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Editorial.

SCHOLARSHIPS

THE encouragement given to education by the stimulus of scholarships is by no means an unmixed good. It is true that to the successful student the money is always welcome. By the timely help from this source many are enabled to continue the prosecution of their studies, who without such aid would be compelled either to prolong their course for several years or to give up altogether. We may also grant that the ordinary student will be induced to work with greater earnestness by the hope that in some substantial manner his labours will be recognized. Yet we cannot shut our eyes to the fact that

scholarships, under the best conditions, but very imperfectly answer the ends for which they are designed. The poor struggling student is not always helped by a scholarship. His ability and application may be all in vain against a rival who has nothing to commend him but the immense advantage of having received a thorough training in early years. It is also open to serious question whether after all, the energy aroused by such external stimulus be turned in the best direction. It is a notorious fact that examinations do not always give scope for the student's reflective powers on the subjects on which he is examined, and cases occur in which the one who faithfully labours

to form an intelligent opinion on the question before him is outdone by his fellow whose only care is to get up the various heads and points in such a way that he can put them on the paper with the least possible delay. The mere rote of the parrot passes current for intelligent reflection, or, perhaps what is still more to be deplored, the palm of victory is given to the one who can most deftly use the quill. Thus while the stimulus of competitive examinations calls forth exertion, it too frequently directs that activity to the mere cramming of the outlines of the text-book or of the lecture, and discourages the more important though less pretentious labour of making these thoughts one's own.

These are evils which from the nature of the case belong to the system and which are not entirely eliminated when the examination is conducted in the best possible method. There are, however, defects peculiar to the way in which scholarships are given in our colleges which make these evils greater than is necessary. For the most part scholarships are given on separate subjects. The student who stands first in one of these subjects gets his scholarship, and is spoken of throughout the Church as an able student though perhaps he may foot the list in every other subject. The one on the other hand who faithfully does all the work but is outdone by a specialist in each of the departments gets no scholarship, and the ominous silence concerning his name in the prize list gives the impression that he is one of the *dull boys*, while it is quite possible that in general proficiency he is far ahead of many of those whom the class list marks as his superiors.

We are told that life is too short to learn everything that might be learned,

and that it is better for a student to direct his energies to one subject than to spread them over a number of departments no one of which can be completely mastered. We admit there is some truth in this. If one is to know work accurately he must specialize, but is there need for any encouragement in this direction during the College course? A wise consideration of the case points in the opposite direction. The various parts of Theological studies are so dependant on each other that a good grounding on each is needed to form the basis for specializing afterward. The exegete has to fall back on Apologetics for the assurance that the writings which he studies are genuine and authentic, while the student of Systematic Theology depends on his knowledge of Exegetics for the very material out of which he is to construct his system. Thus in the College course every encouragement should be given to the student to get a good elementary knowledge of all the departments of Theology. The plea for specialization during the College course has still less force when it is remembered that the examination calls for almost nothing outside the notes given in the lecture-room. Thus to direct the energies to one department is not an encouragement to read widely and get a full knowledge of the subject, but merely an inducement to do so much more of the mere rote work in cramming up the professor's notes, and however excellent these may be they can never take the place of a full independent examination of the various authors by the student himself. Were the scholarships all given on general proficiency we feel sure that a great step would be taken to make them what they are designed to be — a reward for honest and faithful toil.

Contributed and Selected Articles.

REV. WILLIAM PROUDFOOT.

PROFESSOR OF THEOLOGY ETC., TO THE UNITED PRESBYTERIAN CHURCH.

Mr. Proudfoot arrived at Quebec, August 27th, 1832, accompanied by Mr. Robertson, to be soon followed by Mr. Christie. These were the first missionaries sent abroad by the United Secession, now the United Presbyterian, Church. Previously to this, the Church had undertaken no foreign mission, although ministers had gone abroad on their own responsibility, relying mainly on their own resources, and with the approval of their respective Presbyteries,—those coming to Canada constituting the United Synod of Canada. The year was memorable on account of the alarming prevalence of Asiatic cholera, to which Mr. Robertson fell a victim shortly after reaching Montreal; on account of intense political excitement connected with the Reform Bill in Britain; and on account of the great emigration of industrious, self-reliant, and able men to Canada.

Mr. Proudfoot was by ability, learning, and experience well-qualified to be a pioneer and founder of a mission. He received his education in Arts at the University of Edinburgh, studied Theology under Dr. Lawson, and was licensed by the Presbytery of Edinburgh, in 1812. Being soon called to Leith and to Patrodée, and being willing to go to the more destitute place, he was ordained at Patrodée the following year. There he laboured with so much success and comfort that he declined invitations to more important spheres. Having a good deal of leisure, he opened a private

Classical and Mathematical Academy, which was attended chiefly by the sons of landed proprietors and of military officers. This not only fully occupied his time and enabled him to retain and increase his literary acquirements, but it became an important source of revenue, yielding about £500 sterling per annum. Nineteen years of indefatigable study, preaching, pastoral work, and academic teaching matured his judgment, enriched his mind, and thus qualified him for his special work in Canada. His services were of very great value at a time when nearly all the missionaries were young and inexperienced, and when the mission had to be founded on sound principles amidst the active elements of political and ecclesiastical contention. He could scarcely fail, however, to be an object of jealousy, which is the bane of the Presbyterian Ministry, while it is unknown in the Episcopal Church where graduates of rank are constitutionally fixed, or in the Methodist Church in which the gifts and acquirements of individuals are viewed as common property to be valued and utilized for the good of the whole.

Mr. Proudfoot, first alone and subsequently with Mr. Christie, made a thorough survey of the settled parts of Upper Canada. They found a large and scattered Presbyterian population full of hope and struggling nobly with the difficulties incident to settlement in a new country. This

survey involved much exposure and fatigue, as it had to be made chiefly on foot and over a large area. The means of grace enjoyed by Presbyterians in Upper and in Lower Canada were furnished by sixteen ministers of the Church of Scotland and fifteen of the United Synod of Canada. By the latter Mr. Proudfoot was cordially welcomed, invited to labour within their bounds, and to settle in any congregation that might call him. But as he could not properly do this without connecting himself with them, and as he was anxious not to interfere with them or the ministers of the Church of Scotland, he settled at London where he had an unoccupied and extending field as the tide of immigration was flowing into the London district and the Huron tract. From London as a centre, he extended his missionary labours over the whole peninsula west of Paris. He considered that his time and energies were due not exclusively to his own congregations, but mainly to the whole church. His most earnest desire was to see all the Presbyterians in Canada united, believing that as the occasions of separation were of Scottish origin and largely due to distinctions which could scarcely be discerned or appreciated in Canada, their ecclesiastical connection with Scotland might be severed and a new Church, independent of State connection and aid, erected.

In addition to ordinary work as a missionary, as clerk of Presbytery and Synod, and as official correspondent with the church in Scotland, Mr. Proudfoot was occupied in labours of a more general nature, which continued without interruption till his death on January 16th, 1851.

He contended long and strenuously for the secularization of the Clergy Reserves, and against the endeavours of Sir John Colborne and the Family Compact to establish the Church of

England in Canada. In public addresses, in conversations with leading men, and through the press, he showed the injustice of this to the country, and to other Churches, and the injury it was fitted to do to religion. He did much to diffuse sound views and feelings in reference to civil and religious liberty and thus to defeat the attempt which was made to divide the whole country into parishes, each having its rectory supported by revenue derived from the Clergy Reserves.

He was also anxious that his Mission and the United Synod should be united rather than that the latter should unite with the Church of Scotland; but the influence of the government and the prospect of pecuniary aid, when it was admitted that the "Protestant Clergy" for whom lands were reserved included the Church of Scotland, outweighed any arguments or inducements that he was in a position to present.

Mr. Proudfoot greatly exerted himself to procure an adequate supply of suitable missionaries. For the want of ministers, aggressive work was almost entirely suspended, at a time too when the possession of nearly the whole field might have been obtained. Very few came from Scotland owing to the want of a missionary spirit among probationers, and owing to the premature and enthusiastic commencement of a Mission to Jamaica. After years of reasoning and correspondence, Mr. Proudfoot succeeded in convincing his brethren and also the parent church that ministers could be successfully educated in Canada, and that a native ministry in full sympathy with the people and habituated to the peculiarities of Colonial life would prove much more acceptable and efficient than an imported ministry bringing with it old country opinions and prejudices, and causing the church to retain too

along its exclusively Scottish character. At length he was requested to prepare a scheme of ministerial education; and when it was adopted in 1844, he was appointed Professor. The success of the method and of the teacher may be inferred from the attainments and labours of ministers educated in the U. P. Theological College, now happily merged in Knox College.

After the disruption in the Church of Scotland, Mr. Proudfoot took an active part in union negotiations with the Free Church. He was the author of all the documents presented by the United Presbyterian Committee. These negotiations, although highly creditable to both parties, led to no immediate practical result; because the movement was premature.

He also took a leading part in the discussion and agitation which led to the erection of Toronto University and College. But when the bill introduced into the Legislative Assembly in 1843 was sent to him, he strongly condemned it as impracticable and also as wrong in principle, as it was based on denominationalism. He also indicated what should be the

fundamental principle as well as the distinctive characteristics of a national college and university. It is interesting to notice that the bill was immediately withdrawn, and that the subsequent legislation in 1849, to which we are indebted for our national university, was entirely based on his recommendation.

Mr. Proudfoot was a man of prepossessing and dignified appearance. He had a frank and manly independence of character. He had great conversational powers, which he well knew how to turn to good account. There was nothing distinctively clerical in his deportment. He naturally placed himself on a level with those whom he wished to benefit, in this way disarming prejudice and conciliating confidence and good will. His preaching was largely exegetical, but at the same time powerful, practical, and kind. His style resembled that of Aduison, while his delivery was natural and persuasive. It was scarcely possible to hear his sermons or his conversation without feeling elevated above every thing unworthy or sinful, and without being stimulated to high and honourable purposes and conduct.

POST-GRADUATE STUDY.

REV. F. R. BEATTIE, M.A., B.D., BRANTFORD.

