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Contributed and Selected Articles.

REV. ALEX. GALE, M.A.

THE earnest and zealous men who came from the parent churches in the old world to supply the spiritual destitution of the early settlers in the pathless forests of Canada, were noble men whose memory should not pass away. Some of them are still with us but the greater part have ceased from their labours and have obtained their reward. The extensive fields through which they spread themselves; the perilous and self-denying journeys performed by them; the unceasing and poorly requited toils they underwent, are subjects on which one might dwell with interest and profit.

Although they have left no literary remains to transmit their names to posterity; not even do ecclesiastical records do full justice to the high attainments, culture and scholarship of these men; nevertheless many of them possessed high scholastic attainments and pre-eminent gifts, and in a more advanced state of society they would have achieved distinction for learning and administrative ability. Their work, like that of men who dig and lay firm the foundations, is unseen by those who now admire the superstructure. But none the less are the stability and grandeur of the

goodly edifice now reared among us largely owing to the all but unrecorded merits of these great and noble men. It is a pleasure to recall these men and their deeds, and a labour of love to tell the children and grandchildren of our early settlers something of the character of those to whom the church of to-day owes so much.

Among these names none deserves a higher place than that of Alexander Gale. He was born about the beginning of this century in the parish of Coldstone, Aberdeenshire, Scotland, and like many of the great men of that day, such as Duff, Thomson, Candlish, etc., was descended from the sturdy middle class of pious, intelligent, Bible-loving Christians. When quite young he passed from the parish school to prosecute his studies at Marischal College, Aberdeen. There in due time he graduated in Arts. There, also, he studied theology, and was in due course licensed by the Presbytery of Kincardine o'Neil. As a student Mr. Gale was distinguished by his exact scholarship and thoroughness of acquaintance with every subject that he studied. His uncle, Rev. Henry Esson, of whose genius, extensive erudition, philosophical acquirements, eloquence, human-kindness, and zeal, many of us had experience while he served the church in Knox College so illustriously as professor and teacher of many subjects, had emigrated to Canada and was settled in Montreal as minister of St. Gabriel Street Church. Young Gale came out to his uncle in 1827, and for a short time assisted him in teaching in Montreal. He was then settled as minister at Amherstburg. This village was at that time a place of political importance, and presented a good field for the energy of the young minister. After three years in Amherstburg frequent attacks of malarial fever forced him to seek a

change, and he went east and became minister at Lachine. Having recovered his health, in 1833 he was settled in Hamilton. Mr. Sheed, of Ancaster, and other ministers on occasional visits had preached in the growing village before, but Mr. Gale was the first settled pastor, and under him Presbyterianism was successfully organized there. For thirteen years he laboured, abundantly beloved by his people and universally respected and looked up to by all classes of the community. When the disruption came his congregation went with him, with a few exceptions, into the new church; but he was soon after appointed to the chair of Classics in Knox College, which was then established in Toronto, with Messrs. Esson, Rintoul and Gale as professors. The Toronto Academy was also begun as a training school for the College, but it was open to the general public, and was well patronized as a day school and boarding school. Of this institution Mr. Gale was Principal, not in name only but in reality. Rev. Thos. Nightman and Mr. Thos. Huning were his efficient assistants. For eight years Mr. Gale was more or less occupied with the conduct of these institutions, and only when his health failed did he retire to his own home at Logie, near Hamilton. He did not, however, long survive the change, and on the tenth day of April, 1854, his remains were committed to their last resting place in the Hamilton Cemetery, amid the sincere sorrow of many private and public friends who mourned the too early removal of this eminent servant of Christ and His church.

Short though his life was, his labours were most abundant, and his influence in the church and in public affairs was most prominent. Mr. Gale was a "born teacher." He loved teaching and regarded education as the chief means by which the

church was to be advanced and the highest interests of the nation promoted. As already stated, he taught for a short time when he first came to Montreal. At Amherstburg he opened a school, and in that way conferred untold benefits upon the community there. At Lachine also he had a number of pupils. And when he went to Hamilton he laboured most zealously with Dr. Kay and others to give education a healthy tone and high position in the estimation of the people. Here also he gathered around him a band of devoted young men whom he sought to aid in their studies with a view to the ministry, and when the classes of Queen's College were opened in 1842 he was able to send down to that institution no fewer than six young men who, along with two who were not able to attend, had enjoyed the privilege of being taught by him. Thus it may be said Queen's College had its beginning in Hamilton under Mr. Gale. The students referred to were Angus McColl, now the venerable minister of Chatham; L. McPherson, now superannuated; Robert Wallace, still in active duty in the West Church, Toronto; William Ball, the energetic minister of English Settlement and Prossine; Dr. George Bell, now of Queen's College, Kingston, and John McKinnon, long a devoted minister but deceased some fifteen years ago.

When Mr. Gale entered upon his duties in Knox College and the Academy he was in his proper element. One scarcely knows which to admire most, the successful management of the whole institution alike in the teaching, boarding and finance departments, or his efficiency as a teacher in the classes. He had many difficulties with which to contend, but was ably assisted by gentlemen in Toronto and elsewhere. Pupils came from Quebec in the east and from the newer west, attracted by the good

name of Mr. Gale. In the household, Mrs. Gale, presiding with ladylike dignity and motherly care, and Miss Gale, by her diligent and considerate attention to the comfort and welfare of the boarders, contributed largely to the success of the whole undertaking.

When grammar schools became more common and more efficient in Upper Canada the Academy was not required and it was discontinued, and when the classes of University College became accessible to our Presbyterian youth the literary department of Knox College was dropped, and in this way Mr. Gale's labours as a teacher ended. Still, even after he retired to Logie, he made arrangements for having a few boarders to teach. On the whole, it is not too much to say that as an educationist, practically and theoretically, Mr. Gale contributed very largely to the work of education in the Province.

As a minister, Mr. Gale was distinguished by the faithful discharge of pastoral duty, attention to the young of his charge, and efficient organization of the congregation. He was also a wise and kind counsellor to all who sought his advice. He was a quiet preacher but eminently edifying and searching. If not what is commonly known as dogmatic he always succeeded in reaching the conscience and in making God's word bear with power upon ordinary life. His voice was weak and his delivery not forcible, but his matter was always weighty, full and instructive.

But Mr. Gale was a man of business. In all social and political questions he took a decided part, and wielded no little influence. In his time not a few public questions had a religious and ecclesiastical bearing. Temperance and slavery were exciting topics, but he was not carried away by any extreme view, although he earnestly sought the removal of the terrible evils

under which humanity was suffering and wrought for that end. In politico-religious and ecclesiastical questions he was energetic and wide awake. The establishment of a public school system on a Scriptural basis; the changing of King's College constitution so as to put the national university on a non-denominational basis; the secularization of the Clergy Reserves; and the participation by the Church of Scotland, in the benefits of the Royal Grant for the support of a Protestant clergy, were matters for which he laboured hard and constantly until they were accomplished. How much he did, although his hand was scarcely seen by the public, will never be known. Many important documents were either written or inspired by him. And it was well known that his redoubtable, energetic and sagacious opponent Bishop Strachan, recognized his power, and more than once expressed himself to the effect that he feared Alexander Gale more than any politician of the radical wing. Dr. Strachan was himself an Aberdonian, and, trained thoroughly as Mr. Gale had been, he was able to appreciate the patient, farseeing, persistent, and well-founded assaults which Mr. Gale made on those unjust monopolies. The bishop was beaten by the presbyter, not so much, however, because of superiority of talents on the part of the latter, for "Greck met Greek" at every turn; but because public opinion at last was forced to decide in favour of equal justice.

Within the narrower circle of church work he was equally active. Even when in Amherstberg he sought to foster what we now call Home Mission work; when the church had gathered strength by union, he devised schemes for supplying destitute localities; when he found himself in a new church struggling to establish itself he took the responsible work of

Home Missions or his already heavily weighted shoulders, and continued to the last in the good work, being convener of the committee when he died. He took a very prominent part in organizing the Presbyterian Church of Canada, and in establishing Queen's College. A large portion of the important correspondence on these subjects was conducted by him. For years he was Synod Clerk, and the chief documents of that period were drawn up by him. His skill in such work was very rare, indeed he seemed to have a genius for constructing papers involving difficult points. His labours at this time were so severe that he was laid up for a time by serious illness which endangered his life. In all these labours he was ably assisted by such men as Messrs. Stark, McGill, Bayne, George, Mackenzie, Allen, Roger and Reid; but all of these would thankfully acknowledge his superior administrative ability.

When the disruption came in 1844 Mr. Gale did not hesitate. He was deeply attached to the Established Church, and never favoured voluntary views; nay, he was a strong opponent in the voluntary discussions; nor was his level head affected by the more intelligent enthusiasm which swept many into the Free Church at that time, yet he saw clearly that for the full development of Presbyterianism and its efficiency in these Provinces it was necessary that the church should in no way be hampered or agitated by questions properly belonging to Scotland alone. So he went out from the church he loved with the minority who insisted upon dropping all connection with the parent church. This step brought to him a repetition of his former labours in organizing and establishing a Theological School. The new church felt in every part the power of his forming hand and controlling influence. All his brethren

had confidence in him, and, to use the language of the tribute paid to his memory by the Synod in 1854, "they felt he was a master in Israel, on whose counsels they could readily rely; in whose singleness and firmness of purpose they could place implicit confidence, and on whose ready co-operation and willing labours they could fully count."

Henceforth, as he served the church, the brethren sought to honour him. Positions of honour and influence fell to his lot in connection with college work and mission work, and when he died he was moderator of the Supreme Court.

