

## Our Contributors.

### SOME PROMINENT MEMBERS OF THE BORE FAMILY.

BY KNOXIAN.

One of the best human things in this wicked world is a bright, lively, vigorous conversation, well spiced with wit, well seasoned with good sense, well lighted up with good anecdotes and allusions, with lots of places where a good laugh comes kindly in. The best doctor in the country can't make a tonic that goes to the roots of the human constitution as fast as a good laugh. Solomon said a good many years ago that a merry heart does good like a medicine. If Solomon had ever taken some of our modern patent medicines, he would have added, And much more good than *some* medicines. Happy is the man, and thrice happy the minister, who knows just where he can strike up in a few minutes a lively, spicy, interesting conversation, interspersed with occasional side splitters. Most of the old ministers were good laughers. We can think of one now who used to laugh so loud that he sometimes woke up the baby, if there was one in the house. He was a grand man. He would have gone to the stake or the battle field for principle, with as little hesitation as he used to light up his long pipe. He was a gentleman, a scholar, a Christian and a *man*, not a *dude*. When the family gathered around a fireplace that we remember well, and he formed one of the circle, you might always look out for something good and spicy; it always came. We can hear him tell some stories about Aberdeen now, and we distinctly remember that, however they began, they always ended with a good moral. That man was worth more to his country and his Church than a thousand clerical dudes. He has gone up higher. Would that his class had more successors!

Good conversation being such a good and pleasant thing, it is not wonderful that a class of people, very properly called Bores, inflict themselves on society, and add immensely to the troubles of this life. The Bore family are numerous, and may be divided roughly in this way:

There is first the *political* bore. He abounds this winter. He has been to the eyes in clover since last fall. The successful candidate is rarely a bore. He has been bored so much himself that he is thankful when people say nothing about his election. The *unsuccessful* candidate, you may be certain, is quite willing to talk on some other topic. The bore is a sort of middleman, who burns to tell you of the meetings he organized, the speeches he made, the electors he turned, the sharp tricks he played, and all that sort of thing. To put the matter plainly—but yet in language so exquisitely exact that it cannot offend any body but one who hates a truthful description of wrong far more than he hates the wrong described—the election bore is often a concealed campaign liar.

And here is the *ecclesiastical* bore. He always has a full budget of gossip about all the congregations and ministers within a radius of fifty miles or so. He sits down, coolly opens his budget, and hopes you are going to sit quietly until he pours its contents into one or both your ears. If you have any sense or any regard for your ears, you will use them for another purpose. One-half the budget is, perhaps, untrue, the other half grossly distorted truth, and the whole contemptibly small and gossipy. The sickening thing about the ecclesiastical bore is that he calls his gossip *religious conversation*. Oh!

And here comes the *clerical* bore. Sometimes he tortures you with an account of his alleged triumphs at college; sometimes with the number of his calls; sometimes with grossly exaggerated accounts of the marvellous effects produced by his sermons and speeches; but more frequently with a detailed account of how he managed some motion, or overture, or amendment. The best amendment he could pass would be one enjoining clerical bores not to torture their long-suffering neighbours. If the clerical bore has been brought up in the Old Country, he is very apt to lacerate you with an account of the numbers of Lords and Dukes he has met, or says he has.

The *anecdotal* bore is a being who thinks he has the faculty for relating anecdotes. He is alone in his opinion. The anecdotal bore nearly always begins his story back somewhere about Adam, introduces a parenthesis every minute or so, then takes an excursion to one side, then to the other, and then comes

back again to the main line. After running a little while on the main line, he switches off again and takes another excursion. He goes into the minutest details, and worries you out miles before he comes to the point, and when you get to the point there isn't any point there.

The *office* bore is the man who drops into the office without any business, and "sits around" for an hour or two. He always smokes, if anybody provides him with the raw material. If he had any business, the office man would be happy to see him, but he never has business or money. All he proposes to give for lodging is his society. Editors suffer more than any other class of men from the office bore. Being mild, modest men, they never like to give the bore a hint to retire. Lawyers suffer the least. Their cheek being as hard as the cheek of their visitor, they usually find ways and means for shortening his visit.

The most *excruciating* member of the Bore family is the *travelled* bore. He expects you to sit down, and patiently listen to him while he gives you all the details of a trip from some point in Ontario to England and back again. Quite often the burden of his story is what he had to eat on shipboard and in the hotels. It is highly edifying, especially when he enlarges on the manner in which he threw himself away over the side of the vessel. You often know far more about the places he ran through and gorged himself in than he does, but still you must listen, because you know the man "has been to Yurup."

The *solemn* bore is a rather amusing member of the family. His *forte* is to make the most commonplace, trifling observations in a solemn way. He strikes an attitude, rolls up his eyes till you see little but the white, opens his lips slowly, shakes his head pathetically, and with frequent pauses, in slow time, with a measured accent and falling inflection, says: This is a fine day. The solemn bore is very often a local preacher.