THE purpose of this paper is to say a few things about post-graduate study, or study after a regular college course has been completed. The difficulties in the way of such study, its pressing necessity, and how best to pursue it with success will be briefly considered.

In any profession habits of constant reading, study, and meditation must be maintained, in order to success therein. For the proper discharge of the high and sacred duties of the

Christian ministry, this is specially true. Earnest, consecrated hearts, with studious cultured minds, on the part of the ministry, is the special need of the present age, so that on the one hand the ignorant and the poor may not be passed by, and on the other that the educated may not drift away from the ordinances of the Church of Christ. Both of these dangers are rising before the Church at the present day, and in view of this what is needed

is an *earnest* and an *educated* ministry. Living near to Christ will give the former, and constant study is necessary for the latter.

If the facts were fully known it is to be feared, the discovery would be made that very many ministers in all the churches do not keep up habits of systematic study, even along the lines of their special work, and that but very few pursue any general courses of reading or study beyond that work. In ten years after leaving college, how many of our ministers know their Latin, Greek, Hebrew, Mathematics, Science, or Philosophy, better than when they graduated, if indeed as well? How many have made such progress as is surely desirable in the critical study of the Scriptures, in church history, and in a knowledge of the doctrines and defences of the Christian faith? With all our attainment in regard to an educated ministry, an honest confession here would often be humbling. When candidates for the ministry are to be examined by Presbytery, how often do members of the court feel, if they do not confess, that they are *rusty* in Greek, Hebrew, etc., and hence are compelled to conduct the examination with such timidity, caution, and limitation, that the work is only very imperfectly done. Making every allowance for the busy life of the pastor, and many calls that break in on our precious time, it is surely a pity, if not a misfortune, that such is the case, and if possible this state of things should be carefully guarded against.

One fruitful cause of the evil lies no doubt in the mistaken idea many have as to the purpose to be served by a college course. Some seem to entertain the notion that during college days nearly every thing will be learned, and that the days of systematic study may be considered at an end when college halls are left; whereas, the truth is

but a few things are learned at college, and that there the beginning, only, of a long course of systematic study is made. All a college course, however complete, can do is to map the mer- outlines of the continents of knowledge afterwards to be explored, and take a bearing, or put down a land mark here and there. A college training, rightly understood, gives us not so much a vast store of useful knowledge, from which we may draw all our days, as the plan of work, the method of study, the tools with which to work, and some idea how to use them. If this idea were kept clearly in mind by the student during his course of study, and rigorously acted on after he leaves college, we would doubtless find neglect of post-graduate study much less general than it often is now.

Another cause of the neglect of the study we speak of is the way a minister's time is broken in upon by unexpected calls of every conceivable kind. This no doubt is the great practical difficulty which stands in the way of systematic study by one in the active duty of the ministry. Apart altogether from the various duties connected with the pastor's own charge, his time and service seem to be considered a kind of public property. He is expected to take an interest in all educational, and charitable institutions, to attend all the tea-meetings, socials, bazaars, etc., in the community, and at the same time discharge all the duties of social life. And moreover, the minister seems to be the special prey of book agents, public lecturers, magic lantern exhibitors, and patent medicine vendors, etc., so that not only is the grace of forbearance and longsuffering cultivated, but much valuable time is absolutely lost. The only remedy here is to set determinedly to work, and either take or make time for real study. The minister cannot afford to forego this, if he would be efficient. He must to a certain extent

take the reins of circumstances into his own hands, and be his own professor, appointing his hours of study, and prescribing his own work. By vigorous effort, and careful economy of time, a few hours can be found every week by the busiest pastor for regular study, apart from the ordinary work of pulpit preparation, which, of course, must ever be the first charge on a minister's study hours. And a few hours every week, if carefully improved, will keep a minister up to the times. If a minister, on an average, can devote two forenoons, say Tuesday and Wednesday, he will not only keep his college studies fresh, but will be able to make such advances in general study as will be most satisfactory to himself and valuable to him in his work.

Then as to the *absolute necessity* of this post-graduate study there can be no two opinions. In the very nature of the case it is a necessity. In the ministry of the Presbyterian Church, where pastorates may continue twenty or more years, it is especially necessary. Culture of the *heart* and *head* must go together, so that their may be something new and edifying which shall be as beaten oil for the sanctuary to instruct and comfort the hearer from day to day. No minister should ever dream of giving to the people what cost him little pains to provide. Every message should be fruit of earnest prayer and study.

In this age of intellectual vigour and activity, when knowledge is so generally diffused among all ranks of people, it is very necessary for the minister to be abreast of the times. The influence of the minister of the Gospel, other things being equal, will be the greater in proportion as he is the best educated man in the community, not simply in his own particular departments of study and research, but in others as well. It would no doubt be too much to expect the minister to

be better versed in law, medicine, politics, and commerce, than the lawyer, physician, statesman, or business man, yet if he be not entirely ignorant of these and other kindred things, it will be all the better, and his influence will be all the greater over those, who in turn have the greatest influence in the community. In order to this the minister must first obtain a broad liberal course of training, and then continue habits of systematic study on through life. Even if a man be a profound theologian, yet ignorant of many simple things our teachers, and business men are familiar with, he will neither command the same respect from, nor obtain the same influence over these and other men. And all this can be made subservient to the things of religion, and will render the minister who possesses it all the more efficient in his duty.

Another thing which makes continuous systematic study very necessary, is that the mental powers require it in order to be kept in the highest state of efficiency, and constantly developed. As polishing makes the dull metal shine, so vigorous study brightens up the faculties. As the unused weapon grows rusty, so the unemployed faculties of mind soon lose their acuteness. Nothing can be more dwarfing to the mental faculties than the desultory habits of study, into which ministers are very apt to fall. That superficial, incoherent, rambling, disconnected method of reading or study which needs effort to guard against, does much to weaken mental power, and to render even pulpit preparation less satisfactory, and its results less fresh and powerful. The more strong study a man engages in, within proper limits, the more athletic mentally, will he grow, and so if the mind would be kept in its best possible working condition, systematic and vigorous study must be kept

up, and all desultory methods, and fragmentary habits carefully avoided.

Then in regard to what studies to pursue, a wide and difficult question arises. It is impossible to read everything, or to be well versed in all departments of study, and it is exceedingly difficult amid so much to make selection. A great boon would be conferred, if some one would provide in each department of learning lists of subjects, and authors to be taken up in order. Of course the studies which will call for first attention will be those lying in the line of the particular walk of life chosen. For the minister of the Gospel, all those topics which may be termed Theistic, Biblical, and practical, will call for special attention. But of immense value will it be for the minister to have a knowledge of various general studies as well. The study of languages, especially Latin, Greek, and Hebrew, and if possible French, and German, will be very serviceable. Then a turn at mathematics, or an exercise in logic, with an occasional excursion into the glades of metaphysics, will be a good mental gymnastic, while the study of the natural sciences, and above all a mastery of the best English authors, both in prose and verse, will be of great value.

In this connection, and to give guidance in post graduate study, it is a capital thing that our colleges have established such courses as will enable the student to pursue his studies intelligently for some years after he leaves college. In Knox College the B. D. course, if taken advantage of, as it surely will, will be of vast service in this way. The course, if not so *broad* as some might think it ought to be, certainly is as *deep* as any one could wish it to be, and the man who reads it faithfully and passes the examination creditably will derive great advantages therefrom. It is to be hoped that from year to year an increasing num-

ber of our ministers may be found taking up the course, for the sake of the capital training it affords, in the way of fostering good habits and right methods of study after college days are ended.

It cannot be doubted but that it would be equally useful if our Art Colleges would provide more fully than they now do, for post-graduate, resident or non-resident, courses of study, and I am sure many will hail with delight any move the University of Toronto and University College may make in this direction. It is probably in this direction more than in any other that the curriculum of Toronto needs development. If extended courses were prescribed in the various departments, and examinations conducted on two or three years post-graduate course, and suitable degrees conferred on completing it, a great help would be afforded those who wished to pursue, in a regular way, post-graduate study in the various departments of a liberal arts course. There can be no doubt but the advantages arising from this post-graduate curriculum would be very great, and probably not the least would be the aid it would afford to the formation of habit of concentrated study without the assistance of a preceptor.

This article is already longer than I intended, and so, further development of the hints must be left to others, or to another time. It is with a deep conviction of the necessity of constant study on the part of the ministry, and with some knowledge of the difficulties in the way of its being successfully pursued, that these lines are written. I believe that in almost any of our charges, the pastor, with proper arrangement of his work, and husbanding of his time, will be able to accomplish all this article suggests, and be a diligent student, first of the Bible, then of all other studies

that can in any way be laid under tribute to the glorious work of preaching the Gospel. During student days good habits of study should be formed, and care should be taken that nothing is lost after college helps are no

longer available, and then the ministry, full of consecration and well trained will be an ever increasing power, and we shall hear less and less about the decay of the pulpit, and the loss of its influence.

THE CATACOMBS OF ROME.

BY J. A. JAFFARY, B.A.

Among the grounds not far from Rome, and chiefly along the great roads leading from the city, may be met here and there a low-browed opening like a fox's burrow, almost concealed by the long grass, and overshadowed by the cypress or gray-leaved ilex. Entering this opening by a descending path with winding steps we find ourselves in a narrow corridor, four or five feet in width, and of a man's height. The light admitted by the mouth of the cavern is sufficient for the first part of the way. As we proceed, openings cut in the mantled roof admit a struggling light, and give a short relief from the heavy, impure air. We are in the catacombs of Rome, and here, on either side, in recesses hewn in the walls, have lain the bones of the early Christians of Rome, slumbering in this subterranean cemetery for sixteen centuries.

As we follow along the vaulted corridor, now gently ascending, it may be, now descending, we find it opening into frequent chambers, and crossed ever and again by other intricate passages—chambers and passages alike lined with silent sleepers, "each in his narrow cell forever laid."

How are we to realize the prodigious fact in presence of which we stand? Here, beside this ancient Mistress of the World, lies another city with almost 700 miles of tomb-

lined streets and numerous alleys yet to be explored. Bryant has said

"All that tread
The globe are but a handful to the tribes
That slumber in its bosom."

