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Knox College Monthly

AND

PRESBYTERIAN MAGAZINE.

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MILTON, OCTOBER, 1894.

GENERAL.

SOME REMINISCENCES OF SCOTTISH LIFE.

IN this country, and at the present day, every thing, in all conditions of life, goes on with such a rush, that one's thoughts can but rarely revert to the past. The present occupies the attention so fully that there is but little time to turn to the bye gone, or to think of the changes which have taken place in the course of the years that have passed over our heads. Sometimes, however, and perhaps all the more as advancing years tend to withdraw us gradually from the whirl of passing events, we are led to look backwards, and to contrast the present with the past. And it has occurred to me that some sketches of the past and of the changes, which years have gradually brought about, might not be without interest to a younger generation. It would take too much time, and it might be uninteresting to the reader to enter into all the changes which might be thought of. For the present at any rate, I would simply refer to a few of those which present themselves to my mind.

Great changes have taken place in regard to the mode of living, and the manners and customs of the people generally,

As to this, however, I must speak more from what I have heard and read than from my own observation. For I have had but few opportunities of personal observation, as it is now fifty-two years since I have seen the old country, or have visited the scenes with which I was so familiar in early days. We very often hear of hard times and low prices and of the difficulties experienced by the farming population, and by what may be called the middle classes in Scotland. But, so far as I have heard, there is a great improvement in dress and in the ordinary mode of living. Few broad cloth coats were to be seen in a country parish church fifty or sixty years ago. Both sexes have approached a good deal nearer in material and style to those in a higher rank so far as outward appearance goes. In regard to food, while the ordinary fare in country places in Scotland may not compare with that of a Canadian country family still I believe there is greater variety and a better style of living than in the last generation. I rather think that not many of the present day would like to be confined to the "halesome parritch" long the favorite food of Scotia's sons, or to dine from day to day on the "kail brose of auld Scotland," in old times frequently the substantial fare of the stalwart countrymen.

In other departments of life there has been perhaps a more marked change. For example in the matter of education there has been a very decided improvement. From the days of John Knox the Parish Schools of Scotland have been the glory of the country. But still when I was a school boy the country schools were in a rather backward condition. No doubt the greater number of the Parish School masters were college bred men, most of them of respectable attainments, and many of them really superior men, but the state of education was on the whole low. The school houses were generally poor, and the accommodation and appointments far behind. On entering a school a number of children would be found with their A. B. C. books. Then there would be a class or perhaps two with spelling books, very inferior to those in use in our schools. The next class was the New Testament class, and next the Bible class which was read on straight through Numbers, Chronicles, etc.

The highest class was the "Collection class,"—this being a book containing extracts in prose and verse. All was read

with scarcely a question asked as to the meaning of a sentence, the only exercise beyond the plain reading being the spelling of the more difficult words. There was nothing of English grammar or geography. Writing and arithmetic were taught, and in most schools there would be found a Latin class to which a good deal of time was generally given by the master. The books generally read were Caesar, Cornelius Nepos, Livy, Sallust, etc.; and in poetry—Virgil and Horace. Scanning was attended to, and on the whole Latin was well taught, special attention being given to "Versions," that is Latin prose composition. At most of the colleges the bursaries, or scholarships, were awarded after a competitive trial in Latin composition. Greek was also taught to those preparing for college. In those days Greek was taught through the medium of Latin. Our lexicons were Greek and Latin, and the grammar Latin. The rules of gender, prosody, etc., were all in Latin, and had to be committed to memory. Most of these I remember perfectly to this day.

Every Saturday the whole school went through the whole or a part of the "Shorter Catechism" with Psalms and Paragraphs committed to memory. The Parish Schools being under the superintendence of the Presbytery, there was an examination once a year by a Committee of Presbytery. This was a pretty formal affair, but was looked forward to with a good deal of interest and even a degree of dread by the younger scholars.

Before I left Scotland there was a great improvement in the state of the schools in the North of Scotland. A wealthy and benevolent gentleman, Mr. James Dick, who had amassed a considerable fortune in the West Indies, bequeathed the greater part of his means for the benefit of the Parochial Schools of the Counties of Aberdeen, Banff and Moray. The fund was under the management of trustees, including a number of public officials, and writers to the Signet in Edinburgh. It was well administered and judiciously applied, and had the effect not only of increasing the salaries of the teachers, which had been pretty low, but of giving a great impulse to education in the counties directly interested, and indirectly to the state of the schools generally, especially as about that time other changes were

effected in regard to the condition and government of the schools.