Bores might be classified locally, and their characteristics pointed out. The Toronto bore differs from the Hamilton bore, and the London bore differs from both. The city bore differs from the country bore, and the Old Country bore differs from the Canadian. The most cruel of all bores is a tenth-rate Toronto man, who coolly assumes that the people of Guelph, or Brantford, or Woodstock, or some other place, know nothing, and that he knows everything, and is bound patronizingly to explain everything to these benighted people.

But we must give the Bore family a rest. It would add a good deal to the sum total of the happiness of this weary world, if the Bore family would mend their manners, and cease torturing innocent people.

### HISTORY OF THE KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following was contributed to *Knox College Monthly* by Mr. Donald McGillivray:

In 1844 took place the Disruption of the Presbyterian Church of Canada in connection with the Church of Scotland. In that same year a college, which the year after received the name of Knox College, was opened in Toronto in connection with the new Church in Canada. Toward the close of the session, 1844-45, a proposal was made and measures were adopted with a view to establish a Missionary Society in the College, similar to the one which had recently been begun in the New College, Edinburgh. "Our object mainly," says one of the students, "is to gain information with respect to those mighty movements which are going on in the missionary field; and so far as in us lies to join our feeble co-operation, and unite our humble endeavours in helping on the glorious cause." Monthly meetings were held, generally on Saturdays; at these, essays were read and missionary intelligence communicated. Some of these essays were published in the *Ecclesiastical Record*, and reflect great credit on the authors. At the first or second regular meeting it was resolved that henceforth each member should have an opportunity of steadily throwing his mite into the Lord's treasury, and accordingly a missionary box was obtained and placed in position. This box may now be seen by visitors to the museum. The first year's proceeds from this source were devoted to the Jewish Mission of the Parent Church in Scotland, in which Messrs. McCheyne and Bonar were then arousing interest. Thus the Jewish Mission was the first to en-

gage the support of the young society. They felt, as they write in one of their letters, that that "peculiar people," still "beloved for their fathers' sake," to whom they owed so much, deserved the first votive offerings of their infant society. It is interesting to remember that Jewish Missions are once more upon our list of Schemes as a Church.

The society resolved to celebrate the opening of the second session of Knox by opening up a friendly correspondence with the Missionary Society of the New College, Edinburgh, and for years an able and interesting correspondence was carried on, the letters being published at length in the Church paper. Before the close of the session the society resolved to have a concert for prayer during the summer months, each student, at an hour agreed upon by all, engaging in prayer for his fellows and the work in general. It was also resolved that, if possible, each student should collect during the summer months the sum of £1 in support of Mr. Braidwood, missionary of the Free Church of Scotland in India. The result was a bank order for £20 currency forwarded to the students of New College, Edinburgh.

The attention of the Church had been directed to the condition of the French-Canadian population of Quebec and Ontario, among whom work had been carried on by the French-Canadian Missionary Society. The connection of this society with ours was so close that it is interesting to know something of its early history. In the year 1839 the ministers and members of various Evangelical bodies in Montreal formed themselves into a French-Canadian Missionary Society for evangelizing the French Roman Catholics, then numbering about half a million. A deputation was sent to Britain and Switzerland to obtain missionaries and pecuniary aid. Four colporteurs arrived in 1840 from France and Switzerland, and the first minister in 1841. This society bought a farm of 100 acres at Pointe-aux-Trembles, and erected an institute there for the education of the French-Canadian youth. The building then erected is still used by our school there. The missionaries of this society were most of them approved by a committee in Geneva, consisting of Drs. Malan, Merle D'Aubigne and others. In 1847 the Rev. Mr. Dou-diet, a minister of this association, paid a visit to Toronto, and had an opportunity of addressing the students in Knox on the subject of his mission. His rousing address fanned the flame of interest which was already burning in the society. Private conferences were held, special seasons for prayer were appointed, two different meetings of the whole college, professors as well as students, were convened, and as a result a unanimous resolution was come to that a mission to the French Catholics should be immediately established. Canada West was selected as the field of the society's operations, because the lack of missionary exertion on behalf of the French population scattered along the banks of the Thames toward Amherstburg (where Rev. Mr. Paradis now labours in the same work) was lamentably great. Mr. John Black (afterward Rev. Dr. Black, of Kildonan,) was selected as the society's first missionary, at a salary of £100 per annum, and it was resolved that he should devote the ensuing summer to special preparation for the work. In order to do this he set out for the institute at Pointe-aux-Trembles, where he applied himself to the study of the language.

In June the Synod of the Church approved of the scheme, and instructed the Home Mission Committee to charge themselves with the encouragement and supervision of the Students' Missionary Society of Knox College.

The second annual meeting of the society was held on the evening of the 12th December, 1847, Rev. Mr. Rintoul in the chair. The treasurer's report showed that the receipts were £134 17s. 6½d. Of this amount £14 19s. 4d. was raised during the session by the collections of the members at the usual monthly meetings; the remainder from friends during the summer. The amount given by students alone is surely worthy of the highest praise. Mr. Black, the society's missionary, was present at this meeting, and said that he would require some more months of preparation before entering upon his work. The report dwells upon the spiritual destitution of the French in Canada West.

The society then began the first of those city missions which are now in the hands of the city churches. The whole city was divided into eight districts, to each