So is it at Rome. For every one who walks her streets to-day hundreds of her former citizens sleep in this vast city of the dead, outside the circle of her walls. Here lie the dead of ten generations in four or five millions of coffins.

As one looks about on this "mortuary creation," more like the weird product of a dream than an actual existence, he asks who were the builders, and what the belief or circumstance that led to its creation?

One attributes these galleries of tombs to a prehistoric race of Troglodytes who loathed the light of day, and burrowed like moles in the earth. A certain MacFarlane has an eloquent apostrophe to the old Etrurians, by whom he imagines they were excavated 1,200 years before the Christian era. So much for fancy.

The builders were the Roman Christians of the early centuries of our era. Until a few years ago it was believed that the catacombs were at first quarries, whence materials for Roman edifices were taken, which the Christians adapted to their purpose. It was also commonly supposed that here they celebrated their worship

in the days of bitter persecution, and above all, that they were the tombs of the martyrs, and were eloquent with their veneration. The light of modern erudition has, however, dispelled much of the darkness which hung about these monuments of Christian antiquity. They were not formerly Roman stone quarries. They were used only in very exceptional circumstances as retreats for worship, and they are almost silent regarding those who suffered martyrdom.

The catacombs owe their existence to the belief of the Christians in the resurrection of the body, joined to their position as a suspected, afterwards persecuted, sect, together with certain facilities which, nevertheless, they enjoyed under protection of the Roman government.

The Romans generally burned their dead bodies. The national customs and prejudices of the Jews were opposed to this practice. They clung with tenacity to their hereditary mode of sepulture.

It is probable that the Christians borrowed their customs of burying from the Jews. But, even without the example of the Jews, their belief in the communion of saints and in the resurrection would prompt them to prefer burial after the manner of our Lord. They therefore buried their dead. It is highly improbable that vast underground cemeteries would at once be planned. There is evidence that many of the catacombs began as private sepulchres for single families. "The rich," says E. Scherer,—"for the early Church counted a certain number among its adepts—gathered together the members of their families, their freedmen, their clients, and then, from natural inclination, also the members of their spiritual family—the poor Christians whose remains they did not know where to lay, and whom religious fraternity made it an honour to welcome. The private

crypt excavated in imitation of the sepulchre of Christ thus gave birth to the extended underground cemetery.

Though it is evident from an examination of the earliest catacombs that they were not the offspring of fear on the part of the Christians, for there is no attempt at secrecy in their construction, yet, doubtless, the preservation and advancement of the true religion was better secured by help of their dark recesses when persecution afterwards befel the Church, and in an age and court unparalleled for their corruptions.

Moreover, the law during the birth and infancy of Christianity at Rome made the catacombs a safe resting place for the dead, or in persecution a safe retreat for the living. Burial in Rome had a religious character, and all places set apart for sepulture were regarded as sacred, and enjoyed the special protection of the law.

"One during life, the believers wished to remain united in death. Grouped together in their struggles and trials around their special chiefs, and full of enthusiasm for the heroes of their faith, they wished still in the tomb to be near the heroes and martyrs. Having lived in the communion of the same Saviour they wished to await in the same union the eternal awakening."

Such, then, are the causes of these monuments of Christian antiquity. Certain material conditions were necessary, however, to allow the cemetery to take this peculiar form. They have been dug on the heights, from one to three miles outside the city, in granular tufa—a volcanic rock of coarse, loose texture, at once easy to hew into and yet so compact that without offering too great resistance to the pick-axe of the grave digger, secured the solidity of the galleries. Space and labour had to be saved, and therefore the passage ways were made narrow. When the limit of ground

at disposal was reached, a second story, to which a flight of steps led down, was hollowed out; then a third. There is one example of five tiers of galleries, one above another. Thus a large amount of space was obtained on the sides of the passage ways for burial. Lateral niches were cut out in the wall, to the measure of the body, as close together as the loose nature of the tufa would permit. When the corpse had been placed in, the niche was closed by tiles cemented together; sometimes by a marble tablet.

All the dead were not shut into a simple grave, such as we have just described. The opening of a tomb was sometimes surrounded by an arched vault, the sides of which formed places for other bodies. These were family tombs. They even sometimes took the shape of a separate vault, shut in by a door.

The age of persecution following the decree of Valerian, caused a noticeable change in the construction of the catacombs. They became more designed for safety and concealment. The galleries are less lofty; the graves are more crowded because of the greater difficulty of removing excavated material; the main entrances are blocked up; the stair-ways are demolished. Sometimes entire galleries were filled with earth or blocked up with masonry to obstruct pursuit. Means of escape are provided by secret stairways and ladders.

It is impossible that many Christians could ever have taken refuge here for a lengthened period. The vast number and extent of the galleries and chambers would afford room for a multitude, but the difficulty of procuring food, and the confined atmosphere poisoned by exhaling gases would render prolonged stay impossible.

The *inscriptions* and *symbolism* of the catacombs are interesting. "The art of any people," says Withrow,

is the outgrowth of an eternal living principle. And as is the tree so is its fruit. An adequate representation of its art being given, we may approximately estimate the moral condition of an age or community. The exhumation of Pompeii and the recent exploration of the catacombs bring into sharp contrast Christian and pagan art. While traversing the deserted chambers of the former two thousand years roll back, and we stand among the objects familiar to the gaze of the maids and matrons of the palmy days of Rome. But what a tale of prevailing sensuality do we read in the polluting pictures on every side. Nothing can give a more vivid conception of the appalling degradation of pagan society in the first century of the Christian era than the disinterred art of that Roman Sodom. But in the catacombs we are transported to an entirely different world. Here we breathe a pure moral atmosphere. We see the evidences of a pure and beautiful social and domestic life. We see the infinite grandeur of these persecuted Christians."

"A universal instinct leads us to beautify the sepulchres of the dead. In expressing their faith and hope, or tracing the emblem of victory on the graves of the catacombs the early Christians had not to create the principles of art, but to adapt to the expression of Christian thought an art already fully developed. Hence we find such myths as the stories of Orpheus and Furies, or of Ulysses and the sirens made to do duty only under ennobled Christian conceptions." The earlier paintings of the catacombs are superior in execution, and manifest a richness, a vigor, and freedom like that of the best specimens of the classic period. As the empire died, art also declined gradually till it sank into the barbarism of the Byzantine period.

"The symbolism of the catacombs,

though occasionally fantastic, yet is generally of a profoundly religious significance and often of extreme poetic beauty. It is not of the earth, earthy, but employs material forms as suggestions of the unseen and spiritual. It addresses continually the inner sense of the soul. Its merit therefore consists not so much in artistic beauty as in appositeness of religious significance."

Before the third century we find few inscriptions. After that date epitaphs and religious formulæ and emblems are frequent. Here and there emblems recall the trade of the deceased—the grave digger's spade, the carpenter's saw and axe, a woman's weaving loom. All the instruments of a surgeon's case have been found engraven upon a stone. The beautiful allusion of St. Paul to the Christian's hope as an anchor of the soul, both sure and steadfast, is represented in the catacombs by an anchor often rudely drawn, but eloquent with profoundest meaning. The symbolical ship again may refer to the soul seeking a far country. The crown speaks of final victory and reward, the palm of the white-robed multitude whom no man can number; the dove tells of gentleness and affection and peace, or typifies the Holy Spirit, as at the Baptism of our Lord. The vine, the fountain, the lyre, the lamp, and the lighthouse have each a spiritual import. Most of the symbols, however, refer to the person and work of Christ. One of the most beautiful represent Christ as the Good Shepherd. No wonder that this symbol, drawn from one of the most beautiful of the parables of our Lord, should be repeated under every possible variety of treatment, from the rude scratching of the funeral slab to the elaborate carving of the sarcophagi.

Few symbols were so common in the catacombs as that of the fish. Its probable origin lies in the circum-

stance that the letters of *ixthvs*, the Greek for fish, are the initial letters of the names and titles of our Saviour, viz: *Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτῆρ*—Jesus Christ the Son of God, Saviour. Hidden from their persecutors under this emblem, the Christians could proclaim the object of their faith.

Most common of all symbols is the so-called Constantinian monogram, formed by the combination of the Greek letters X and P, the first and second letters of *Χριστος*. This monogram was constantly used after the middle of the fourth century. So completely universal was its use that we find it employed as a mark of punctuation.

Carved and painted, sometimes rudely, sometimes with a certain æsthetic finish, we find frequent pictures from the historical parts of the Old Testament, as well as scenes from the life of Christ. Adam and Eve with their fig aprons, the sacrifice of Isaac, various scenes in the life of Moses, the three Hebrew children in the furnace, from the Old Testament, the story of the Samaritan woman, the miracle of the loaves and the fishes, and the blessing of the children, from the life of Jesus, may serve as examples. Indeed, these storied crypts must have been a grand illustrated Gospel.

We shall now trace the causes which led to the gradual disuse and abandonment of the catacombs. We love to visit and decorate the places where lie the remains of our dear departed ones. Especially were the early Christians drawn to the tomb of their fathers, whose saintly life or martyr's death hallowed their memory. The dust of the martyrs was regarded with especial sanctity. At first this reverence led to the adornment of the sepulchres, but quickly afterward to their partial destruction and abandonment. Many

became ambitious to sleep at last beside those who had been so holy in life, or so glorious in death. New graves were excavated in the already crowded galleries and chambers, cutting through beautiful frescoes and mutilating or wholly destroying costly paintings.

Then came successive deluges of barbarian hordes sweeping down upon the Roman capital during the fourth and fifth centuries. The rude soldiery recked little for mere works of art, "and many a porphyry vase, or priceless statue was shivered by the barbarian battle-axe." Even the dun crypts of the catacombs were entered and stripped of their costly adornings, and their graves rifled in search of hidden treasure.

A new element of destruction now came into play. This was the wholesale translation of the bodies of the saints from the catacombs to the churches of the city in order to save them from the sacrilegious hands of the barbarians. The practice grew. It soon became essential to the consecration of a church that it should have martyrs' relics. Hence arose a demand; hence a trade of supply. The catacombs, the great store-house of the martyrs' relics, were rifled, and their contents carried to the four quarters of the land.