Reference has been made to the generally low state of the schools in regard to accommodation, etc. As an illustration of this I may state that in winter every scholar was expected, or rather required, to bring with him a "peat," which was pitched into a corner of the school house, called the "peat neuk," for maintaining the fire during the day.

In regard to ecclesiastical affairs there has been, no doubt, a great change too. I am not sure that all the changes have been in the direction of improvement, but no doubt there has been improvement in religious and spiritual things. In the northern counties, not including the Highland counties, religion could not be said to be in a very lively state generally. The ministers were, as a rule, respectable men, many of them scholarly men, generally orthodox, but more given to ethical and moral discourses than gospel preaching, although there were many exceptions in most of the Presbyteries. In many respects they were diligent in duty, especially in the matter of catechising. Every year they held what were called "diets of catechising" announced from the pulpit. A number of families were gathered together, when the minister took a list of all who were present, or who ought to be present, and every one, young and old, was called up and had to answer some questions from the Shorter Catechism. I have heard some amusing answers given on such occasions. One old lady being called to answer a question said, after some ineffectual attempts to answer, in the broad Aberdeenshire dialect, "Weel minister, you have blakit me this time."

In the matter of preaching, ministers had pretty easy times. Generally there was just one service on the Sabbath day. In the summer time when the days were long, the one service was lengthened a little, and then divided into two. There was generally an interval of ten minutes or a quarter of an hour, when the people would go out to the churchyard, and perhaps discuss the sermon, and perhaps sometimes have a crack about less spiritual subjects. Then the sermon was resumed, the minister beginning with a recapitulation for a quarter of an hour.

The singing in many of the country churches was not of

the highest class. In my native parish the precentor was a really fine singer and with the aid of a sort of choir the church was, in country parlance, well sung; but often the singing was not up to the mark. I remember an old man, James Leslie, the compiler of a book of sacred music, who went about from time to time through several parishes in the district conducting classes. It was looked upon as rather desecrating the Psalms of David to use them simply for the purpose of teaching singing, and so there were certain stanzas to suit different metres. That for common metre was as follows:

“ One year begins, another ends,
Our time doth pass and go,
All this for our instruction tends
If we would take it so.”

By the addition of two syllables to the end of the second and fourth lines the stanza could be made to adapt itself to a long metre tune.

In country places in the north of Scotland Sabbath schools were only being introduced fifty or sixty years ago. But it could not be said that scripture instruction was unknown. In those days it was still not uncommon for the head of the family to gather all together after dinner, and have some scripture read, and a portion of the Shorter Catechism gone over. It was generally admitted that, although the people were regarded as having not a great deal of religious life and warmth, they were well up in the Shorter Catechism.

There was a good deal of kindness and charity to the poor. In most parts there were but few depending on charity, but for those who were in such circumstances there was manifested much practical benevolence. I have known many of the farming class to send regularly every week supplies of provisions for those in their neighborhood who were in less favored circumstances, and ordinary beggars never asked in vain for what was necessary.

Of course, in those days of which we are writing, many of the organizations of the present day were not known. There were no young people's christian associations, no Christian Endeavor Societies, no Missionary Societies even, but I

am not sure that the multiplied organizations of the present generation are an unmixed benefit. Is there not a danger of home ties being loosened, home influences weakened, and home habits forgotten ?

One thing always struck me as a very great want among the common people of Scotland in the period referred to, namely, the great want of suitable books for popular reading. Of course there were many standard religious books, which would be found in most families, such as Willison, Doddridge, Baxter, and such like, but there was a great want of interesting reading especially for the young, and hence not a few silly, foolish or even pernicious books were hawked about by pedlars in country places, and especially at fairs. In these later years there has been a very great change and improvement, knowledge is greatly increased, and books interesting and useful find their way even to the most remote districts. In this respect there is certainly a most marked and beneficial change for which we have very great cause of thankfulness.

As a very gratifying change which has taken place in the social and moral condition of Scotland, I might have referred to the diminished use of intoxicating drinks. Among all classes, and on all occasions of mourning and of rejoicing, intoxicating drinks were too generally used, and I have seen things which I would not care to describe. We have reason to rejoice that there has been an improvement in this respect, and trust that the salutary change may still go on, and that what has been one of the great curses of Scotland may entirely disappear.

Toronto.

WILLIAM REID.

KNOX COLLEGE CLEE CLUB.

I.—THE ORIGINAL.