None but those who knew the idiosyncrasies of the men who after 1846, were the leading spirits in the church, particularly in college matters, and the earnestness and zeal, nay, vehemence with which they advocated causes on which there was difference of opinion, can form a just conception of the patience, wisdom, skilful management, and business tact of Mr. Gale. But for his steady guidance and strong hand at the helm, much damage must have accrued to the church, amid the storms, that at times raged, if not the total shipwreck of the college.

In maintaining a church periodical, Mr. Gale also rendered eminent service. He contributed largely to the Presbyterian Magazine of earlier date, and to the Record of later times. For a short time he was editor of the latter paper.

In one matter Mr. Gale failed. His heart was set not only on an efficient ministry, but on having it properly maintained. But in this object he threw himself into the Sustentation Fund movement proposed by Dr. Bayne. For a time the prospects were hopeful, but owing to the determined opposition of some influential men in Toronto and elsewhere it had to be abandoned. To the last Mr. Gale did not cease to

regret the congregational selfishness which made a general scheme for the support of the ministry of the church impracticable.

What a life's work we have passed in review! And yet it was all comprised in twenty-seven short years. No wonder that the subject of our memoir became prematurely old and was too soon lost to the church. Let us honour his memory, while we thank God by whose grace he was enabled to do so much.

In personal appearance Mr. Gale was a little above middle size, thick set, but spare in habit, and, when the writer knew him, slightly bent through sickness and over-work. He had a broad forehead, full but finely set mouth, and deep set, keen, grey eyes. He was a man of strong convictions and firm in his purpose. His manner was mild, gentlemanly and urbane to a degree. He was quiet and undemonstrative, but very decided and immovable when occasion required. The boys under his care thought him severe. Such he could be and stern also at times. A culprit would fairly quail beneath the cold piercing gaze of that grey eye which they declared "could see through the desks." Mr. Gale understood human nature thoroughly, and with marvellous instinct gauged at once the capabilities and qualities of those with whom he had to do, and then managed them successfully. With master hand he laid hold on able men, and almost unknown to themselves, put them into the places and at the work for which they were specially suited. But so wisely was this done, and with so little ado that men of more than ordinary ability were carrying out his purposes and yet never suspected that they were led or guided by another. Cheerfully, loyally, and comfortably, they worked away and fulfilled the plan of their sagacious leader. Content to see the Lord's work done, he asked for no

notice, no praise; and was ever putting others forward into more prominent positions while his agency was studiously concealed. "*Bene latuisse est bene vixisse*," was fully exemplified by Alexander Gale. His portrait has deservedly a place in Knox College Library; and well will it be if the

character of that unassuming yet mighty servant of Christ, so free from self seeking and yet so abundant in labours, shall be from time to time reproduced among the young men who study in the halls of which he helped to lay the foundation.

GLEE CLUB MEMORIES.

THOSE who had the pleasure of listening to your club of last winter rendering selections from classical authors with good taste and effect, could scarcely realize the great advance generally, in musical culture among our students during the last ten years, and this due very largely to the club. The foundations of the present club were largely laid by the Rev. D. Y. Ross, M.A., of Westport. There were certain spasmodic efforts made now and then before his time, but they produced no permanent result. In many of those the writer had his share. One of such efforts was made in 1873, when by the influence and example of H. H. McPherson, some attention was paid to this important department of ministerial culture. Like every freshman I easily caught the efflatus, and imbued with the idea that I should exercise my gift, I undertook to sing a duet with a friend, but unfortunately we could not come to an agreement as to the key until it was two-thirds sang. In spite of this minor fault I believe our audience encored us. It was the same year that the germs of your orchestra appeared in the shape of two violins and a flute. The fortunate possessor of the worst violin also owned the flute and an extremely indifferent ear for music; but what was lacking in quality

was made up in quantity, for morning, noon and night the halls resounded with the soul-inspiring strains of "Balerma" on the violin, varied by "Ye Banks and Braes" on the flute. Minerva, sad at such tribute, refused to smile for two whole years on musical effort in the college, and once during this period of gloom I witnessed four students in succession attempt in vain to raise "Old Hundred" at our evening worship.

In the session of '75-'76 in the new college, when Knox men first began to feel their strength, in being brought closer together; the first determined effort was made at something like united effort under the leadership of a present pastor in St. Catharines, but we confined ourselves to Moody and Sankey's hymns. This, however, is the first time in my remembrance that a band of our students sang in public. Next year the organization of the preceding year was improved upon. D. Y. Ross undertook the leadership, and from that time until the present the tendency has been upward. It seems to have been my lot to fall into awkward situations, for I remember during this year of being one of the *five* performers in a quartette, but this was more than matched when *four* of us undertook to sing "When shall we three meet again"? out at a Brock-

ton soiree. In spite of such *contre-temps* we sang some very good music, and next year the club made its first appearance at the Publics of the Literary Society. It was a novelty and it was strenuously resisted; fatalities were predicted of more or less dire import because "Deus Misre-atur," and "Fair shines the Moon to-night," were substituted for the Psalms of David. Its introduction, at once greatly added to the popularity of our gatherings, and on few such occasions since this dangerous innovation have we seen a half-empty hall.

The club always had the hearty support and encouragement of the Professors, and practical encouragement in financial assistance from leading collegiates; and one of its first appearances outside of Toronto, was to sing for the Rev. R. P. McKay, of Scarboro', one who although never a member was always a steadfast friend. Old members of the club may recall with pleasure as they sit at their study tables in the manses scattered far and wide over Canada, from Gaspe to Calgary, the wild enthusiasm with which they were greeted, and the many adventures of that adventurous night, the least of which was not the long drive to the railroad station and subsequent ride

to Toronto in a box car. Since then adventures have come so thickly that they are not worthy of notice, success has followed the club from year to year until now it is one of the established institutions of the College. I might say that Prof. Bruce, of Glasgow, was so pleased with the idea that on his return home he established one in the Free Hall there which promised to be as flourishing when we visited it as its model.

Before closing the present article, the club will not take it amiss if I venture a suggestion. As theological students our whole work should tend to one end—the preparation for a life of useful Christian labour, and, more especially, a preparation for guiding publicly the devotions of others; and in this an adequate knowledge of our service of song is not an unimportant factor. Could not our club devote one practice weekly exclusively to the Psalms and Hymns, having it at such an hour that all the students might attend. There is much choice music in our Hymnal and Psalm Book. To be able to render it efficiently or to know when it is so rendered, it seems to me, is of importance enough to render this additional labour not only a duty but a pleasure.—C. T.

CONFUCIANISM.

BY W. L. H. ROWAND, B.A.

THERE are three religions in China, which number many followers: Confucianism, Taouism, and Buddhism. Of these Taouism and Buddhism are comparatively modern. Taouism, although its roots existed before the Christian era, did not rank as a religion until after that time; and

Buddhism, originating in India, passed into China at a later date. Confucianism, however, is the primitive religion in China, it being possible to trace its origin as far back as 3,000 B.C. It has lasted for over four thousand years. It has guided the life and moulded the character of

about one-third of the human race. To-day it is the soul of the Chinese Government, institutions and society.

It has undergone changes in its history, and may be divided into periods even as the Christian religion may.

Its first period lasted until the time of Confucius, 521 B.C., and is represented by the *Shu-King* or historical classic.

Its second period lasted for about 250 years, from Confucius to Mencius, and is represented by the *Four Books*. These books hold the same relation to the Chinese that the New Testament does to the Christian.

Its third period is that of the philosophers of the Sung dynasty, represented in the authorized *Commentaries* on the *Four Books*.

Far back, on the horizon of Chinese history, the light does not shine brightly. A haziness hangs over everything. There are, however, one or two outstanding facts of which we may be certain. One of these is a belief in the Unity of God. The primitive Chinese, as he viewed the wide expanse above his head, gave to it the name of "Tien," which signifies the Great Unity. From this he passed to the idea of a ruling Power, whose providence embraces all; and all the way down Chinese history the word "Tien" has been used in the sense of a ruling power or God. But while the idea of a Supreme God is to be found in the ancient Chinese religion, there was little or no worship of Him. The people's worship of this Being, was delegated to the Sovereign. The Sovereign's worship was obscured by a host of intermediary Spirits, who were supposed to be ministers of God. Nature was conceived to be a manifestation of God, and to be peopled with spirits superintending and controlling its different parts in subordination to Him. God was thus removed far away from the

people. They were not permitted to come near unto Him. They were not allowed the familiarity of a son to a father. They were not allowed to study the Deity, in all His glorious perfections. Heaven was veiled from their sight; and the horizon of their vision encircled only earthly things. They were compelled to breathe the atmosphere of earth, tainted, as it is with envy, malice, and selfishness, and were not permitted to breathe the purer air of Heaven.

The Emperor worships God on behalf of the people twice a year, at the summer and winter solstices. The nature of this worship is well set forth in a few words by Dr. Legge. "When we consider the heavens we are filled with awe; we are moved to honour and reverence Him whose throne they are. When we consider the earth we are penetrated with a sense of His kindness. Softer feelings enter the soul, and we are disposed to love Him who crowned the year with His goodness. The heavens are to us the representatives of the Divine Majesty; the earth is the representative of the Divine care. The former teaches us God's more than paternal authority; the latter His more than maternal love. By means of the one and the other we rise to Him as maintaining a Sovereign rule and an ever-watchful care."

Besides this worship of God by the Emperor, there is a direct worship of ancestors by all the people themselves. This is really the only worship offered by the people. Confucius said: "The services of love and reverence to parents when alive, and those of grief and sorrow for them when dead: these completely discharge the fundamental duty of living men."

