood for the services of Mr. Knox be granted, he to enter upon his duties there on the first Sabbath of October. Dr. Jackson, convener, presented a report from the Committee on Evangelistic Services, containing recommendations as to holding such services. These were considered *seriatim* and adopted—reports as to such services to be made at the March meeting. The clerk reported the amounts required from congregations in the bounds for the schemes of the church. Copies of the proposed new hymn book were circulated so far as received, and a committee was appointed to report at a future meeting. The committee consists of Dr. Wardrop, Messrs. Smith, Beattie, Glassford, Mullen, and Atkinson, ministers, with Messrs. C. Davidson, W. Watson, and James McCrea, ruling elders, with Dr. Torrance, convener. A joint committee of the conveners of the Committee on Temperance, the State of Religion, Sabbath Schools, Sabbath Observance and Systematic Benevolence was appointed, with Dr. Torrance, convener, to arrange for the usual conferences on those subjects at the meeting in March. Mr. Rao's request that the conference be held in Action was granted. The clerk reported the supply sent the bounds by the General Assembly's Committee on the distribution of probationers, with the allotment of the same he proposed, and this was approved. Two extracts of the General Assembly were read, the one stating what that court had done with the overtures respecting Mr. Donaldson and the composition of the Standing Committees of the Church. Next meeting was appointed to be held in Chalmers' church on the third Tuesday of November, at half-past ten o'clock in the forenoon. The proceedings were closed with the benediction by the moderator.

Presbytery of Bruce.

This Presbytery held its September meeting at Port Elgin. In the absence of the moderator, Rev. J. Anderson presided. A call from Knox church, Walkerton, to Rev. D. Guthrie, B.A., signed by 234 communicants and 30 adherents, and promising an annual stipend of \$1200 with four weeks' vacation was sustained and accepted. The Presbytery resolved to meet at Walkerton on the 26th inst., at 10 a.m., to hear Mr. Guthrie's trial discourses and examination, and at 2.30 p.m. for his ordination and induction. Rev. J. Johnston was authorized to have communion rolls made up at Dobbington and Gillies Hill. Messrs. N. D. McInnon, W. A. McLean and S. F. McInnan, theological students, read discourses on subjects previously prescribed, with which the Presbytery were highly satisfied. The clerk was instructed to certify them to the senate of Knox College. On the recommendation of Rev. A. Tolmie, Mr. John McNamara was certified to Knox College as a student entering on his literary course. The report of the Presbyterial W. F. M. S. was read. On motion of Rev. A. H. Kippan, the clerk was instructed to write to the secretary expressing the gratification of the Presbytery at the work done by the Society during the past year and the hope for their prosperity in the future. A minute against Rev. J. Anderson's resignation and retirement from active duty was adopted. Rev. J. Gourlay submitted and read the financial and statistical report for the last year, which was received and adopted. Leave was granted to the congregation of West Arran to mortgage their manse up to 1200 dollars. Next meeting of Presbytery will be held at Paisley on December 11th, at 1.30 p.m.—JAMES GOURLAY, Clerk.

Presbytery of Barrie.

This Presbytery met at Barrie on 25th September, at 10.30 a.m., and was attended largely by ministers, elders, and others. Mr. McLeod, moderator. Dr. Harper, of the Methodist church, and Mr. J. A. McDonald, formerly of Horning's Mills, were invited to sit with the Presbytery. A call from Hilldale and Craighurst was tabled, and report of the moderation given. It was set aside because of the small number of signatures affixed. Reports from moderators of session of vacant congregations were received stating that congregational meetings are appointed to be held in Eason and Willis Churches, Oro, on Thursday, 27th inst., to consider the question of a call to a minister; that Cookstown, Townline and Iry will not delay any longer than is possible to give a call; that Duntroon and Westchurch have been very acceptably supplied since April by Mr. J. G. Inkster, student. A committee, of which Dr. McCrae is convener, was appointed to provide supply for the pulpits of those last named congregations, and leave was given to moderate in a call when the people desire it. The request of the session of St. Yner and Sunnisdale that they be allowed to procure their own supply through their moderator, Mr. Leishman, was granted, with the counsel that they proceed to call a minister without unnecessary delay. Mr. J. E. Smith, student, was appointed to St. Andrew's church, Banks and Gibraltar, for the winter, and the committee appointed for the purpose reported that they had purchased a travelling outfit for his use. The following resolution relative to the jubilee of Knox College was unanimously adopted, viz.: "This Presbytery learns with pleasure of the proposed celebration of the jubilee of Knox College and records its appreciation of the valuable work done by this institution, and especially of the labor of its students and graduates in the mission fields of Northern Ontario and other parts of the Dominion. 2. The Presbytery cordially approves of the proposal to mark the jubilee of the College by raising \$25,000 to extinguish the mortgage debt now resting on the College, and earnestly commends this scheme to the liberality of congregations within the bounds." The Home Mission business, though involving many details, was soon disposed as it was presented in report of the Presbytery's Home Mission Com-