Robbed of their martyrs' relics, there was little use for the protection and adornment of the catacombs, and so, like some worked-out mine, they were gradually abandoned. A blight fell on the plain beneath which they had been digged, bringing desolation and pestilence in its train. Its former inhabitants took refuge within the city's walls, and during the darkness of the middle ages the catacombs were almost forgotten. The rains of one thousand autumns, and the frosts of one thousand winters crumbled the galleries, and caused the roofs to fall, and made them a fit house for the

owl and bat. During the fifteenth century they were unknown, or known only to the robber and conspirator.

Toward the end of the sixteenth century a profound sensation spread throughout the old city. It was reported that some labourers digging on the Salarian way had come suddenly on an ancient cemetery. Rome was astonished to find beneath her suburbs this long-concealed burial ground of her former saints.

Exploration was at once commenced. Bosio, of Malta, was the Christopher Columbus of the Catacombs. Numerous travellers and explorers followed his steps, and gave the results of their researches to the world. But the true founder of the history of subterranean Rome was De Rossi, who has thrown upon them all the light that prodigious erudition and faithful effort could then give.

Next followed M. Roller, who combined with erudition, "strong reason, historical feeling, and love of truth." His work, filled with beautiful photographs taken in the crypts by magnesium light, is one of exceptional value. Among recent writers the name of Rev. Dr. Withrow, Toronto, should be mentioned. His work, on which has been expended a vast amount of labour, is one of considerable merit, and brings into popular form a large fund of information till recently inaccessible to the general reader.

"The greatest interest of the catacombs is not the light they throw upon the funeral customs of a persecuted sect, nor the bond they permit us to establish between the art of the beginning of our era and that of the middle ages. The catacombs are, above all things, of inappreciable value for the information they give us concerning early Christian beliefs."

The belief in the resurrection and the future life are characteristics that sharply distinguish the Christian

religion from the faiths of antiquity, which gave nothing but the blankness of despair to the immortal spirit. We come, then, to this burial place of the early Christians, expecting to find this belief plainly set forth. We are not disappointed. On every side it is repeatedly and distinctly affirmed. These departed ones were not regarded as dead. They had "fallen asleep" until He who is "the Resurrection and the Life" should say, "Awake, Arise!"

The divinity of Jesus is constantly proclaimed. A few examples forcibly prove this. We find the expressions, "May you live in God Christ—in God the Lord Christ—in Christ God." Again we find, "God holy Christ, only light;" "To Christ, the one holy God."

One epitaph, in which the deceased is said to sleep in Deo—in Christo—in Spirito Sancto, is sufficient to quote to prove belief in the doctrine of the Trinity.

The Church of Rome, that great self-created mistress and only infallible explainer of the vast store-house of traditions, finds in the antiquities of the catacombs many so-called proofs of the apostolic character of her peculiar dogmas and usages. But, thanks to nineteenth century erudition, these self-appropriated weapons are taken from her hand and given to those who oppose her haughty pretensions.

Few representations of the cross are found in the catacombs, and these are all of late date. For this, two reasons may be assigned: The abhorrence with which the cross was regarded by the Greek and Roman mind, and the sanctity which, through the sufferings of Christ, it possessed to the heart of Christians. To the Roman it was a badge of infamy and shame—the punishment of the basest and the vilest criminals. Therefore, while the Christians cherished it in their hearts, they gladly kept it from the

sight of scoffing eyes. As E. Scherer says, "Christianity was at the time too simple, too serene, too healthy to lay hold of such a souvenir. It preferred the master teaching and healing, the Christ reigning and triumphing, to the victim nailed to the bloody tree." The cross was only introduced after it had become clothed by superstitious minds with the power of a sacred talisman to banish demons, avert evil, and the like.

During the early ages the death of the Saviour was recalled by a lamb, not represented as slain, but living. There is only one representation of Christ on the cross, and this certainly was not earlier than the seventh century. As the early Christians were loth to represent the sufferings of the Saviour, so were they careful not to portray the death of the martyrs, or to claim for them any august titles. Not more than half-a-dozen genuine martyrs' epitaphs have been discovered.

The worship of Mary finds no sanction, but rather condemnation in the catacombs. Here we find neither the Holy Family, nor Joseph, nor the virgin, with the nimbus. We do find the mother of Jesus with the child in a very ancient fresco, but without any of the attributes of glory or holiness, nothing more than the Christian mother holding her child—a simple picture of a biblical scene. The silence of the catacombs, as well as the primitive fathers concerning the worship of Mary is a striking evidence of its non-existence.

These early Christians of the first three centuries knew nothing of Mary as a goddess. Neither are they aware of the primacy of Peter, or the invocation of the Saints—a heresy of the fourth century growth—or of the intercession of the dead in favour of the living. "It is in the third century," says E. Scherer, "that the expression of wishes in favour of the

dead appear. It is hoped that the deceased rests 'in peace,' or 'in the fellowship of the saints.' His friends wish it for him; nothing more precise—no allusion to purgatory or hell. What is desired for the loved ones from whom they have been separated is the *Refugium*—a place at the celestial banquet. Little by little the wish became a prayer, and the prayer for the dead produced the demand for their intercession, and the invocation of the saints. At the end of the fourth century this was usual."

The piety of the early Christians made them careful to avoid representing "the King eternal, immortal, and invisible." The hand appearing at the edge or top of the picture speaks of Him in paintings of those scenes in which he is an actor. With progressive boldness we find painted the arm, then the face, next the upper part

of the body, and finally an aged man wearing the papal tiara and vestments.

"Protestantism, therefore, has nothing to fear from the closest investigation of these evidences of primitive Christianity. They offer no warrant whatever for the characteristic doctrines and practice of the modern church of Rome. There is not a single inscription, nor painting, nor sculpture before the middle of the fourth century that lends the least countenance to her arrogant assumptions and erroneous dogmas. All previous to this date are remarkable for their evangelical character. These ancient records are a *palimpsest* which she has written all over with her own glosses and interpretations; and when the ordeal of modern criticism revives the real documents, they are found strikingly opposed to the pretensions of the Roman See."

FROM THE SEABOARD.

BY REV. G. BRUCE, M.A.

CONFEDERATION has already done much to bring the different provinces of the Dominion into acquaintance with one another. The union of the Presbyterian Church has perhaps done even more within the sympathy of our membership; but there is room for a good deal of hand-shaking and a great many informal conversations before things are as they should be.

Confederation is a fact, and it is probably accepted as such by every one, but the chemistry of the combination is not so profoundly settled as to prevent certain molecular movements, accompanied by considerable heat. Indeed, I think every member of the confederacy has found occasion, at one time or another, to declare that it will go out of the game if there is not fair play. Every year

however adds strength to the bond by which the provinces are held together, lessens the force of antagonistic interests, and consolidates the Dominion as a united people.

New Brunswick, though one of the oldest, is perhaps one of the provinces least known to the people of the west. I mean particularly to the people of Ontario, for I am reminded that though a distance of something like a thousand miles separates these provinces the vaguely ambiguous term "The West" can only be used to indicate *direction*, not distance.

There are two or three ways of coming here: one by the Intercolonial Railroad, more briefly indicated by the cabalistic characters—I. C. R.; the other by way of Boston, from which St. John is reached by a de-

lightful and *bona fide* ocean trip of from twenty-four to thirty hours, or by rail through Bangor, Maine, connecting at Vanceboro with the New Brunswick Railroad.

The great objection to the trip is its length. And the provoking thing about that is, that unlike the bridge of Cowper's post-boy,

"That with its wearisome, but needful length
Bestrides the wintry flood."

the length of this road, which is sometimes quite wearisome, is entirely needless.

Why the I. C. R. was carried meandering round the coast as if it was afraid to go out of sight of the water, is something which I suppose could only be found out in the filed papers in the Department of Public Works at Ottawa, and perhaps not even then would it be possible to get any clue to the many intricacies of financial or political interests which turned a journey of 360 miles into one of nearly 800 miles. However, we are glad to say that all this is soon to be changed, and when the N.B. R. R. and the other lines projected or under construction are opened it will be possible to reach Montreal from this city in twelve or fifteen hours, and Toronto of course in twenty-four. This in itself will produce a revolution in the intercourse between the east and the west.

The city of St. John—not St. Johns—which celebrated its centennial last summer, is romantically situated at the mouth of the river whose name it bears. It is close upon the Bay of Fundy, known over the world for its high tides. The central part of the city is built upon and completely occupies a rocky elevation which is almost an island—the mouth of the St. John River, the harbour, and Courtney Bay nearly surrounding it. The land rises more or less abruptly on all sides from the water, so that

the streets are steep, affording exercise for the limbs and breathing power of the citizens, who mount the rocky slopes with an energy born of custom and developed and adapted strength, which is quite noticeable to a stranger. It is literally a city set on a hill, though the hill is not very high. The foundation is almost entirely of rock. Some of the streets have been cut through it, leaving the dark blue formation of flinty hardness standing as walls of from ten to twenty feet in height. To the south and south-east the view is out across the harbour, past Partridge Island to the ocean-thrilled bosom of the bay. The coast of Nova Scotia is only visible in certain states of the atmosphere. Except at this opening the city is surrounded by a rocky precipitous amphitheatre from which it is seen to great advantage. The general outline will be presented by imagining a cup inverted and placed within a rather wide but not very deep bowl, or rather within such a bowl with a third part of the side taken out. It would be difficult to get a finer view, for its size, than that of the city of St. John as seen from Fort Howe, or almost any point of this romantic environment. At night especially, it reminds one of the descriptions of fairy scenes in oriental tales. Lights twinkle in the valley and from the street lamps and the windows on the ascent beyond, while here and there a meteor ray streams from the mast of an anchored vessel, or flashes from the swift moving tug or ferry as it shoots across the harbour. Carleton, a suburb, and municipally a part of St. John, is reached by a steam ferry across the mouth of the river. Another way of reaching Carleton is by the suspension bridge which crosses the river a little farther up, and from which may be had what is perhaps the best view of the city and its romantic surroundings. A railway bridge is in course of construction which will give

communication by rail with the west bank of the river and the railways from the States.

Portland, although separated from St. John by only an ordinary street, has hitherto resisted all attempts at absorption or union; remaining, as it seems likely to remain, for some time to come, the City of Portland.