The form of worship is peculiar, misleading, indeed, to a superficial observer. The Chinese does not kneel

in his closet, and reverently lift his eyes to some aerial abode of the Spirit. No; he makes a little tablet of wood and invites the Spirits of his ancestors to rest there while he prays to them. Gifts are made, which are more of the nature of oblations than sacrifices; and prayers are offered. The ancestors are present by a fiction of the imagination and being thus present, exercise a powerful influence over the worshippers. The consciences of many people are not automatic, but need to be aided in their operations. Men will practise many things, when unseen, without even a twinge of conscience; but let this be brought beneath the eyes of others, let a man be proven guilty in a court, and his face will burn with shame, his conscience will reprove him bitterly. The Chinese enters the closet, made sacred by the presence of his ancestors, and his conscience calls up to his mind all his little sins, little waverings, little wanderings. They appear to him ten times worse than ever before. He worships humbly with confession on his lips; and goes forth resolved, if possible, so to live as to merit the approval of his ancestors. This worship of ancestors is given by all the people. Tablets are to be found in every household. It is carried on with great pomp and ceremony by the emperors, princes and nobility; with simplicity by the poorer classes.

The above is a brief description of the ancient religion of China. But what is Confucianism? Did the great sage not introduce a new religion? No; he originated no religion. He merely revived the ancient religion, and forced its duties home upon the heart of the people. Slowly but surely, under the ancient religion, the Empire had been sinking. The feudal system had come into existence. For two hundred years there had practically been no King in

China, and every Prince did what was right in his own eyes. Out of this chaos was born Confucius. The heart of this great man was touched by the wrangling, and strife, and warfare in the Empire. The possibilities of what might be filled his mind, and his soul was fired with a great ambition. He resolved to renovate the state of affairs; to bring to light the proper relationships of Society. He had studied the ancient classics and his heart laid hold of their truth. He believed that they contained within them the germ of all right action. They had become obscured through time, but their study should be revived, their truth should be transmitted to the present generation. To this task he set himself, and devoted his life. When he died, however, he had apparently accomplished little; but after his death, with Pentecostal flame, his greatness was noised abroad; and he was soon recognised as a superior man, by the people throughout the entire Empire.

Confucius exercised a wonderful influence over China, turned the whole current of Chinese history, and marked the beginning of a new period.

Let us consider some of the things which Confucius emphasized in his teachings. He had nothing whatever to say upon religion. When questioned by his disciples about a hereafter he would put them off by saying, "We understand not life; how then can we understand death." He confined his attention to the relationships of society. He saw, amid the strife around him, that they were all wrong. He thought, naturally enough, that if these relationships were brought to light, all would be remedied; peace would be restored. It was human for him to do so; and like a human being he took an extreme.

His whole system is based upon one fundamental principle, which is embodied in one of his profound,

but enigmatic sayings: "Man can enlarge his principles of conduct; it is not those principles which enlarge man." He thus believed that man possessed within himself "mute potentialities" that were above any system of religion. Mencius, who has been called the Apostle Paul of Confucianism, maintained the radical goodness of human nature. This was much disputed; and over it a philosophical war was waged for a number of years. It was a doctrine of vital importance and must not be annihilated. Kaoutze maintained that nature is destitute of any moral tendency, and wholly passive under the plastic hand of education.

He compared human nature to a stream of water. Open a sluice to the east and it flows to the east; open one to the west, it flows to the westward. Equally indifferent is human nature with regard to good and evil.

Mencius rejoined, that although water is indifferent as to the east or the west, it might have a choice between up and down. Now human nature inclines to good as water does to run downwards; and does evil, because interfered with, as water may be forced up a hill.

Mencius came off victorious in the argument; and all Chinamen now believe that man commences life with a virtuous nature.

Human nature then being radically good, no internal power was needed to fashion and mould it. Only some principles of guidance were needed. These were elaborately laid down: not by Confucius, for he wrote but little, but by commentators on and paraphraser of Confucius' "writings." The following words of Confucius constitute the foundation of the greater part of his doctrine:—

"Those ancient princes who desired to promote the practice of virtue

throughout the world, first took care to govern their own state. In order to govern their states, they first regulated their own families; in order to regulate their families, they first practised virtue in their own persons. In order to the practice of personal virtue, they first cultivated right feeling. In order to insure right feeling, they first had regard to the correctness of their purposes. In order to secure correctness of purpose they extended their intelligence. This intelligence is to be obtained by inquiring into the nature of things." The series diminishes gradually. The ultimate objects of right living are good government in their own states, and the practise of virtue through the world. Virtue in the state depends upon virtue in the family and in the individual. Virtue is ultimately obtained by a knowledge of the nature of things.

What the ancient philosophers believed to be the regular constituents of our moral nature are the principles, attributes and faculties of benevolence, righteousness, propriety, wisdom and sincerity. These are amplified and applied by a multitude of rules. An ordinary Chinese seldom needs to exercise his conscience, because the rules for his guidance are abundantly plentiful. His mind is thus deprived of the glorious privilege of settling questions for itself. A powerful educating influence is set aside, and the growth of spontaneity is hindered.

What Confucius believed to be the relationships of society are clearly set forth in a Chinese Primer: "Affection between father and son; concord between husband and wife; kindness on the part of the elder brother, and deference on the part of the younger; order between seniors and juniors; sincerity between friends and associates; respect on the part of the ruler,

and loyalty on that of the minister—these are the ten righteous courses equally binding on all men." All these relationships are made sacred by the associations of the past that cling round them, by the importance attached to them, and thus the conscience is quickened and right action stimulated.

But although Confucianism has done much socially, there are serious and malignant outgrowths for which it is responsible. Slavery has gradually arisen; and its origin has been due to the overshadowing idea of *order*. "The sense of personality as an independent and immeasurable value has been sunk in the idea of the collective life." All children in China, are absolutely the property of their parents. The law permits parents to do as they please with their children. All their actions are protected; none of the children's are. Unnatural parents sell their own children, because they dislike them; or to relieve themselves of debt; or to cancel obligations made in gambling. The sale is often for the vilest of purposes: to be concubines; or to be public prostitutes.

Woman also occupies an inferior position. Often she lives in the same house with her husband's parents, who have perfect control over her. Her husband may divorce her for trivial offences: even talkativeness or bad temper.

One of the greatest boons in the Chinese world has been the honour in which labour has always been held. There are a multitude of spirits directly superintending all the works in which they engage. The Emperor makes it honourable by holding the plough, and opening the first furrow of the year in the presence of the people. The Empress opens the season of silk-worm breeding, in the palace park. Now labour is in direct antagonism to licentiousness. "Throw

yourself idle and you tempt the devil to tempt you." Of labour Mr. Carlyle has said: "The latest gospel in this world is, *know thy work and do it*. A man perfects himself by working." Constant industry has developed in the Chinaman physical and mental characteristics, which enable him to compete successfully with labourers in any other part of the world.

Confucianism then teaches the expansion of latent virtues, the developing within us a knowledge of the proper relationships of society. Is not this a substitution of morality for religion? No; because these duties are set forth as the will of heaven. Is it not then a setting aside of worship, and a mere imposition of duties to be performed? It is largely this; but yet there is worship. Children worship their ancestors. Their failings and weaknesses are forgotten; their virtues are remembered and imitated. Each generation is therefore in many particulars like the preceding. There is great conservation of old forms and institutions.

Has Confucianism done little for China? We cannot say so. The nation has existed for over four thousand years: a stupendous fact to western nations.

Yet when we place the doctrine of Confucius alongside that of Christ, we are struck with the immeasurable superiority of the latter. His first and great Commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This law of Christ we feel to be higher, nobler and more spiritual than that of Confucius. We are taken out of our imperfect selfish selves and brought into contact with a perfect Being.

Confucius has received great praise, and he deserves it, for his enunciation of the Golden Rule: "What ye would not that men should do to you, do

not ye do to them." But his rule is negative; Christ's is positive. His rule is an expression of justice; Christ's is an expression of love. Christ's rule is the greater. It includes and overlaps the other. "I say unto you, Love your enemies; do good to them that hate you; pray for them that despitefully use you and persecute you."

In this article you have but a brief sketch of some of the leading features of Confucianism. To give a minute description of doctrine etc., would require more space than is here allotted to the writer.

AN EVENING IN THE LITERARY AND METAPHYSICAL SOCIETY.

BY MR. J. C. SMITH, B.A.

THE bell rings at seven o'clock. It is seldom necessary nowadays to run around and muster the loose stragglers to form a quorum. The classroom is strictly academical in appearance. The two ornaments of the room are the genial register, around which the thin-blooded love to cluster; and the blackboard over in the eastern corner, that historical blackboard upon which have been traced so many hieroglyphics to bewilder those who are unversed in the mysteries of bar-boned Hebrew, and so many finely-phrased subjects for debate, and the long roll of those who on the night of elections aspired to the office of councillor. It would be crime to whisper that even a lecture-room should be home-like. It is odd that most universities are destitute of æsthetics. Staircases are usually rickety; corridors are dingy. It is supposed that students are so engrossed in intellectual labour as to lose sight of the vulgar world of sense. The most indefatigable student would, however, not object if a few noble paintings were hanging on the walls, and thus relieving the barrenness which strikes the eye. There are Canadian divines who would be worthy of the

place, and whose countenances looking down upon the note-takers would impart a venerable appearance to the scene. The halls of justice are notable for preserving in this manner noble brows and masculine features.

The president calls upon a member to open the exercises with prayer to Him who alone can cause intellectual energy or debating acumen.

The minutes of the last meeting are read and approved, and the signature of the president is appended. Then follows the enrolment of the new names, with the old-time yet dubious quotation "and *as a ballet has not been demanded* I declare these gentlemen members of the society," while the society increase the welcome with clapping.