mittee which sat for about six hours on 24th inst. The committee had carefully considered the reports of nearly forty missionaries who labored in the bounds during summer, and arranged the grants to be asked, the fields and missionaries to supply, during winter and other matters. On recommendation of this committee the Presbytery adopted a resolution relative to Mr. Henry Knox's removal to labor in the Presbytery of Guelph as follows: "In taking leave of Mr. Knox the Presbytery desires to express its sense of respect for him as regards his Christian character, and for the value of his services within the bounds as a missionary. Nearly fifteen years ago he was employed as a catechist, on the recommendation of the Presbytery of Guelph, and for some time after his appointment was supported wholly by one of its generous members. He has since served in many different mission fields, most of which required hard labor, and in all of them to the satisfaction of the Presbytery. Testimony to the confidence of the brethren was given in their ordaining him to the work of the ministry after leave had been given from the General Assembly in 1895. Mr. Knox is acceptable as a preacher of the Gospel, and has often been helpful to the brethren while holding special services in their churches. He has attended diligently the meetings of Presbytery, and was ready to take part in its proceedings. The brethren take leave of him with the regrets due to a respected fellow-worker, and hope that he may be spared to continue his service of the Lord with comfort and success in the bounds of the Presbytery which first discovered his aptitude for the work."—ROBERT MOONIE, Clerk.

Presbytery of Huron.

The Presbytery of Huron met in Willis church, Clinton, on the 11th inst. The attendance of members was small. After routine business the Rev. W. Martin reported that the Home Mission Committee recommended that instead of a series of missionary meetings, the subject of Missions be brought before congregations by their respective pastors or by exchange, as deemed best by sessions. This was accepted. Mr. W. T. Hall, a student of the third year of Theology, at present supplying Bayfield, read a sermon on the text 2 Cor. 9, 15. The sermon was approved of, and Mr. Hall certified to Knox College. The supply of Bayfield and Bethany for the next six months was left with the Home Mission Committee. Mr. Acheson asked that the report of the Sabbath School Committee be deferred until next meeting of Presbytery. This was agreed to. Rev. J. S. Henderson called the attention of the Presbytery to the effort being made to remove the debt of Knox College at the approaching jubilee of that institution. After some discussion it was agreed that ministers bring this matter before the congregations in the way which seems best to them. Moderation in a call was granted to Union church, Brucefield. The Presbytery adjourned to meet in Clinton on the 2nd Tuesday of November.

Presbytery of Sarnia.

This Presbytery of Sarnia met in the basement of St. Andrew's church, Strathroy. The meeting was opened by devotional exercises in which Rev. Dr. Thompson and Mr. Bradley (Alvinston) took part. The minutes were then read by Rev. G. Cuthbertson, clerk, and confirmed. Rev. J. Elliott of Nairn, was appointed moderator for the ensuing five months. Rev. H. Currie, of Thodford, presented the report relating to Home Mission stations, which after some discussion was accepted. A call from Cam-lachie and Aberarder to Rev. Mr. Drinnan was considered and sustained. On Mr. Drinnan's acceptance of the same the induction was appointed for October 1st. Rev. J. Elliott to preside, Rev. Mr. Pritchard to address the people, and Rev. G. Cuthbertson the minister. It was resolved to grant a Presbyterial certificate to Mr. Harvey, jr., formerly of Arkona. Committees were appointed to examine the various session records and to give in their reports at the afternoon session. In the afternoon the session was opened with the usual devotional exer-

cises, and the minutes of the morning session were ready by the clerk. Rev. W. Burns, who attended as a deputation from Knox College, next addressed the Presbytery. He gave an outline of the forthcoming jubilee of Knox College, and urged the claims of that institution. On motion of Rev. W. G. Jordan, seconded by Rev. Dr. Thompson, it was resolved to thank Mr. Burns for his address and commit the claims of the Knox College debt extinction scheme to the favorable consideration of the congregations within the bounds. P. J. Walker, a student who is well known in Strathroy, gave a discourse on the words, "Ye must be born again," which was well received by the Presbytery. It was decided to certify him to the authorities of McGill College, Montreal. The next regular meeting was fixed for St. Andrew's church, Sarnia, on the second Tuesday of December. After the transaction of other routine business the Presbytery adjourned. There was a large attendance of delegates, who were entertained in several homes of the St. Andrew's congregation, and who seemed to enjoy their visit to the town. Thos. Banks represented the session of St. Andrew's, Strathroy.

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