THERE is no doubt the readers of the MONTHLY will be interested in having recorded some information about the first Knox College Glee Club. It is becoming rapidly a past historical event, as it is now about eighteen years since it was organized in the new college building, which was opened for classes in 1875. In the old college, which stood on the site of the present Central Presbyterian Church, there were some efforts in the last years of the venerable structure to promote among the students a love for music. The Rev. W. H. Rennelson, since deceased, H. H. McPherson, Halifax, J. H. Ratcliffe, St. Catharines, and R. Pettigrew, Glenmorris, then students completing their course, occasionally formed a quartette for their own pleasure and improvement. Having a good taste for music they sang well together and helped to dispel some of the gloom that continually hovered around the old college. Nothing, however, in the way of forming a regular club was attempted nor were performances given in public till the Knox College Glee Club was formed after the new college was opened.

The scheme had its origin in Room 24, then occupied by Mr. Joseph McCoy. Mr. McCoy was addicted to playing the violin. One evening he and David Y. Ross were engaged as they often were, in some musical recreations, when a discussion ensued on the pleasures and benefits of a knowledge of music. Our students and ministers who were deficient in musical accomplishments were not only deprived of the personal enjoyment to be derived therefrom, but frequently were hindered in their work, especially in the newer districts. A question was then asked, can anything be done to stimulate musical study in the college? The conclusion of their discussion was that they would attempt to form a Glee Club of all who were singers among the students, and a singing

class of all who would join and study to read music and train their voices. These two plans were carried out. Not much progress was made during the session of 1875-6. Towards the latter part of it, a quartet composed of David Y. Ross, Jos. McCoy, John Wilkie and J. Campbell Tibb, was formed.

The next session the Club was greatly enlarged. Its first appearance in public was on Nov. 16th, 1876. This year Mr. Ross collected a number of college choruses for singing in the halls. They were printed by "papyrograph" and fastened together. The collection contained :

Juch hei di, hei da,
 Gandeamus Igitur,
 The Dutchmann's little dog,
 Nyichan, Nyachan, Nyah,
 Flevit lepus parvulus,
 Three black crows,
 The bull dog,
 Integer vitae.

The favorites were Juch hie di, hei da, Three black crows, The bull dog, and Nyichan, Nyachan, Nyah. This piece is a mirth provoking imitation of the highland bag-pipes. Sometimes after tea as many as 40 students formed four deep marched in the hall of the 2nd flat singing these choruses. The volume of music and fun was prodigious.

"These happy times we'll ne'er forget
 Till on life's day our sun is set"

Our college has some claim to merit in the production of Juch hei di, hei da, as the students were accustomed to sing it. The original is a German student song with the above title. The American college chorus Up-i-dee is based on this German song. It gives something of the strain but lacks the dignity and "swing" of the original. The difficulty was to get English words. There did not seem to be any poets in the college. Some of the young gentlemen under the powerful inspiring influence of a tender attachment for a young lady probably had previously composed some verses, but that was a different matter from the task on hand. The difficulty was, however, finally got over. Mr. J. R.

Johnston completed a composition following the style of the German. It was criticised and amended. We give the words here. They answered the purpose well, and the College halls rang merrily many a time to these verses.

1. Students gay and fresh and free,
 Tra la la, tra la la,
 We love to spend a life of glee,
 Tra la la, juch he.
 Sons of Comus fond of fun
 None more jolly 'neath the sun,
 Juch hei di, &c.
2. As we tread our college halls
 We yield ourselves as pleasure calls,
 We all are one in this array
 For pleasure here holds sovereign sway.
3. With joyous tramp we march along
 Singing loud our college song,
 Our cheerful halls with welcomes ring,
 To beauty's form we greetings sing.
4. These happy times we'll ne'er forget
 Till on life's day our sun has set,
 So wishing joy to all our friends
 With hearty peals our chorus ends.

The leaders of the club held the view that in Knox College they should endeavor to hold up a comparatively high standard of pieces, even of those that were used for pure diversion in the halls. They decided to encourage an entertaining class of pieces without descending to what is inanely ridiculous or in which the amusement is only silly, as is too commonly the case with clubs of this kind. A distinction was made between the pieces used for the halls and those for the public entertainments. A number of glees requiring considerable practice and voice training were prepared for the "publics."