The next four orders of business are despatched in no dilatory, yet in an orderly, manner. It was during these (*viz.*, "Communications received," "Reports from Committees," "Business arising out of minutes," "Notices of motion or new business") that the stormiest parts used to occur. The question was quite fashionable whether it was necessary to *receive* a report, or whether its *adoption* did not signify its reception. Then, too,

some delicate defect in the constitution would creep out from a radical member, the very shape of whose head proved that he had no reverence for ancient things. A lively discussion would ensue on the merits of the article, and sometimes there would be a little sharpshooting at the member. Then, too, the series of "motion" and "amendment" and "amendment to the amendment" used to fill the air with noise, and perhaps cloud the clearness of the chair on being called to say whether a proposal was really an amendment or not, or in mixing up the three while putting them in sequence.

These turbulent evenings linger in the memory of some of us. Once it would appear that the society existed for the sake of the constitution: now the exact reverse is the opinion. Still the meed of praise should fall to those who drew up those hoary articles, each of which was well won after a stern struggle in which logical talent, and sarcasm, and eloquence shone forth in unquestioned splendour; and we still recall with pleasure the speeches to which we devoutly listened in the early years of the course, speeches which were a credit to the College and which were interrupted by vehement yet dusty rounds of applause.

The literary programme opens this evening with an essay which is very commendable, and which proves that the author knows something outside of theology proper, there is foreign matter in it. The well-worn subjects "Antiquity of Man," and "Secret of Success" are handled in a clear manner. Another somewhat modern subject is "The Grievances of Freshmen." Whatever the topic, the style is chaste, denoting culture.

Readings follow. One selection is of the carnage of war; another thrills with the horrors of a night fire; another is a fiery declamation; another

is a passage from Dickens. The books are laid upon the long single-legged desk, open, so that if his memory should fail for a moment the reciter may refer to the place and continue. On the whole this part of the programme is excellent. But graduates would quietly suspect untruth if not told that still the gestures are often grotesque, and that the features are sometimes distorted meaninglessly, producing at times a ludicrous effect as the light overhead falls down across the face. It would be odious to single out cases of this.

The public are, as a rule, sceptical of recitations; they endorse them because it would be cruel to silence them. And the widespread doubt is not altogether groundless. The impassioned utterance of the average rhetorician is not sublime enough to save it from the charge of tameness, nor is it natural enough to escape the stigma of being unfeigned or affected.

We do not disparage the gift, far otherwise; for he who owns it cannot but be useful in enlivening an evening either at home or in public. But it would be well if satire drove the readers to a realler style. Truthness to nature is the ideal; what is else is mockery, deservedly spurned. It would also prove a high taste if those selections which harrow the hearers were discarded, and if mellow, richer extracts from classic English authors should become favourites; the last certainly calls into play the highest rhetorical talent.

It happens that the debate this evening is open to all comers, only the two leaders having been fixed beforehand. The subject is written on the oblong blackboard in large letters, so that if the speakers should wander from the subject the audience will quickly discern it.

The leader of the affirmative lays his remarks upon the little desk on the west side of the platform, and begins

by defining. It matters not how clear the wording is, it would be a positive breach of all custom to start off without this preliminary. In some cases definition means annihilation; the topic is whittled away to a fine niceness altogether undiscernible. It is on this ground that we have often admired the sensible advice given to disputants, "never to argue without defining the terms;" for if this rule was acted out the quarrel would oftentimes cease, as the defining process would cut down the subject into nothingness. Many an angry contest has been wasted; for at the close of the fight the two heated parties found to their surprise that they had agreed from the outset, and then they shook hands, and laughed good-naturedly.

Definition is, therefore, only in order when there is obscurity. This, then, is settled and the topic is fenced and outlined.

The arguments are now marshalled. They are solid, heavy, and seem to carry the point. The speaker evidently feels that the most momentous issues are at stake.

The spell is broken however when the leader of the negative appears beside the little desk and criticizes the definition of the last speaker. His strategem is to widen the field so that his side may have a better chance. He indulges in a little story, generously ascribed to the voluminous "Pat" or "Sandy," and there are several sallies of eloquence as he exposes the glaring fallacies of the previous speaker.

During these two speeches several have secretly been busy noting down points. The chairman now calls upon volunteers. The members look round for a suspicious gentleman. Names are called. A shrinking modesty prevents a speedy response. At last a member slowly rises and steps forward.

The meeting grows livelier as these

extempore speakers proceed. Sometimes in the hurry of off-hand debate an undignified pun escapes the lips. Another debater keenly relishes humour; and he twists the opposite arguments with a subtle sort of mischievous wit, which makes every face aglow with merriment, and which even threatens to bias the impartial chairman, who sullenly rules out the fun and stories as irrelevant. This species of dialectics is certainly engaging; and, after all, it is very effective with the ordinary audience, which invariably fails to distinguish between what is amusing and what is pertinent. He who peruses the speeches of O'Connell or even of Fox, both of them being princes of debaters, can easily detect unsound syllogisms; but they carried the people by storm. On the other hand the closing remarks of a judge are closely logical; but they are so dry that scarcely any, save the prisoner, listens, and he is waiting for the conclusion. The union of oratory and logic is a rarity, but it is a possibility. Burke possessed the power: and every highclass speaker will strive to realize it.

The interest increases when another gentleman, who was twitching and impatient on his seat to fling himself into the strife, eagerly replies to the witty drollery which upset the audience with laughter. He hates fun and foolery: this is not the time for loose jesting; "life is earnest." There is even a grim savagery while he tears to shreds the comic remarks: he furiously deals blow after blow upon the opposite side; he scathes them remorselessly. Indeed the invective is so crashing and scornful that every listener rejoices that the ruthless speaker is a believer; for if he were not, he might easily develop into a murderer. A person who is blessed with a high-strung temper, and who can retain an unruffled composure during a protracted discussion

(especially upon a theological point) is infallibly certified thereby to be a genuine Christian! It is fortunate, however, for the world that this is not a necessary condition of felicity, for few would enjoy it! When this fourth speaker takes his seat, his eulogium is the general impression that if he will never sin on the side of humour he will never sin on the side of flippancy.

Another speaker appears, and of another kind altogether. His posture is easy and graceful; his gestures are scarce but they are suitable and expressive; his sentences are chiselled into a smooth and musical elegance. He tastefully drops an imagery here and there which transfigures his speech into poetry. Casually he oversteps the bounds of propriety and becomes florid at the expense of solid logic. It is, however, unwillingly, for he recoils from bombast; he would shudder if roused into indignation; interjections are disreputable; and a stamp of the foot would be clumsy and shocking. It is a luxury to listen to the finished periods, so gliding that one dreams it to be easy to speak in that even strain. Perhaps the last speech sets off this passionless one to better advantage. There have been instances of this. Chalmers and Wardlaw had each his admirers who vied in praises of their respective idol. They were so different that comparison was out of the question. Fox and Mackintosh were both speakers of power before the House; but the one was furious and even virulent—the other was mild and mature. The masterly vehemence of the apostle Paul was in sheer contrast to the stately power of the apostle Barnabas. The truth is that the speaking of the splendidest effect is that which grows out of the character and individuality of the speaker.

This gift of ready and pleasing expression prophesies power, not

only in the pulpit but in social circles. A striking want is the talent of conversation which will capture the minds of others. Some possess this power; and their opinions easily become public, and mould popular opinion. Others are eloquent (Coleridge and Carlyle are examples) only when they alight upon a congenial theme; their order of mind is too massive and cumbersome for the nimble and versatile talking of the genial evening. This last speaker will shine in this sphere at all events.

It would belie what graduates know and what every sensible person would expect, if we stated that there are none who plume themselves on unpossessed powers. Still as ever some start off a speech with the admission that it is unstudied while the opposite is suspected before the speech is through. Still some think it the cleverest stroke to deny that the opposite side brought forward a single decent argument. Still some curiously imagine that they must be excited if they are to be telling and powerful. Still some amuse by their lengthy but empty harangues. Depravity is universal. In every parliament, in every denomination, in every election, in almost every court room, there are specimens of wearying grandiloquence. Our society does not claim to be exempt from these, but flatters itself upon the fewness of such, and also indulges the hope that time may cure the disease.

The debate is closed and the chairman calls upon the critic to perform his duties. It would be impossible to enumerate all the salient points which he emphasizes. He takes each gentleman by turn; and he does not disdain minute details. One is told that his action was far too violent and ungainly; another, that his grammar was scandalous—*e.g.*, putting a singular verb after a plural subject; another, that he forgot the technics and called

an opponent by name ; another, that he was slightly clerical and said un-awares "brethren" (*i. e.* to the audience but not to his antagonists) instead of "gentlemen;" another, that he stood with his back to the chairman ; another, that his feet were too close together, or that they were parallel ; another, that evidently he had not prepared his selection for reading ; another, that he massacred some pronunciations ; another that his moustache (the object of his tenderest care !) spoils his utterance, giving to it a wheezy sound ; another that he does not complete every sentence ; another, that he obscures the ideas by his immense verbosity (rather a charitable criticism sometimes when there are no ideas to obscure !); another, that the tone is throaty and hoarse from a too rapid enunciation ; another, that, teacher-like, he puts the forefinger of the right hand upon the forefinger of the left, and sometimes with a pencil to boot ; another, that he stands with his hands behind his back like a school boy. These are samples. The criticism, while it is fearless, is certainly earnest and genial, and, in the main, correct.

The sound motto is that the merciless critic is the merciful critic. And while there is the utter absence of that scorching and scourging sarcasm which is generally unbecoming and often dangerous, there is no smoothing over the blemishes. From one point of view it is strangely humorous to see a critic coolly treating sensitive mortals as if they were unfeeling creatures. Surgeons have more charity, for they don't dissect until the man is dead. This, however, is the proper conception ; the critic must look upon his subjects with the eye of an artist, cut off the weak points and draw out the strong ; thus he embellishes the several pieces. The operation is so friendly that even the most thin-skinned does not wither under the unsparing treatment.