The St. John River is a noble stream, and at its mouth forms a spacious harbour which never freezes. The temperature of the water in the bay being apparently too high, and the rise of the tide being so great that the formation of ice is impossible. A very interesting feature of the river near where it passes beneath the bridge is the "Falls," the peculiarity being that the water falls alternately up and down the river. This strange phenomenon is caused by the reciprocal action of the tide and the river, which at this point flows through a channel which is not wide enough for the volume of water. The rock forms a sort of dam over which the water falls at low tide, a distance of several feet into the harbour. When the tide comes in the relations of the river and the *flowing ocean* are reversed. The height of the fall into the basin is gradually diminished till an equilibrium is established. This in turn is followed by the rising of the level on the seaward side of the bar, when the strange sight of water falling up the river can be seen. This rock bar is almost the only objectionable feature in the magnificent harbour, and it does not seem that it would be a very difficult thing to overcome this. The river was formerly named *Ouequadie*, said to mean "Winding River," and it seems a pity that in this case, as in many others in America, the native euphonic name with its legendary associations should have been laid aside even for the venerated name it bears. The only place where I have seen the old name is upon one of the steam

ferry boats which bears the old Indian name "The Ouanquodie," and even then is said to be a corruption of the original name. The seaboard of the province is rock bound, bleak and uninviting in appearance. Inland, the river winds its way among bold, craggy rocks, through scenery which experienced tourists speak of in raptures, not unfrequently saying it reminds them of the Hudson. It is less bold and distant, the sweep of the valley is not so grand, but the comparison is by no means out of place. The sail up the river to the capital, Fredericton, is certainly one of the most delightful which could be desired. Farther up into the interior of the province is a region of very great agricultural value and beauty. On all sides for many miles the eye ranges over vistas of land of the best quality, finely diversified in bold rolling outline, and watered by innumerable streams and lakes.

It strikes a stranger as something not easily understood, how a region of such beauty and evident fertility should have been so imperfectly known for so long a time. All this is on the eve of being changed, however. The New Brunswick Railroad are pushing their line through this part of the province to touch the I. C. R. at Rivière-de-loup, or Rivière Ouelle, and when this is done, and the Megantic line from Quebec is run through, the interior of the province, will be readily accessible. It would be hard to find a more delightful scene for a holiday trip or ramble than can be found in New Brunswick. One has the influence of the sea air, a bracing, healthful atmosphere, and delightful romantic scenery. "The fog" is one of the standing orders. Of course during certain seasons of the year it wraps everything in a dreary drizzling moistness, suggestive of Mr. Mantellini's determination at all hazards to be a "damp, disagree-

able body," but after all, it is more frequently felt to be a grateful relief from the heat and glare of the sun.

Fredericton, the capital, is an old and somewhat old-fashioned city, situated on the river. Nature has done a good deal for the place, but the people have not done much beyond providing comfortable homes. There is an air of old times, of the days which we think we remember to have lived in before the fever came.

St. John is evidently changed a good deal within a few years. It is more in the line of travel, and is thus brought more into contact with the current phases of thought and life. The great fire of '77 was a terrible blow, but there is no doubt it had the effect of modernizing the city, at least in its appearance. This is very notice-

able when one compares the part of the city which was not burned with the new. Quaint, high-gabled wooden houses crowd one another into all sorts of uncomfortable attitudes as they struggle for foot-hold on the rocks. The main part of the newly built portion is almost entirely of brick, and presents a fine appearance, and especially in the streets where the rise on the ground gives a strongly lined perspective.

It is impossible to predict what may be the future of the city of St. John, but there are signs that the province will be opened up and made better known in a very short time, and if the claims of St. John to be made a winter port are found strong its future growth and influence would be inalienably secured.

ART IN SERVICE.

BY ROBERT HADDOW, B.A.

IN the February number of the *Century Magazine*, among the "Open Letters," is a communication from Dr. Charles S. Robinson. The letter is headed, "Artistic Help in Divine Service." In any discussion as to the service of praise, Dr. Robinson's name ought to command attention; and it will be found, on a perusal of the letter referred to, that he brings up a subject well worthy of notice. He speaks of a danger which, though it may not be a very serious one in the Presbyterian Church in Canada, undeniably has shown itself in many churches of nearly all our denominations. That is, the danger of looking at our Church music from a purely artistic point of view, and of making it, instead of an aid to praise and worship, the main thing in the service, with which every thing else is to be brought into harmony. This is shown

in many of the tunes to which our hymns are sung, where the devotional thought of the hymn—and for that matter its common sense—has to be sacrificed to the musical thought of the composer. We are told of a case in which the choir of a Protestant church sang a hymn to the Virgin, "for the sake of the music." On another occasion, in Dr. Robinson's own experience, the leading basso proposed singing, as a solo, a selection from the "Creation"; and requested that the first chapter of Genesis might be read as the lesson for the day, as being most appropriate in view of his performance.

Now, of course these instances represent an extreme that cannot be too strongly reprehended or too carefully avoided; and, as we have said, there is perhaps not much danger of our Presbyterian Church in Canada run-

ning into it at present. In fact, it is quite likely that a majority of worshipping people to-day, would tell us that, on the whole, we Presbyterians have rather erred on the side of having our services too bald and severe, than in having them conducted with too much attention to artistic effect. And still, as we are ever and anon reminded, we have many in our church who object to all instrumental music and to musical *adornment* in any form in our public worship. An extreme case of this kind was met by the writer a summer or two ago in the person of a good old Highlander, living in one of our remote mission fields. He had been visiting a western town in which there are two Presbyterian churches. One of these had an organ, the other had not. Our friend, by mistake, strayed into the former on Sabbath, and did not discover his error till the service commenced. Soon, to his horror, the organ began to play. He did not think it would be proper to leave the building then; but, said he: "I prayed the Lord if ever I might get out of that place alive, to think of that thing playing in the church and on a Sunday!"

Such a case as this would probably represent a position, the very opposite of that represented in the instances adduced by Dr. Robinson. But it is of neither of these extremes that we wish to speak here. The first is so evidently a distortion and misconception of the very idea of public worship, that it only needs to be mentioned to be condemned by every right thinking person; while the other, though it is still supported by men whose character and position certainly entitle their opinions to respect, is gradually losing ground, and in all likelihood will soon die out.

But there is another position, taken by many good, thinking people, to which it is more especially the object of this article to call attention. We

are told by some, that they have no objection to the use of an organ or choir as a means of leading the singing of a congregation; but they ask us what end is served by the anthems of the choir, or by solos from different members of it. They inquire what part these have in the worship of God, or what there is of praise or edification in the voluntaries of the organist. Are not these anthems, solos, voluntaries, etc., intended, or at all events do they not serve, merely to afford pleasure to the congregation, and gratify the taste of those musically inclined? And is not this out of place in a church service? Is it not even rather inconsistent with the Christian idea of Sabbath observance—the observance of a day on which we are to honour the Lord, not doing our own ways, nor finding our own pleasure, nor speaking our own words?

This is surely a matter worth considering. Let us see what can be said in answer to these questions, and in favour of introducing these musical performances into our church service. And first of all, we must remember that *praise* is not the only thing that sacred singing is intended to secure. Doubtless, it is one of the things; and as far as the service of praise is concerned, the ideal church music is that in which as many of the congregation as possible join heartily. But, as the inspired Psalms show us, it is right and appropriate that God's promises and warnings should be sung for the comfort and edification of one another. Sermons may be sung as well as preached. The story of the ninety-and-nine told in song, has helped to bring more than one soul to the Saviour. And singing, when intended to serve these ends, is even better done by a choir or by one person than by the whole congregation. And surely in all this there is nothing unbefitting God's day or His most solemn worship.

But, it is replied, this hardly touches the question. If we admit all this, see what still remains. What about anthems, some of them by the great composers, and beautiful, no doubt, as far as the music is concerned, where the same words are repeated over and over till they lose all meaning, and are evidently only intended as a means of conveying the music? What about the music of the organ, unaccompanied by words of any kind? It is evident that we are on new ground here. We now have to face the task of defending the use, in our services, of music as music, the art of music itself, unassociated with words which might be supposed to express praise, or convey instruction. Can there be any service in a mere art such as this?

Let us put the answer to this, first, in Mrs. Browning's words, which probably sum up the whole line of argument in favour of the affirmative.

Art's a service, mark !
 A silver key is given to thy clasp,
 And thou shalt stand, unwearied, night and day,
 And fix it in the hard, slow-turning wards,
 And open so that intermediate door
 Betwixt the different planes of sensuous form,
 And form insensuous, that inferior men
 May learn to feel on still through these to those,
 And bless thy ministration.

The beauty of this, all will admit. But possibly some may question its truth. If we accept it as true and use its line of thought in defending the use of the art of music in service, we must make good two positions. We must show, in the first place, that this art which we defend does open a door between the sensuous and insensuous, through which "inferior men" may pass—in other words, that there is a power in this art of music to raise men higher, to lift their thoughts God-ward. And then, secondly, in order that this may be of any practical use, we must be able to show that men will take advantage of this means of elevation ;

the art must not only open the door, but must in some way attract men to use it.

Taking up the last mentioned point first, it will not be hard to prove that there is an *attractive* power in music. How often do we hear the fine playing of the organist, and the beautiful singing of the choir spoken of as among the inducements to attend a particular place of worship. But it is needless to multiply instances in defence of a statement which probably none will deny, namely, that well rendered anthems, a finely played organ, and, in short, all the artistic element that can be introduced into the service, helps to entice stragglers and fill the seats. May we ask now, is not this enough? Is it not extremely desirable that every means should be used that will draw in the indifferent, so that sometimes even "fools who come to scoff may remain to pray?"

But evidently this is not conclusive. For many things might be introduced into our churches that would be very efficacious in attracting people there, but would still be altogether unsuited to a solemn service and the proper observance of the Lord's day. And this brings us to the other point which those who defend the use of the musical art must establish. We must show, now, that this music has not only the power of attracting careless people to church; but that it has a positively helpful effect as well, in forming a devotional spirit, in putting one in harmony with the rest of the service, in short, in opening "that intermediate door" between the sensuous and the insensuous. If we can do this, we think a fairly strong argument has been brought forward in favour of the use of appropriate and properly rendered music in our public worship.