During this time the chairman has been busy disposing of the arguments. This is often a severe task, especially if the debate has been lengthy and the two sides have collided frequently. Usually he names the speakers and their arguments. Sometimes just two columns of arguments are drawn up, frequently he scrutinizes an argument too closely for its safety ; while sometimes he ingeniously shows how a certain metaphor is very slovenly, or how a story was equally damaging upon him who told it. Although the evening has worn late, and perhaps the fire hall bell on College street has rung nine o'clock, yet the attention does not slacken while the chairman ably and judiciously values the arguments and awards the decision.

But when he resumes his seat and the roll call is begun the interest does subside. There is no eloquence in it. Some steal out of the room after asking another to answer "present." Some open and click their watches. Some violate decorum by leaning back, stretching out the stiffened legs and perhaps the arms, and reaching the climax by a good, round, audible yawn, which seems to satisfy the author of it. The roll call being finished, the meeting adjourns with the solemn benediction.

They disperse ; but not a few gather on the second flat at the head of the stairs. There the debate is rehandled. Some compliment the speakers ; others differ with the decision ; others criticise the critic. On several evenings we have actually seen two or three who once figured in the halls stand by the library door and keenly argue some point, and even show a little temper ; nor was their ardour checked when the gas-light was turned off, and their sharp quick voices were heard to our annoyance when sleep was desirable. What graduate does not remember the nights when he lay awake after a remarkable oration, irritated because

of some points he misused, or some flight of entrancing splendour which he did not thunder forth, or some arguments he forgot while on his feet!

The society certainly is a training-school for a fluent yet select power of speech; for quickness of reply, and for expertness in applying an argument; for a generous rivalry.

As the graduate reviews his college days and college fellows he discovers many sunny stretches. Nor are the least jubilant parts the evenings he passed in the society which contributes no small share in the formation of that intellectual enthusiasm and spiritual energy which are the proudest glory of a divinity hall.

TONIC SOL-FA.

BY F. B. STEWART.

In their Annual Report to the last General Assembly, the Hymnal Committee recommended the Assembly to issue an edition of the Presbyterian Hymnal along with a Psalm Tune Book in the Tonic Sol-Fa notation of music.

Although a large section of the members and adherents of the church are quite conversant with this notation, and have for sometime been urging the Committee to the step they have taken, there is doubtless a very large number who will naturally ask "What is this Tonic Sol-Fa notation?"

In response to the invitation of the Editors of the "Monthly," we will endeavour to answer the question as far as the limits of a single article will permit. The Tonic Sol-Fa notation and method is a simple and comprehensive system of learning to read and sing music; and an article setting forth its merits, might very properly be introduced by a few arguments setting forth the value of singing as an acquirement. As we do not wish to occupy much space let the words of that great man whose praise has been sounded so lately through all the Protestant Churches, suffice for an introduction.

Martin Luther says: — "Music stands nearest to Divinity. I would

not give the little I have for all the treasures of the world. She is my shield in combat and adversity, my friend and companion in moments of joy, my comforter and refuge in moments of despondency and solitude."

When we consider how natural it is for all ages and classes of people to sing, and how much it is enjoyed, and then consider how few comparatively are able to read music for the gratification of this natural desire, we come to the conclusion that something is wrong somewhere.

We have had many excellent teachers of music able, enthusiastic, qualified men, but the results of their teaching, so far as singing is concerned, do not bear favourable comparison with the results of teaching in other branches of education. One of the most talented teachers of music on this continent, Prof. Seward of New York, recently made the following assertion: "The present system of teaching vocal and elementary music is the greatest educational failure the world has ever seen. We have brilliant players and singers without number. Choirs in many churches sing the finest music with exquisite taste. But how many of all these have an intelligent understanding of the principles of music; the construc-

tion of the major and minor scales, the forms and relations of the chords, the laws of modulation etc. Who among them all can write down a simple melody they hear? How many can sing at sight, in a way that may be properly called sight singing, any but the very simplest music. * * *"

The great mass of singers have not an intelligent understanding of tones. They cannot recognize them when they hear them, they cannot call them to mind and produce them at will. A great number of people will say that they understand music and can read it; but how uncertain, how impractical is that knowledge in the majority of cases? With the help of an instrument they can get the notes they want; but take that away and they have no certain ground to stand upon. They go up or down with the notes, but how far up or down is a matter of guess-work; and only after the exercise of much patience and perseverance is the desired result reached.

All this is very unsatisfactory and uncertain. We should not be inclined to credit any one with the ability to read the English language if he had to spell every word as he went along, hesitate on the pronunciation, and spend half a day in mastering a single paragraph; and we cannot agree to credit any musician with the ability to read music who cannot read it as fluently as he would an item of news in the daily paper. And we repeat, the number who can do this is amazingly small. The only practical explanation of this fact is, that the Staff notation is not adapted for teaching to sing. It treats music from the instrumental side, the human mechanical side. The staff is a picture of instrumental music an unerring guide, but, for that reason it is absolutely unsuitable to the requirements of the human voice. Upon a musical instrument each change of

key calls for certain modifications of tones by sharps, flats, naturals, etc. The human voice knows no such distinctions, but sings all keys alike. Hence the singing student in endeavouring to comply with the unnecessary complexities of the staff gets discouraged and often disgusted.

Many attempts have been made to simplify the staff, and adapt it for popular vocal use. The most successful of these is the reform inaugurated by Dr. Lowell Mason and now known as the American system of moveable Do. The principle of this system is right, and a great revival of singing power followed its introduction. But from the fact that the system was built upon the staff it failed in accomplishing permanent and satisfactory results. Whatever value it may have had as an exponent of the staff notation it failed in presenting music in its completeness and comprehensiveness. So long as its teachers kept elementary music in key it was possible to carry the singers along intelligently. But when the subject itself became complex by transitions unto a variety of keys, no skill in teaching availed to make the music practical for the average singer. In a word it is a fact, all that has been said and written to the contrary notwithstanding, that the staff notation is beset with numerous difficulties and ambiguities, which make it extremely difficult for a learner to sing. The only thing he wants to know is what scale tone he should think and sing, for the thinking must come before the singing. The staff does not tell him this. In order to know what a certain note on the staff means, he must consider what clef is at the beginning of the staff; what signature follows the clef, what key is indicated by the signature, what line or space the note occupies; what tone on that key, with that signature on that clef, is represented by that particular line

or space. If a sharp, flat, or natural occurs he must have all the five previous conditions in his mind before he can know what tone is represented, as the accidentals have different powers in different keys. The sight singer must be able to stop singing at any moment, and explain all these points with reference to the note he happens to be singing.

But these and numerous other difficulties and complexities are all swept away by the use of the Tonic Sol-Fa notation, which is pronounced to be the greatest educational advance in music for more than 600 years. It is the natural method of learning to sing; no lines, no spaces, no clefs, no sharps, flats, or naturals; no time figures, no trouble, nothing but music in a plain, practical, sensible notation, as sensible and natural as music itself. Children comprehend it and enjoy it, they learn to sing by it as readily and well as they learn to read books. If Sol-Fa had never done anything more than the pleasure it has given our children the name of John Curwen, would be gratefully remembered by many generations.

If a more critical meaning of the name of which the system is known, be desired, we might say that Tonic means that we attach the chief importance to key relationship. Before we can decide upon the character of tone, we must know in what relation it stands to the Tonic or key tone. Sol-Fa means that the Italian syllables, do, re, mi, fa, sol, la, si, have been adopted as a basis of the notation, because they are universally known, and pleasant to the singing voice. Si, the seventh tone having the same initial letter as Sol has been changed to te, and the whole dressed in their English garb, is spelt as follows: Doh, ray, me, fah, soh, lah, te. The letter notation enables us to keep the great principle of key relationship continually before the eye of the singer,

giving him sure ground every step he takes. Any system to be popular must be simple and comprehensible, suited to the circumstances and capabilities of those who have not the means of grasping abstract theories. Such a system is Sol-Fa.

It is essentially democratic and popular. It is of very humble origin, and of very recent growth. It was launched amidst no flourish of trumpets, and certainly under the patronage and imprimatur of no great musical mind. No such name as Handel, Beethoven, or Mozart, can be associated with its first inception but like Topsy it "*grewed*" from the genius of a philanthropic woman and was perfected and published through the untiring efforts of an unknown, unpretending, unmusical, dissenting minister in England.

It is the outcome of independent effort, the discovery of one who, although surrounded with numerous and seemingly insurmountable obstacles determines to make them stepping stones toward the enjoyment of that which his better nature showed him he should enjoy—the ability to praise God with a singing voice. After repeated efforts he gave up all hope of reaching his ideal through the mysterious labyrinth of existing notation. But still he plodded on, until at last he emerged into the full light of day, through a new path wherein all who follow may walk in comfort and safety.

An extract from Mr. Curwen's own description of his early musical experience, will best illustrate the situation. —“For myself all this while, I could neither pitch a well known tune properly, nor by any means ‘make out’ from the notes, the plainest psalm tune which I had not heard before. To obtain that moderate ability, was the height of my musical ambition. I therefore, sought a private teacher, who with the help of the piano, drummed much practice into me, but no indi-

pendent power. I could run in the "go-cart" but I could not take a step alone. I remember being often told that I did not mark correctly the half tones (between the 3rd and 4th, and 7th and 8th,) of the scale. I was continually afraid of these half-tones. I knew that they were on the staff before me, somewhere, but I could not see them. They lay concealed, but dangerous to tread upon, like a snake in the grass. I longed for some plan by which these puzzling deceivers might be named and detected with equal facility in all their shifting abodes on the staff." After describing his introduction to the 'musical ladder' of Miss Glover, he continues: "I soon found that the old methods of teaching had deceived me with the shell of knowledge, instead of giving me its kernel. The thing music I perceived to be very different from its names and signs. The methods of teaching, which are truest to the nature of the thing taught, and the least artificial are always the most successful. In the course of a fortnight I found myself *mirabile dictu*, actually at the height of my previous ambition being able to make out a psalm tune from the notes, and to pitch it myself! It was the untying of my tongue, the opening of a new world of pleasure." It is no wonder that a system which arose from such conditions should be one peculiarly suitable to the simplest understanding and the rudest intellect.

"My object," he says, "is to make all the people of this country sing, and to make them sing for noble purposes." In this he has succeeded beyond his

most sanguine expectations. For not only has the system become intensely popular in Great Britain, but it has been carried by missionaries to heathen lands, where it has been largely blessed. In the United States, during the last three years the progress of the system has been marvellous. An instruction book and a monthly journal, in the interests of the system are published in New York by Biglow and Main. With regard to the modulator, which is a chart of the scale with the correct intervals between the several tones, it should be seen to be understood.

Then there is that feature of the system, which by some is considered its crowning glory the simple, direct, definite method of indicating change of key. But this, along with a description of its college in London, which has enrolled 3000 matriculates, its system of graded certificates, and many other interesting features of Sol-Fa, must be deferred for the present. There are two statements which we will make in conclusion of this already too long article. They are these: The success of Sol-Fa is not entirely due to the notation it is due as much to the ingenious and excellent method of teaching it; one of which is giving each of the tones a special character, thus producing what is called "mental effects." The other statement is that the Tonic Sol-Fa notation does not, as some suppose, set itself up in *opposition* to the staff. Sol-Fa is the quickest and most thorough means of acquiring the use of the staff notation. *It makes musicians.*

"WHOSOEVER" and "whatsoever" are two precious words often in the mouth of Christ. "Whosoever will" may come; "Whatsoever ye shall ask in my name, that will I do." "Who-

soever" is on the *outside* of the gate and lets in all who choose; "Whatsoever" is on the *inside*, and gives those who enter the free range of all the region and treasury of grace.—Hoge.

Missionary Intelligence.

CHINA AND CHRISTIAN MISSIONS.

BY J. A. JAFFARY, B.A.

CHINA! the word is small, but it stands for a great deal—the greatest and most populous empire on the face of the earth. Its area is 4,600,000 square miles, one and one-half times the size of our Dominion, or 1,000,000 square miles greater than the area of the United States. Now strike off about three-fourths of this whole area for the outside provinces of Tibet, Mongolia, Manchuria, and Corea, and you have left China Proper with an area of 1,300,000 square miles, about one-third the size of the United States.

The question respecting the population has excited great interest. The most reliable source of information is the Chinese census of 1812. This placed the population of China Proper at 360,000,000. Adopting this estimate the present population may be put at 400,000,000.

Dr. Nevius, a missionary of high authority, writing in August of last year, shows clearly that it would be difficult to fix upon any lower figures. 400,000,000! But what conception does this statement carry of the reality which it expresses? How are we to measure it? Put together the overflowing populations of the countries of Europe: Belgium and Holland, France, Spain, Germany; add the British Isles, and Austria and Russia—take all Europe and have you a population as great? No. Add North America, add South America, and even then you have no more than measured China's teeming millions. 400,000,000! The figures represent nearly one third of the whole human race. Think of it. It is nearly true that every third child that is born into the world is a Chinese, that every third man, woman or child who dies

is a Chinese. And save a few thousands these 400,000,000 are living and dying without the knowledge of Christ.

With her vast areas, with her great population, China has the possibilities of a first-class power. But, as it has been said, she has the possibilities rather than the actuality. Her people have the elements of greatness and thrift. They are deficient neither in mental gifts nor in physical vigour. They are enterprising, they are colonizing. But superstition binds this great people with withes that they seem powerless to break—a great giant incapable of wielding his strength. The vast areas of China need railroads and telegraphs, its mines need development, the interior products markets, its frontier ease of access. Superstition blocks the way, but not as once it did. The sun is rising and shafts of light are beginning to penetrate the thick darkness.

Already she has been willing to send young men to England and America to be educated. This endangers the old regime.

"Some nine years ago," says Gilbert Reid, "she made her first great move in her game with the western world." This was by the formation of a steamship company under the patronage of the Government. This company has now control of the greater part of the coast trade. Another great move was made three years ago by the inauguration of a telegraph company. Her great war general is now asking for railroads; and, in view of the threatening aspect of France, the demand may appear urgent and reasonable.

So much for China. Now concerning Christian missions in China.

I. Roman Catholic Missions.

About 600 years ago (1293) an intense desire was kindled in the breast of the Romish Church to convert this powerful nation to its faith. Accordingly John of Corvin was sent to Peking. He met with a favourable reception and laboured with great success for forty years. After his death the light burned dimly for one hundred years and then went out. Three hundred years passed. Then came, in 1581, the apostle of the Romish Church in China, Matteo Ricci. Full of schemes, ignorant of theology, he preached the religion of Christ to suit his own fancy. Multitudes were baptized, churches were established. His successors during the one hundred and fifty years following, succeeded in establishing several bishoprics, and numbered their converts by hundreds of thousands. In the eighteenth century the suspicions of the Chinese rulers prohibited the further propagation of this religion in the empire. Persecution arose. Thousands and tens of thousands were tortured to death. From 300,000 the converts were reduced to 70,000. At present the adherents of Roman Catholicism number over 400,000, with an annual addition of 2,000 souls.

II. Protestant Missions.

The history of Protestant missions in China embraces three distinct periods. The first period corresponds very nearly with the first half of the present century. During this period the country was hermetically sealed against the introduction, not only of missionaries, but even of foreigners as such. For a foreigner to penetrate into the country, or to interfere with the religion of the people during these years was to commit a crime punishable by death. Nevertheless, in the end of 1804, the London Missionary Society resolved to send a missionary to China. Robert Morrison, of Mor-

peth, Scotland, was willing to go. After two years' preparatory study, he reached Canton, at which place for the sake of foreign supplies the Chinese Government allowed a sort of restricted commerce. First, the language was to be acquired. This was no easy thing to do, for the Chinese were forbidden to teach foreigners the language. Though beset on every hand by difficulty and embarrassment, and troubled with ill health, he struggled bravely on. At length came the appointment of the East India Company as their translator at Canton. The liberal salary freed him from pecuniary anxiety, the office secured his residence in China, and gave him better opportunity for study.

The restrictions under which he was placed by Chinese exclusiveness shut him up almost wholly to literary labour. Morrison too had foresight enough to see that it was plainly his duty as pioneer missionary to systematize the Chinese language, to do something toward a grammar and lexicon, and if possible to publish the Scriptures in Chinese. To these ends he devoted himself with intense zeal. First the Acts of the Apostles was passed through the press, then the grammar, then the entire Bible in 1821, and last the dictionary. The dictionary alone was a gigantic work for one man. The appearance of the Scriptures called forth the wrath of the Emperor. The publication of books on the Christian religion was made a capital crime.

How many Chinese Morrison baptized I do not know, but it is recorded that he waited seven years for his first convert.

Mr. McNe, a second missionary of the London Society, arrived in time to assist him materially in his literary labours. While they worked away in their retreats, four other missionaries, now on the scene, landed on the coast at such points as they dared, distrib-

uting Bibles and tracts, each successive landing being followed by proclamations prohibiting such visits in future, and by orders to put a stop to the printing and circulating of books. Croil says: "This extensive circulation of the Scriptures was considered at the time a work of great importance. But they were distributed too freely and indiscriminately. Few into whose hands they fell could read them, and fewer still could understand them. It is not known that any were benefited by them."

Meanwhile what were the Americans doing for China? The American Board had four missionaries, two of whom cheered Morrison's heart by their arrival in 1830, four years before his death.

The American Presbyterian Board sent out Mitchell and Orr in 1837. The representatives of both societies placed the base of their operations far south in Singapore, being forbidden to enter the Celestial Empire.

So missionary effort went cheerlessly along. Only six converts were made in the thirty-five years of the first period. But now comes a change. It is a dark chapter in Britain's history, though overruled for China's good. The iniquitous opium trade, forced upon the Chinese, brought on a crisis. Stringent measures to stop the traffic were adopted by the Imperial Commissioner. £2,000,000 worth of opium was destroyed. Death was named as the penalty for any foreigner introducing it into the country. War ensued. Britain won. By the treaty concluding the war, 1842, China ceded Hong Kong to Britain, and opened to all nations five of the chief ports of the empire, Canton, Amoy, Foochow, Ningpo, and Shanghai, with the right of residence in them, and the privilege of erecting churches. At last after thirty-five years' waiting the door was partly opened. The missionaries

from the adjoining territories hurried in.

The London Society assembled its missionaries at Canton, and arranged a plan of aggressive work. The comparatively useless stations in Malacca and Singapore were given up. The missionaries of the American Board and American Presbyterian Board also now stationed themselves in Hong Kong, and the opened ports. The opening of these ports turned the attention of a number of other societies in Europe and America towards China.

In three of the cities the natives were found friendly, but in Canton and Foochow the missionaries were regarded with jealous aversion: especially were the English hated for the part they had taken in the opium trade. Hong Kong was unhealthy. The work, nevertheless, steadily progressed. Churches were erected. Preaching was kept up. Converts were slowly gathered in.

The idea of combining the medical profession with that of the evangelist was now suggested. This would "attract attention, remove prejudice, gain the confidence and affection of the people, and stamp the religion of Jesus as one of love, of human sympathies and of good will toward men."