To investigate this thoroughly, in a theoretical way, would involve a pretty deep dip into psychology. But this

much may be confidently assumed—that certain impressions received by our senses have the power of arousing the spiritual and religious emotions of our nature. The readers of the human heart in all ages have recognised this. Who has not felt, in the presence of some grand or lovely landscape, something of what Wordsworth describes in the Excursion—

For the growing youth
What soul was his, when, from the naked
top
Of some bold headland, he beheld the sun
Rise up, and bathe the world in light ! He
looked—

Ocean and earth, the solid frame of earth
And ocean's liquid mass, beneath him lay
In gladness and deep joy. The clouds were
touched,

And in their silent faces did he read
Unutterable love. Sound needed none,
Nor any voice of joy ; his spirit drank
The spectacle : sensation, soul and form
All melted into him ; they swallowed up
His animal being ; in them did he live,
And by them did he live ; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not ; in enjoyment it expired.
No thanks he breathed, he proffered no re-
quest ;

Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him ; it was blessedness and love !

Coleridge, too, has told us how he
stood in the presence of Mont Blanc,
and felt the grandeur of the spectacle
blend with his thoughts

Till the dilating soul, enwrapt, transfused,
Into the mighty vision passing—there
As in her natural form, swelled vast to Heaven.

It is not any reasoning from effect to
cause, nor a logical conclusion that
where there is design there must have
been a designer, that excite these
feelings under such circumstances.
The truth is, that the spiritual emotions
are roused insensibly by the sublimity
of the surroundings, and our feelings
of reverence and love spontaneously
turn, as they have been trained and

accustomed to do, to our God and
Father.

Thus we find our devotional feel-
ings moved by what reaches them
through one of the senses. The same
thing takes place when another,
hardly less lofty sense, is appealed to,
as in music. Music in its various
forms has power to touch every chord
in our nature. When it falls gently
and smoothly on the ear, it can
soothe the agitated breast, and
“bring sweet sleep down from the
blissful skies.” When the soldier
hears “the shrill trump, the spirit
stirring drum and the ear-piercing
fife,” his martial sentiments are
aroused and he is incited to deeds of
valour. When the plaintive wail of
some minor strain reaches the ear,
feelings of tenderness and pity are
stirred. And so, too, when a mas-
ter's hand brings forth the grand and
solemn tones of the organ, and we
feel them rolling and thrilling through
us, emotions of devotion and awe
naturally, and almost necessarily,
arise. Of course this is true to a
greater or less degree, in proportion
to the development of the musical
faculty in each individual ; but there
will be few, if any, in whom the influ-
ence is entirely unfelt.

We have thus outlined the argu-
ment for the use of music, *as an art*,
in Divine Service. As to the weight
of the argument, we must leave the
reader to judge.

One word needs to be said in con-
clusion. If music is to have the
good effect that we have tried to
show it *may* have, it is necessary,
above all things, that it should be
appropriate, and properly rendered.
Failing this, it is worse than useless.
Perhaps the only certain way of
securing this essential end, is for the
minister to see that his musical direc-
tor be not only a competent musician
but a genuine Christian.

Missionary Intelligence.

INDIA AND CHRISTIAN MISSIONS.

BY J. HAMILTON, B.A.

INDIA proper, or Hindustan, which alone we deal with in this paper, is one of the largest and, at the present time, one of the most interesting empires of the world. It has an area of nearly a million and a half square miles, and a population of over 240 millions. Of these, nearly 140 millions are Hindoos, not knowing the *One God*; forty millions are Mahometans, three millions are Buddhists, one million are Sikhs, and about one and a half million are called Christians.

Amongst this great people there are upwards of 100 languages, or dialects, spoken. The chief, or root languages, are Hindustani, Bengali, Mahratta, Telugu, Tamil, and Punjabi.

The political divisions of the empire are also many. There are about 450 states, or districts, some under the Governor-General, others under Governors of Madras and Bombay, and Lieutenant-Governors of Bengal, the N. W. Provinces, the Punjab, or the Central Provinces, while others still are independent.

A very brief history of British rule will not be unnecessary. In 1600 a charter was granted by Queen Elizabeth to the East India Company to trade in the East, and to establish factories in India. Until 1757, the date of the battle of Plassey, this company were merely merchants. But the victory obtained by them in 1757 over several of the rulers of the country rendered them more than merchants. Henceforward they were

tyrants, in the nominal control, no doubt, of the English Government, but really beyond their control on account of their power. This rule they exercised for a whole century, until 1858, when the charter was taken from them. The country is now governed by a Governor-General and Executive Council, with a Secretary for India sitting in the British Cabinet.

But our paper has to do with India as a mission-field; with the origin of missions; the progress of Christ's Kingdom; and the present state of the work amongst that vast population. To the Danes belongs the honour of sowing the first seed and gathering the first fruit. In 1705 there went out to Tranquebar, then a small Danish possession at the bottom of the peninsula, two most devoted men, Bartholomew Ziegenbalg and Henry Plutsch. Arriving at Tranquebar in July, 1706, they set to work at once to acquire the languages. Discouragement met them at the beginning. Although under royal patronage, they were discountenanced by all the English residents, and thrown into prison for six months by the Danish Governor. Yet the work was not unsuccessful, and 1707 saw the first Protestant church erected. Then new missionaries came, and all parts of the work were carried on with great earnestness and vigour. The success, as regards numbers, may be shown by the fact that in 1712, that is in six years, the native Christian community contained 255 members. Such suc

cess created interest in England, and a helping hand was extended. In 1720 the mission was left in the hands of comparatively inexperienced men by the deaths of Ziegenbalg and Grundler, and the removal of Plutsch. The chief director of the mission was now Benjamin Schultze. The work went on steadily but surely, until in the middle of the century the converts in Tranquebar and the neighbouring districts numbered 8,000, while in Madras, and along the Coromandel coast, there were upwards of 1,000 souls. At this time a missionary arrived whose name is among the great names that stand at the head of the long list of men who have devoted themselves to those not of their own language and nation — Christian Friederich Schwartz. The mission was now extended to Bengal,—where the famous Kiernander went—Ceylon, Tanjore, and Trichinopoly. The consecration and devotedness of Schwartz enabled him to do a great deal of work and to gain a power over the native mind, which has been obtained by but few foreigners. In 1771 the seed was carried by a convert 200 miles to the south, to Tinnevely—a mission which has proved one of the most interesting and most wonderfully successful of India's many mission fields.

In 1798 Schwartz died, full of years and honour, having, as his monument puts it, "gained the love and veneration of his heathen neighbours, and ensured the grateful admiration of the Christian world." No fewer than 50,000 had now embraced Christianity. But one great cause of decay and one great source of weakness, must be noted in the method of the mission. Caste was allowed. But the foundation was laid and the truth was in many hearts, and with different guides the work would still go on, and did go on.

In 1786 an attempt was made by

Mr. Charles Grant, a great friend of missions, and a director in the East India Company, to establish missions under the pay of the company. He proposed to divide the province of Bengal into eight circles, in each of which a clergyman was to be employed, in setting up schools, superintending catechists, and establishing churches. But all were found thoroughly indifferent, the Governor-General saying that he had no faith in such schemes. A resolution looking to the religious and moral improvement of the people of India, moved by the great Mr. Wilberforce, was rejected by the Court of Directors, and for twenty years nothing was done. But an interest in missions was created, and the question was raised at a meeting of Baptist ministers by one of their number, "Is it the duty of Christians to attempt the spread of the Gospel among the heathen nations?" One of the fellow ministers of that self-educated cobbler, a senior too, sprang to his feet and said to him, "young man sit down; when God pleases to convert the heathen he will do it without your aid or mine." For four years Mr. Carey was silent, tho' yet the fire burned within him.

In 1792, preaching before the Baptist Association, he took for his text "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not; lengthen thy cords and strengthen thy stakes; for thou shalt break forth on thy right hand and on thy left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." So much was the opposition of his fellow ministers lessened that a resolution was adopted looking to the establishment of a missionary society. Many held aloof, but the society was formed and funds were provided to send out two missionaries. Mr. Thomas, who had

been in India as a missionary previous to this, and Mr. Carey, were selected. The next question was "How are they to get out to India?" No person could enter the country without license, nor indeed could any sail on the Company's ships without license. But soon a way was provided. A Danish vessel was found willing to take them. They landed unmolested at Calcutta in 1793, and set to work at different things. They were living in India only under the "tacit permission" of the Government. Mr. Carey took charge of a factory and formed a school at Mudnabatty. Here he also erected a press and set to work to translate the Scriptures. Mr. Carey was advised to appear before the Governor-General, Lord Wellesley, in order to get the mission on a firm footing. But it was not to be yet. In the meantime four more missionaries were sent from England, and, unwilling to be disguised, landed, not in British India, but in the Danish settlement of Serampore, above Calcutta. Thither also Mr. Carey went, the Danish Government promising to protect him. On the 22nd of December, 1800, they saw their first convert. In 1801 Mr. Carey became teacher of Bengalee in Fort William College, established in Calcutta by Lord Wellesley, full liberty being allowed him in his missionary capacity. As long as Lord Wellesley was Governor-General the work increased and extended, even into the British territory, but when he left, trouble arose.

In 1813 a great victory was won for the missionaries, and in behalf of the people of India. All restrictions prohibiting missionaries entering the land and preaching to the people were removed. As a result, since that time the cause of missions in India has been one steady and triumphal march.

In 1817 there were fully 1,200 in

fellowship with this one mission, and a college had been erected.

In 1832 the Bible had been partially translated into forty different languages and dialects. Nine other stations were founded, some of these beyond the province of Bengal, in Northern India. A mission was also founded in Calcutta, which, in 1844, had made great progress. It had eight churches and 454 members, of whom 270 were natives.

In 1853 the report of the whole mission shows thirty-five European and eighty native missionaries, 480 European and 932 native members, with day schools at which there was an average attendance of 2,295. The statistics of 1881 shew thirty-seven missionaries, with 131 evangelists and 3,467 native communicants.