"This great principle and rule of action, illustrated in the life of Christ and the apostles," has been proved to have an important application in China. So ignorant were the native practitioners that many of the cures effected by the missionaries seemed almost miraculous. Hospitals and dispensaries were opened at all the stations, where advice and medicine were given gratuitously. Thus were the missionaries enabled to reach and influence the heart; and once good will or affection is secured the missionary's work becomes an enviable privilege, and is ensured of speedy success.

In this second period two names are worthy of special mention, one familiar to all—that of W. C. Burns; the other, Dr. Legge.

Mr. Burns "chose rather to toil in regions where the Gospel had never been heard than to become the pastor even of a missionary flock. When he had gathered a few converts in one place he would leave others to care for them, and go on himself and break new ground." "The Chinese, even to the present day, speak more of him than any other missionary, because he was in his person a living proof of Christianity."

Dr. Legge was thus far, and indeed is still the most distinguished missionary of the London Society in China. One fact only concerning him: Dr. Legge has trained a native church, which is not only self-supporting, but also by its contributions supports another native church founded by him in the interior.

At the end of this period, 1860, eighteen years after the opening of the ports, the statistics stood thus: Protestant missionaries, 80; communicants, 1,400; and native Christians, 3,000.

But a new day now dawned. An advantage had been gained on the enemy by the open ports, and the advanced guard, taking advantage of it, lay entrenched right in front of the great strongholds of idolatry. Now comes a great change. Another most unjustifiable war with England and France, another forced treaty, and toleration and protection is secured for the missionaries in all parts of the empire, 1861.

The news that all China was open gave great impetus to missionary effort. The five ports formerly free, together with many other important cities, become centres from which the Gospel light radiated to the adjoining provinces. Missionary operations were quickly commenced

in the North-west Provinces and carried far into the interior.

Let us now turn to the present.

"If we consider how the small centres of Gospel light are divided in this great empire, we shall see them running partly along the east coast from Hong Kong and Canton to the frontiers of Manchuria in the north, partly penetrating from year to year more toward the Central Provinces, while the Western Provinces are almost as good as untouched by the Gospel."

The most southerly province on the eastern coast is Kwan-tung, in front of which lies the British island, Hong Kong. Here, partly on the island and partly on the mainland, with the capital, Canton, we find the German societies. There are some English and American missionaries, but it is essentially the German stronghold. Here we find fifty missionaries, 146 native helpers, 3,190 communicants. From here northward along the coast and far into the interior we find only English and American missions.

As we enter the next province, Fuh-kien, in front of which lies Formosa, we find the most productive Protestant mission. The number of missionaries is small, not greater than thirty-eight, but the number of native helpers is 320. The number of communicants is 6,243. At Foo-chow, a chief seaport, the Church Mission had at first a most disheartening experience. It commenced work in 1850. Eleven years passed without a single convert. Out of five missionaries two died in the interval, two had retired, and the fifth died soon after reaping the fruits of his labour.

To pass Formosa and Dr. McKay, with his unexampled success would be unpardonable. After eleven years work he has now twenty-six churches, with a native preacher in each, 325 communicants, and twenty students preparing for the ministry in

Oxford College. The English Presbyterians are also on a strong footing here. Altogether there were in 1880 1,000 converts and 3,000 attending worship.

Next along the coast is Cheh-kiang. This field is also very promising. Here are forty-five missionaries, 150 native helpers, 1,800 converts. Presbyterians especially have been successful in this province. Here we find a Presbytery of fourteen ordained missionaries and ten licentiates. Four churches under its care are self-supporting, while a few have their own missionary enterprises. In the provinces before mentioned, Kwan-tung and Fuh-kien, there are also self-supporting aggressive churches.

Kiang-Su lies next. The chief city Shaughai has been a hard field to work. The other stations are comparatively young. Here there are thirty-seven missionaries, sixty-four native preachers, 780 communicants.

We now come to a part of China exceedingly hopeful at the present hour. I refer to the Provinces of Shan-tung, Shan-si and Peh che-li in the north-east. A missionary of the American Board writes, "I have seen no such field for work as this in China." In 1878 the report came from one who had visited the provinces: "all over the country the people are in an impressible condition, their prejudices are being overcome, the new converts are labouring as co-workers with the native evangelists."

What have been the human agencies in bringing about this change? The answer is probably found in the conduct of America and England during the famine of 1877. This famine was an awful calamity. A recent writer has said: "We question whether in the World's History, anything approaching to it in magnitude has ever been witnessed. It is heartrending to read that in the single Province of Shansi, out of a popula-

tion of 10,000,000, one-half died or migrated. Altogether, above 12,000,000 of souls perished. Here was a chance to show to China the grandeur of Christian love and unselfishness, and it was done. Money was poured in from America and Asia, England sent £50,000. The Missionaries at great self-sacrifice distributed it. "Whence do you come and why? who sends us this?" were the questions. "We come from Christian lands, we wish to help you in your great need." Completely overcome they would answer. "This is new, we have never experienced anything like this." This conduct of England and America did more, as a British consul has said, to open China to us than a dozen wars. Considering the shortness of the time since Shan-tung Province was first entered, and the small number of labourers, twenty-eight missionaries and twenty-five native helpers, the results are very encouraging. In 1880 there were over 800 communicants, since then, however, the work has made great strides onward.

It is important that the Capital and the Capital Province should be strongly besieged by the missionaries. In Pechele and Peking the number of missionaries is forty-six, native helpers forty-eight, converts 1,217.

In the three Central Provinces, Hu-Peh, Gan-Hwuy and Kan-Si, on either side of the Yang-tse-Kiang, we find twenty-one missionaries and 672 Chinese Christians.

So far we have sketched the work in about one-half the provinces. That the sea-board of China is lined with Christian missions and that her chief ports are possessed, we take to be a fact of great significance as we look toward the complete evangelization of the nation.

One turns to the western half of this great empire with sadness. Four years ago it was not known that there

was a single Christian in all these Provinces. In May of last year there was a record of only 150.

But what is being done for this compact mass of heathenism. In answer I am led to sketch the largest and most interesting of all Chinese missions. I refer to what is called the China Inland Mission. Here we quote freely from Croil. It embraces all denominations who incline to work under its direction. Its missionaries are not guaranteed any fixed salary, Looking to God for men and means, it makes no direct appeal to man for either the one or the other, and yet both have been supplied in a measure commensurate with the advance of the work. This enterprise originated with J. Hudson Taylor, who went first to China in 1853. He returned in 1860, deeply impressed with the insufficiency of all existing agencies for the work, and with the resolve to attempt the evangelization of the nine unoccupied Provinces. He found zealous helpers. The first missionary started in 1862, his outfit and passage being provided by a friend. In the next five years twenty-five missionaries including Mr. Taylor, himself arrived. Sixty-six followed in the next twelve years.

It was hoped that the Central Provinces might be reached, via the Irrawady River through Burmah. A rebellion and the unsettled state of Burmah forbade this. Work was therefore first commenced at Ningpo in Cheh-Kiang, and thence by a canal and the Yang-tse-Kiang to Gan-Hwuy. But, eight years ago the Irrawady was opened for British steamers as far as Bhamo, near the Chinese frontier. Advantage was immediately taken of this route to reach the more Western Provinces. The work in these provinces has been during these eight years largely pioneering.

We said that in the western half there are 150 Christians. Including

their converts in the Eastern Provinces this society has now over 1,000 baptized converts. The roll contains the names of seventy-two missionaries.

Summary of Statistics.—There is now a body of about 23,000 converts, belonging to some 300 churches. The agencies at work are represented by some 250 ordained foreign missionaries, sixty foreign single ladies, 780 native helpers, twenty-one theological colleges, with 236 students preparing for the ministry.

We shall now notice a few of the hindrances of the work, and then set over against these some of its more encouraging aspects.

Some complain that the results of missionary effort in China are small. If so, the hindrances are great—so great as to justify the results if they were exceedingly small.

Yes—There are enormous difficulties in China herself—in the land without railways, telegraphs or speedy communication; in the language, in the manners, in the religion, with its tyrannizing superstitions, in her culture and literature petrified by an existence of 3,000 years, in the haughtiness and self-conceit of the people, in the practical materialism and eudæmonism which completely rule the life of the masses. Would that all the obstacles to the progress of missions arose from China herself!

The Chinaman has good reason often to despise the foreigner, and with him every foreigner is a Christian.

When he sees English sailors reeling intoxicated in the street; when he sees them practising all kinds of wickedness and violence; when he finds foreign thieves and robbers infesting his rivers and canals; when he finds duplicity and dishonesty among foreign merchants; when he finds women of ill-repute belonging to the foreigners indecently appearing on his streets; when he knows that stereoscopic views of the most obscene

character imaginable are imported from the west in large quantities; when these things are known to him as they must be known to millions of Chinamen, is he not justified in exalting his own morality and despising the Christian religion while he thinks it works such abominations?

But worst of all is the iniquitous opium trade which England has forced and continues, utterly regardless of all international rights and honesty, to force upon China. It was the forcing of this trade upon the Chinese, against all remonstrance, that brought on the two wars we have noticed. Mr. Gladstone said of the first: "A war more unjust in its origin, a war more calculated to cover this country with permanent disgrace, I do not know and I have never read of." He characterizes the opium traffic as "infamous" and "atrocious." And still England continues to pour this "foreign poison," ten times worse than intoxicating liquors, into Chinese ports, and will not allow her to raise the rate of duty. Not only is this nefarious trade to be lamented because comparatively few converts are made from the millions of opium smokers, and because it is destroying the physical and moral condition of the nation, but because it creates the strongest hatred of England, and hence of Christianity. Take two examples: The Bishop of Victoria, Hong Kong, said "that, again and again, while preaching he had been interrupted by the question, 'Are you an Englishman? Go back and stop your people sending opium and then come and talk to us about Christianity.'" Another missionary was addressing a large meeting of three or four hundred Chinese, all listening attentively, when a man came up and asked him if he came from that country that introduced the opium poison. The missionary was obliged to admit it. Then, said he to the

people, "Listen no longer to this man; what these people do contradicts what they say." All the people rushed from the room. Some stood about the door, shouting and gesticulating, and expressing their contempt for him.