But this, the English Baptist Society, is only one of the thirty-five missionary societies which now have missionaries amongst this benighted people. And we have only as yet considered the establishment of missions in one or two comparatively small districts, and have not mentioned other great powers for good which have been, or are now at work. These latter are:—

1. The work of the military chaplains. In this we can but name men who have won for themselves immortal praise. First on the list comes David Brown, next Claudius Buchanan, and last the saintly-minded, devoted Henry Martyn.

2. Women's work for women. Woman's state in India has been very low. She has been left entirely in darkness. She is positively hated, has no will of her own, and is strictly confined to the Zenana, where there is nothing to cheer or ennoble. She is, says one, "unwelcomed at birth, untaught in childhood, enslaved when married, accursed as a widow, and unlamented when she dies."

The work amongst the women was

begun in Calcutta in 1819, but with very little encouragement. In 1821 Miss Cooke was sent out by the British and Foreign School Society, and met with more success, thirty schools reporting an average attendance of 400 pupils.

In Western India greater success was met with on account of the comparative freedom which woman has there. In Southern India the pioneer school, "The Madras Day School," has also been the parent of a great many others. But it was found that the class of girls who attended the schools was not the class whom the missionaries wished especially to reach, and as these would not come to the schools, the teachers must go to them. Thus began Zenana missions. It is reported that there are now 1,200 Zenanas visited regularly by missionary ladies.

But as the spread of the Gospel can be best shown by the operations of the several societies, we proceed to give a brief account of the work of some of the principal of these. In 1804 the *London Missionary Society* sent to Vizigapatam, 550 miles southwest of Calcutta, two missionaries, and one to Travancore. There they were appointed chaplains to the garrison, and missionaries to the natives. In two years they had mastered the Telugu language. Within a very short time, and without seeing much fruit, both missionaries to Vizigapatam died. But successors soon arrived, and the work was continued. After twenty years' work we find five schools established, the five reporting an attendance of 250 boys. In 1827 we find twelve schools and 500 boys in attendance. The work in Travancore was carried on by one missionary for twelve years, until 1816, when help was sent. The Society then became aggressive, and missions were established in Madras, Belgaum, Bellary, Bangalore, Mysore, Salem, Combaconum, Coimbatore and Cud-

dapah, all in the Madras Presidency and surrounding native states. At the latter mentioned place an interesting experiment was tried and found to succeed in a manner. The Christians separated from the heathen, and formed what was called the "Christian Village." The example of the missionary had thus great room to work, and the one Christian helped the other. They were also aggressive, sending out native evangelists to their heathen brethren.

Soon the work spread to Chinsurah in Bengal and to the capital itself. The Ganges was ascended, and Behampore and Benares were made mission stations. The statistics of this society about the year 1860 shew 47 missionaries, 133 native teachers, and 1,024 communicants. In 1882 there were 48 English missionaries, 271 ordained native preachers, and 5,210 communicants.

The *American Board of Foreign Missions* originated among the students of the Theological Seminary of Andover. It began with a society, formed for the express purpose of securing in the persons of its members missionaries to the heathen. Amongst its members in 1810 were Adoniram Judson and Samuel Newell. The faculty becoming interested in the students' society, formed a plan to institute a Board of Foreign Missions. A charter was obtained and funds were forthcoming. In 1812 Judson, Nott, Newell and Hall left for India, but they were refused admittance to the country. Hall and Nott went to Bombay and managed to find an entrance. Newell followed them, while Judson went to a country more willing to receive him. In 1818 there were three stations, Bombay, Mahim and Taunah. In 1821 Newell died. In 1822 a chapel was built in Bombay by funds obtained in India, showing the hold the mission had on the people.

In 1826 Mr. Hall died of cholera;

but where one fell in the ranks many were willing to take his place.

In 1831 the branch in which we have the most reason to be interested was established at Ahmednuggur, within a radius of twenty miles of which there are fifty villages.

In 1832 there were 14 members, 10 of them being Hindoos. In a few years both male and female schools were established. According to the report of 1882 there are over 400 members. A theological college has also been erected, in which Rev. Jas. Smith, a graduate of our College, is one of the instructors.

This mission has also established interesting branches at Madura, in the south of the Madras Presidency, Madras itself, Arcot in the same presidency, and Satara and Kolapore, south of Bombay.

In 1881 this Board employed in India 52 missionaries and assistants, with 563 native helpers. Its churches have nearly 4,000 members. It also has a large field in Ceylon.

The *Church of England Missionary Society* commenced work in India, at Agra, in 1813. The chief centre, however, was Madras, where a mission station was established in 1815. Rhenius and Heber are the two names connected with this mission, which are best known and most revered. The former followed Schwartz in the Tinnevely mission, and with wonderful success. Between 1841 and 1845 it is said that 18,000 persons renounced idolatry and put themselves under Christian instruction.

The latter was spared to the mission for only two years, but in these two years he accomplished a good service, and won for himself a name among the foremost.

The statistics of this society for 1882 show 103 European missionaries and 121 native helpers; 20,439 communicants; 1,157 schools, with an attendance of 44,000 pupils, male and female.

The *Wesleyan Missionary Society of England* began work in Madras in 1817. Mysore and Calcutta have been, however, the most important centres. In 1881 the society had 100 missionaries and 1,497 communicants.

The *Society for the Propagation of the Gospel* commenced work in Calcutta in 1818. It has spread itself over the Punjab, Sindh, and Northern India. It has also in Tinnevely an interesting branch. There it has upwards of 60,000 adherents.

The Church of Scotland sent out its first missionary to India in 1829. Dr. Duff followed in the following year. He, as most of us through the kindness of a friend have had the opportunity of knowing, was energetic in establishing two positions which he thought lay at the bottom of the evangelization of India. These were (1) that secular education should be given to the natives always in connection with religious instruction, and (2) that the English language should be taught. The proof of the wisdom of these positions seems only to be appearing now, and every day more proof is given. The work was hindered slightly by the Disruption in 1843, but since, there has been much progress.

The report of 1882 shows 1,286 members. One of these, a converted Brahmin, some of us have seen and heard. We refer to the Rev. Narayan Sheshadri.

The *American Presbyterian Mission* was begun in 1834 at Lodiana in the Punjab. Centres have also been formed at Furrukhabad, not far from Cawnpore, Allahabad, at the junction of the Ganges and the Jumna, and Kolapore.

The *American Baptist Mission* was established in 1835 amongst the fifteen millions of Telugus on the east coast. So unsuccessful was it for nineteen years that serious thoughts were entertained of leaving it to die. But the "Lone Star Mission" was meant for

better things. In 1854 there were 2 missionaries, 9 communicants, 2 schools, and 63 pupils.

Since that year, and more especially since 1879, the progress has been very marked. The statistics of 1882 show 29 missionaries, 94 native helpers, and nearly 19,000 communicants. A great deal of the recent success of missions is due to the kindness shown by the missionaries to the natives during the famine which visited the country about five years ago and carried off about five millions of India's people. We have now briefly given the histories of the principal English-speaking societies. There are two societies in Germany also worthy of special notice, the Basle Missionary Society and the Gossner Society. The latter does its work among a native hill tribe, the Kohls, at Chota-Nagpore. In 1850 there were only four converts and the missionaries had been at work for five years. Five missionaries had fallen in that time at their post. Now there are at least, according to Christlieb, 30,000 baptized converts in 7 districts under 13 missionaries and 6 native pastors, with an annual increase in the number of converts of 2,000. In this district also, under the Society for the Propagation of the Gospel, there are nearly 12,000 Christians. Such strange successes seem to be characteristic of Indian missions. We give a few examples found in missionary reports since 1877. In Tinnevely we find in the two societies there, an increase of 35,000 in the membership. One of these societies proclaims the Gospel now in 631 villages. The American Baptist Missionary Society in its various branches and within six weeks baptized 8,691 heathens.

Summing up the numbers given in the reports, we find about 417,000 native Christians. Of these 300,000 are in the Southern Presidency (Madras), 93,000 are in Bengal and the

north-west provinces. In the west and centre we find a small but growing community of 16,000. In Rajpootana, one of the Central States, a number of missionary societies are at work, amongst them that of our own church at Indore and Mhow, in the south of the State.

The remainder of the 417,000 are distributed over the small States not included in those formerly mentioned.

The progress of Christianity as regards numbers is thus given by Rev. Joseph Cook. He compares the various decades since 1851, thus—

	1851.	1861.
Native Christians.....	91,092	138,731
Communicants.....	14,661	24,976
	1871.	1881.
Native Christians.....	22: 258	417,372
Communicants.....	52,976	113,325

In the first of these decades the ratio of increase in India, Burmah, and Ceylon together was 53 per cent., in the second 61, and in the last 86. In India proper in the last it is 100.

But the progress of Christianity cannot be shown by statistics. Its progress can be seen rather in the subtle influence it has had upon India's millions; the benefits that have accrued to them by its means, in the stoppage of cruelties and abolition of all the horrible customs such as the suttee, sacrifice of infants, and feast of Juggernaut; in the exaltation of woman to her proper sphere; in the religious and secular education and consequent change of feeling. Its power is seen in the gradual decay of caste; the distrust expressed by the natives in their gods and religions; in the secret confessions which many make ere they leave the world, of their belief in the one Saviour; in the attempt which has been made so lately to use the Scriptures, with a Saviour left out, as an infallible guide. The author of this attempt, so lately deceased, Keshub Chunder

Sen, was evidently one who was "not far from the Kingdom of God." This religio-philosophic system, the Brahmo Somaj, teaches, according to Rev. Joseph Cook, in his "Advanced Thought in India," that caste is wrong. It rejects beliefs of Hinduism as to the transmigration of souls, and the infallibility of the Vedas. It is in deadly hostility to child marriages, the burning of widows, exposure of the aged and other such abuses. It supports education, temperance, and all philanthropic reform. It opposes all materialism, atheism, and agnosticism, and every form of mere deism. It asserts an ethical monotheism, the fact of a supernatural Providence, and the duty and blessedness of prayer, and of total self-surrender to God. It adopts from Christianity what it can reconcile with its theoretic principles, and regards the Scriptures as the most important of the sacred books in use among men.