But though it is true that there are many discouraging circumstances, yet encouragements in the work are not few.

One of the hopeful aspects of these missions is the fine, large-hearted spirit of co-operation manifested by the missionaries themselves. In May, 1876, one hundred and twenty of them, from almost every evangelical denomination in Europe and America, met together and consulted in brotherly harmony for fifteen days as to the best means of uniting their efforts in a common cause. Notwithstanding the baneful influence of opium, a marked change has of late come over the people in their attitude toward the missionaries. Even the Mandarins treat them with attention and friendship. Frequently they are met with a shout of welcome as they enter a town. The better class of pupils attend their schools; the better class of people are joining their churches.

The character of Chinese Christians is also very encouraging. Dr. Nevins says: "The type of Christianity developed in some portions of northern China seems to be particularly sturdy and self-reliant," while, of Shan-ung, he says: "In some parts the influence of the Christians has affected whole communities, and in some cases become predominant in individual villages." Mr. Fleming Stephenson, on returning from a journey around the world in 1878, said: "I have found nowhere in Christian lands, men and women of a higher type than I met in China; of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life."

Another very encouraging feature

as we look toward the evangelization of China's millions is the possibility of a most extensive and effective use of the press. The people are becoming interested in books and tracts. The more books are sold in any given district the more do the missionaries continue to sell.

Publications of any importance are read by the best minds, and are highly prized. Literati in the interior are not only reading but making extracts and circulating these with favourable comments among their friends. Dr. Williamson, of Chefoo, writes: "The Chinese language outstrips the English in compass and stands only second to it in importance. Our publications therefore are adapted to reach even a greater number of readers than the English, for the same printed page can tell, not only in the eighteen Provinces of China but in all depen-

dencies and neighbouring states such as Japan, Corea, Cochin China, Tibet, etc., and all over the Indian archipelago. Is there no voice in the circumstance that the largest heathen empire in the world is one which can be reached throughout its borders by the same printed page? Is there no indication of the will of the Master here?

The conversion of China is without doubt the most gigantic task which is placed before the Christian Church. But at the same time there is no country so wonderfully prepared by Providence; a homogeneous people; a large population of readers in every quarter; minds cultivated to grapple with the truth; and, as I have just stated, a written language which can reach the whole empire, so that a tract or book might simultaneously move the Chinese wherever they are in China or out of it."

MISSION NOTES.

STUDENTS' SOCIETY.

The officers for the present session are:—President, W. S. McFavish; first Vice-President, Thomas Nixon; second Vice-President, A. Hamilton; Rec-Secretary, J. Hamilton, B. A.; Cor-Sec., A. Beattie; Treas., J. S. Hardie; Councillors, G. E. Freeman, J. A. Ross, G. Kinnear, B. A., T. Wilson, H. C. Howard.

All the students of the College are members of the Society, and interested in its prosperity. Five meetings were held last term, of which two were for the reception of Missionary Intelligence. Papers were read on "The Waldensians," "Early Mission Work in Canada," "Confusionism," "Missions in China." Such papers are well calculated to create and keep alive the missionary spirit in the College.

Last summer this society sent out sixteen students—four to Manitoba, and twelve to different fields in Mus-

koka and Algoma. Encouraging reports were given of the good work done during the summer vacation. It would be difficult to over estimate the value, not only to our own Church, but to the cause of Christ, of the arduous labours of our student missionaries. Their work is chiefly of the pioneer kind, involving often great hardships and self-sacrifices. By their efforts the Gospel is preached in the more recently settled parts of the country, preaching-stations are established, and the foundation laid for regular mission fields of the Church. Such being the case, this society should enlist the hearty sympathy of all the congregations of our Church. We hope those who sent us contributions in past years will continue the same in this, and that those who overlooked this good object in the past will now come to our aid.

INTER-SEMINARY ALLIANCE.

The students of the Canadian Theological Colleges are endeavouring to form an Inter-Seminary Missionary Alliance, which will have for its main object the cherishing of right feelings toward the heathen world, and the carrying out of the great commission of the Master to His disciples, "Go ye into all the world and preach the Gospel to every creature."

We hope it may succeed and be a great blessing to our colleges. The present state of the Home and Foreign Mission Fields calls for more labourers. The work is great, the demand urgent. Before all the nations are brought to own Christ as Prophet, Priest and King, there will be many a struggle.

May many be raised up in our Canadian schools of the prophets, who shall be honoured to take a part in this great and glorious work. The doors

are opening up on every hand, and the loud cry is heard from distant shores, "Come over and help us." Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest.

FOREIGN FIELD.

The year which has just ended marks an era of our college life in connection with Foreign Missions. Three of the graduates of Knox College have gone to the Foreign Field—Mr. Builder to Central India, Mr. Jamieson to assist Mr. McKay in his "beloved Formosa," and Mr. Wright to the island of Trinidad. This fact will no doubt attach the College more closely than before to these far off fields, and cause our students to think frequently and earnestly of the work in which they, who were lately their fellow-students, are engaged.

Correspondence.

To the Editor of the Knox College Monthly.

Among the different schemes of Church work and enterprise, one in which at least the graduates and students of Knox should take a deep interest, is the present effort to secure an endowment for the College. We need not at this period of the work say aught in reference to its necessity, that has been very generally realized and the inquiry is often heard, what has been so far the measure of success? To satisfy the desire for information, and to guard against some dangers, is the object of the following brief statement.

The amount aimed at in the beginning was \$200,000, a sum now felt by many to have been too small in view of the growing needs of the College, and the efforts put forth by other bodies to afford a high-class training for the ministry.

The sum already subscribed is \$142,625, besides some congregations canvassed, yet to be reported.

The portion of this already paid since the commencement is \$35,529, this amount includes the first instalment of the munificent gift of James MacLaren, Esq., but not the interest paid by him (this is one feature in Mr. MacLaren's gift unknown to many, he not only pays the \$50,000, but the interest on the unpaid principal year by year).

Thus much for our success, what of the future? Are we sure of the remainder. There is always a danger to any scheme after being fairly started, that the ardour will pass away; this requires to be guarded against, and the importance and extent of the work kept in view: while a measure of success has followed the efforts of all engaged in the work, let

us remember that a very considerable amount has yet to be secured. Take out the \$50,000 of Mr. MacLaren, and we have \$92,000 contributed by the portion of the Church, generally speaking more able to give. To secure the balance together with a sum sufficient to cover possible losses, it will be seen every effort will be required.

Already too, we meet the danger from over easiness in regard to payments as they become due. For success in this matter, much depends on the pastor kindly taking note of

the time and giving due intimation. Notices are sent, but these must be circulated to avail.

There is danger from indifference as to the canvass in some quarters; when a graduate or the minister though not a graduate, gives kindly help the work is pleasant, profitable and generally successful, when interest is withheld it becomes an uphill work.

We would be much encouraged just now and the Church stimulated by another rousing gift.

WILLIAM BURNS.

Personals.

MR. JAMES HAMILTON, B.A., second year theology, who, through ill-health, was obliged to abandon his studies before the close of last term, has not yet sufficiently recovered to resume them. We wish to see Mr. Hamilton back with us soon again.

MR. R. HADDOW, B.A., who has been teaching during the past year in Cayuga, has returned to the College, with a view to complete his theological studies.

MR. J. R. CAMPBELL, of Queen's University, Kingston, is at present studying theology in Knox College.

MR. JNO. MACKAY, B.A., has entered on his theological course, swelling the first-year theology to the number of sixteen.

MR. SEYMOUR, second-year University, has organized a class for instruction in the rudiments of music. The Glee Club, which contains the musical talent of the college, will thus, when necessary, have a sufficient number of recruits. Mr. Seymour deserves the thanks of the Club as well as of the students who are attaining such proficiency under his instruction.

Poetry.

MY MIND TO ME A KINGDOM IS.

SIR EDWARD DYER (1550-1607).

My mind to me a kingdom is,
 Such present joys therein I find,
 That it excels all other bliss
 That earth affords, or grows by kind;
 Though much I want which most would have,
 Yet still my mind forbids to crave.

No princely pomp, no wealthy store,
No force to win the victory,
No wily wit to salve a sore,
No shape to feed a loving eye ;
To none of these I yield as thrall ;
For why? My mind doth serve for all.

I see how plenty surfeits oft,
And hasty climbers soon do fall ;
I see that those which are aloft
Mishap doth threaten most of all ;
They get with toil, they keep with fear,
Such cares my mind could never bear.

Content to live, this is my stay ;
I seek no more than may suffice ;
I press to bear no haughty sway ;
Look, what I lack my mind supplies ;
Lo, thus I triumph like a king,
Content with that my mind doth bring.

Some have too much, yet still do crave ;
I little have, and seek no more.
They are but poor, though much they have,
And I am rich with little store ;
They poor, I rich ; they beg, I give ;
They lack, I leave ; they pine, I live.

I laugh not at another's loss ;
I grudge not at another's pain ;
No wordly waves my mind can toss ;
My state at one doth still remain ;
I fear no foe, I fawn no friend ;
I loath not life, nor dread mine end.

Some weigh their pleasures by their lust,
Their wisdom by their rage of will ;
Their treasure is their only trust ;
A cloaked craft their store of skill ;
But all the treasure that I find
Is to maintain a quiet mind.

My wealth is health and perfect ease ;
My conscience clear my chief defence ;
I neither seek by bribes to please,
Nor by deceit to breed offence ;
Thus do I live ; thus will I die ;
Would all did so as well as I !

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