But it does not possess any trustworthy doctrine of the new birth or atonement. It cannot bring men to a regenerate state. Such is the Brahmo Somaj, in one way a help, in one way a hindrance. Its author, it may be said, was a warm friend to all missionaries.

The great stumbling-block in the way yet—the stumbling-block that has ever been in the way of the evangelization of India—is caste. The question has been asked: "Could not this be allowed to remain, and thus a great barrier would be taken out of the way of many who would become Christians. Christlieb thinks that it cannot exist beside Christian-

ity. He names it as the permanent cause of the greatest portion of the social misery in India, and while the cause exists there will be the effect. The Christians, too, will be all the stronger because they have endured the reproach. Their courage has been severely tested. The first generation of converts was tested severely by the mutiny of 1857. The church, going into the crucible true, came out dissolved but not destroyed, only made more useful and able to carry on the work. These Indian Christians have shown themselves not less thorough and faithful, and often more full of life than those who are all their lives surrounded by good influences. They have endured, and are victorious Christians. But a great many things show the gradual decay of caste. All things tend to it. The railway, enlightened social ideas, knowledge of the English manners and the English home, the increasing acquaintance with the English language, and the increase of the press all have a tendency towards its fall.

Truly we have reason to rejoice and thank God that the axe is being laid to the foot of this great tree, and that its shadow will soon no longer exist. The darkness is being dispersed and the greatest minds are beginning to see the light. We close with a few words from one of these master minds. He says, "Our hearts are touched, conquered, overcome by a Higher Power, and this Power is Christ. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and He shall have it."

Should Christians dance? Well, I think if a person has got plenty of Christian work to do he will neither have the time nor the desire for danc-

ing. Christ does not call upon us to give up this or that amusement. He gives us something far better, and these other things go of themselves.

Correspondence.

THE STUDY OF HEBREW.

To the Editor of the Knox College Monthly.

DEAR SIR,—I was pleased to see your editorial on the above subject in the last number of the Monthly, as it opens up a matter that seems to need discussion very badly. I agree heartily with your remarks as to the importance of Hebrew study, and am willing to admit the truth of your statement, that the blame for its present unsatisfactory state in Knox College lies largely with the students themselves.

But I contend, Sir, that the blame is not altogether with the students. Of course the great deficiency is in the elementary part of the work—the grammar and principles of the language. For none of us will admit that better instruction in the criticism and exegesis of the text is to be found in any college on the continent than in Knox College.

Now, it is expected that this elementary training will be obtained by our students during their University course; and it is contended that if they do not obtain it then, and are not prepared to enter on the critical study of the Hebrew text immediately on their entering this college, they have only themselves to blame. This conclusion is hardly just, as the following considerations will show. In the University curriculum, Hebrew is allowed as a substitute for French or German. Now many men look at the matter in this way. They want to obtain the culture of one or both of these modern languages; they are anxious to have access to the magnificent literature (theological included) of the German; very likely they are looking forward to a year's travel after

the completion of their course, and they see that their time at the University is the only opportunity they will have for getting any knowledge of these modern languages, whereas Hebrew *may* be got up during the course in Theology. So they take the modern language, and meanwhile let the Hebrew go. In doing this, under the circumstances we have mentioned, they are certainly not acting altogether unreasonably.

A stronger reason than this exists against your proposal to enforce strictly the rule that students shall take at least one year in Hebrew, *before entering Theology*. Many good men do not fully make up their minds as to what their profession is to be until after graduation; or at least, until near the close of their course in Arts. To any one who is not looking forward definitely to the ministry, the study of Hebrew presents no particular attraction; and by the strict enforcement of this rule, most of the class of which we have just spoken would be shut out from entering Knox, and would be forced to go to one of the American seminaries, where Hebrew is taught in the theological course.

In view of these facts, we venture to ask, if it would be impossible to have a tutor in Hebrew appointed, who, during the first term at least, might give those who wished it a thorough and systematic drill in the grammar. If this were done, we might hope that when the second term begins, more than half of the class would be able at least to look for a word in the lexicon and tell one part of speech from another.

Yours, etc.,

ROBERT HADDOW.

College Notes.

THE Glee Club, under the leadership of Mr. H. Guest Collins, gave a Concert in Convocation Hall on Tuesday evening, the 26th. It was a success, surpassing the expectations of the most sanguine. The music was of a high class and was well rendered. The following was the programme :

PART FIRST.

1. Two Pianos (eight hands).... "Wedding March"..... *Mendelssohn*.
1st Piano, Miss Spanner and Mr. T. Dawson Jessett ; 2nd Piano, Miss Helena Anderson and Mr. Collins.
2. Glee..... "Hark ! Apollo Strikes the Lyre"..... *Bishop*.
3. Violin Solo, Russian Airs.... *Wieniawski*.
Miss Leonora Clench (accompanied by Miss Clench).
4. Song... "Oh! Loving Heart"... *Gottschalk*.
M'lle Juliette d'Ervioux.
5. Cantata... "Richard, Cœur De Leon"...
..... *Franz Abt*.
Glee Club.

PART SECOND.

1. Two Pianos.... "Duo Concertante"....
..... *Charles Czerny*.
1st Piano, Miss Spanner ; 2nd Piano, Miss Helena Anderson.
2. Glee..... "Forsaken"..... *Koschat*.
Glee Club.
3. Melodie Religieuse. "Ave Maria". *Gounod*.
M'lle d'Ervioux ; Violin, Miss L. Clench ; Organ, Mr. Jessett ; Piano, Mr. Collins.
4. Glee..... "The Muleteer".....
Glee Club.
5. Duet—Violin and Piano. "Andante and Allegro"..... *Mozart*.
Miss Leonora Clench and Miss Clench.
6. Song... "Forever and Forever"... *Tosti*.
M'lle Juliette d'Ervioux.
7. Quartette... "Meditation Religieuse"...
..... *Gounod*.
Violin, Miss Clench ; Violoncello, Mr. Thomas ; Organ, Mr. Jessett ; Piano, Mr. Collins.
8. Opera Chorus... "O, Hail us, Ye Free"...
..... *Verdi*.
Glee Club.

It is needless to say that the rendition of such a programme, left the audience well pleased. The Glee Club performed its part well. The

first Glee was not so well rendered as the rest, there being a little unsteadiness in the time. But as the programme proceeded, enthusiasm arose and inspired both the audience and performers with confidence. The cantata, Richard, Cœur De Leon, was well rendered throughout, one or two of the choruses being executed with great precision and spirit. The Glee Club held a high place in the esteem of its friends previous to the concert : yet notwithstanding this, there was no disappointment, but complete satisfaction. The plot of the cantata is simple ; it is based on the adventures of Richard, Cœur De Leon. When he was returning from the holy land, he was wrecked near Aquileja, at the head of the Adriatic, where the Archduke Leopold made him prisoner. Favine, in his *Theatre of Honour and Knighthood* says, that "the Englishmen were more than a whole year without hearing any tidings of their King, or in what place he was kept prisoner. He (Richard) had trained up in his court a minstrel named Blondel de Nesle, who resolved to make search for his master in foreign countries. Arriving at a certain castle, and learning that a distinguished prisoner was confined therein, he sat directly before the window and began to sing a song in French, which he and the King had sometime composed together. When King Richard heard the song, he knew it was Blondel that sang it ; and when Blondel paused at half of the song, the King began the other half and completed it. Thus Blondel won knowledge of the King, and, returning to England, made the Barons of the country acquainted where the King was." King Richard was eventually ransomed for the sum of 150,000 marks—about £300,000.

The violin solos by Miss Leonora Clench were excellent and were greeted with hearty applause, an encore being given each time. Her naturalness of manner, her finished playing and her correct interpretation of the genius of music always captivate the audience.

It is needless to say that the accompaniments on the Piano by Miss Clench, as well as her part in the duet for piano and violin were faultlessly rendered.

M^{lle} d'Ervioux, who has only lately made her appearance as a soloist in Toronto, scored a decided success on Tuesday evening. The audience was fairly thrilled by her rendition of

Gounod's Ave Maria. Her voice was clear, pure and of wide range, and reflected well the passion of the music. We hail with pleasure M^{lle} d'Ervioux's appearance on the public platform, and augur for her a successful career.

The pianists of the evening, Miss Spanner and Miss Helena Anderson, graced well the part of the programme they filled. The "Duo Concertante," opening the second part of the programme, was excellently given.

On the whole we think the club, and the leader, Mr. Collins, have great reason to congratulate themselves on the success of their first concert.

Personals.

THE following members of the graduating class passed their preliminary examination with a view to license before the last meeting of the Toronto Presbytery:—Messrs. John Campbell, G. E. Freeman, Alexander Hamilton, J. S. Mackay, W. S. McTavish, Thomas Nixon, and A. Urquhart.

REV. DR. HAMILTON has completed his series of lectures on Elocution. Owing to the preparation necessary for the members of the Glee Club in connection with the recent concert, and for others connected with the public meeting of the Literary Society, his closing lecture was not so well attended, but the students express themselves well satisfied with the course, and with Dr. Hamilton as a lecturer and elocutionist.

WE regret to record the illness of Messrs. A. M. Haig, B.A., and N. T. McConnell. Mr. Haig after a prolonged attack of pleurisy, has sufficiently recovered to resume his studies. Mr. McConnell is at present suffering from a severe attack of hemorrhage of the lungs, through

which it is feared he will be unable to take a charge for the summer. We hope soon to see all these gentlemen restored to their wonted health.

MESSRS. T. WILSON AND J. J. ELLIOTT, on the first Sabbath of the month were snowed up on the T. G. & B. R. These gentlemen reached Orangeville, and expecting the way to be open every moment remained in the car over night. Finally, Sabbath morning dawned, and with it came the intelligence that the way was clear. One of them reached his destination in time for the morning service, but the other being too far from his field, refreshed himself with a nap in the Methodist Church. The same night Mr. John Mackay, B.A., had a similar experience on the Credit Valley. However on Sabbath morning, by alternately exercising patience and wielding the shovel, he reached his place of preaching, the train arriving only about twenty minutes before service. We commend these gentlemen for the courage, the loyalty and perseverance manifested on this occasion.

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