The session of 1877-8 saw the enthusiasm rising still higher than the year before in the desire throughout the college to become proficient in musical culture. The Glee Club numbered about 20 members. Under the belief that it will be pleasing to the readers of the MONTHLY and perhaps also to members of the 'old club, the names and present

addresses of the members during the first three years of its existence are given :

David Y. Ross, M. A., Cannington, leader.
 Jos. McCoy, M. A., Chatham, N. B., deputy leader.
 S. H. Eastman, B. A., Oshawa.
 D. M. Beattie (deceased).
 John Johnston, Paisley.
 J. R. Johnston, M. A., East Toronto.
 J. Campbell Tibb, B. D., Streetsville.
 John Wilkie, M. A., Indore, India.
 John K. Wright, B. D., Spalumcheen, B. C.
 Malcolm McGregor, M. A., Tilsonburg.
 Duncan McColl (deceased).
 David James, Midland City.
 David Findlay, B. A., Manotick.
 A. W. Marling, Missionary to Africa.
 A. B. Dobson, Jarret's Corners.
 J. W. Cameron, B. A., Burns.
 Angus McKay, Lucknow.
 J. Jamieson (Missionary to Formosa, deceased).
 A. Henderson, M. A., Atwood.
 R. H. Meyers, }
 A. B. Meldrum, } Did not complete their course.

The singing class commenced in the session of '76-'77 under the instructions of Mr. Ross, became larger during the session of '77-'78. Almost all the members of the Glee Club belonged to it, and several others who did not sing in the club. Among these were Mr. A. B. Baird, M. A., professor in Manitoba College, and W. A. Hunter, M. A., Erskine Church, Toronto, Mr. J. B. Hamilton, M. A., Wardsville, and D. L. Munro, American Presbyterian Church. The members of the singing class were trained to read music. The elements of music were carefully taught. Copies of tunes from St. Andrew's Church Choir were used for practice, as "Broughton," "Milton," "Stracathro," "Belmont," "Gottschalk," "Lyte," "King's College" and "Art thou weary."

The Club worked hard to render well the selections for public meetings, and acquired a reputation for itself which has never since left it. It also gave an impetus to the study

of music in the college which was felt long after every member of the original club had departed. Its influence extended to the University of Toronto and the organization of the "University Glee Club" followed about 1880. Some of the members of the then K. C. Glee Club were members of it.

To complete our sketch it will be necessary to append a list of the pieces sung by the original club at public meetings as follows :

Hark, Apollo strikes the lyre.
 Sweet is the hour of rest.
 When the morn stands on tiptoe.
 Jessie, the flower of Dunblane.
 When winds breathe soft.
 Fair shines the moon to-night.
 Ye shepherds tell me.
 My love she's but a lassie yet.
 The lass o' Gowrie.

A number of pieces were also sung by smaller numbers, sometimes as a quartet, as :

Sweet and low.
 The soldier's farewell.
 Those evening bells.
 Here shall soft charity repair.
 Sound the loud timbrel.
 When shall we three meet again.
 Hark ! The curfew's solemn sound.
 Integer Vitae.

"All that's bright must fade" was sung as a duet. "Halt for the bugle sound," was a favorite air with many, especially with those who were members of the Queen's Own.

Cannington.

D. Y. Ross.

II.—THE ORIGINAL CONTINUED.

Up to this paragraph the narrative was written by Mr. D. Y. Ross. He has given a history of the origin of the Glee Club. I will add a note giving the origin of the history.

During the post-graduate course at Knox College last winter Mr. Ross and the undersigned were entertained at

the same hospitable home. Talking over college days, the Glee Club was one of the topics discussed, and it was suggested and agreed that a sketch of its origin and early history would be of interest to many, and an item in the history of Knox that should be saved from oblivion.

After we had consulted other members of the original club who were present at the Special Session, and had corresponded with others, in order to confirm and supplement our own recollections of the institution of the Club, Mr. Ross, as being better acquainted with the facts than any other, consented, at my request, to draft a sketch containing the data for an article in the MONTHLY. The result was the above narrative, so full and complete that I have left it substantially as it came into my hands. I will only append an addendum to give "honor to whom honor is due."

The Knox College Glee Club was Mr. Ross's creation. For this enterprise he possessed rare qualifications—a thorough knowledge of vocal music, a voice of exceptional range, enabling him with ease to assist any 'part' that required assistance, and an enthusiastic love of music, which made it a congenial task for him to devote to the work time and pains that few would be willing to bestow.

The students of the Club and Singing Class who had profited so largely by his instruction presented him, at the close of his college course, with a set of Chambers' Encyclopedia (10 vols.), and "Conybeare and Howson's Life and Epistles of St. Paul," accompanied by an address expressive of their esteem for their leader, and their grateful appreciation of his untiring efforts to cultivate a taste for music in the college. Mr. Ross left no successor who could appropriately wear his mantle.

With much reluctance the writer of this addendum consented to wield the baton during his closing session, 1878-9, though emphatically disclaiming the title and qualifications of leader. He was little more than time-keeper, and it became necessary to employ outside talent to help repair the loss sustained through Mr. Ross's withdrawal, the student-representative being a sort of deputy.

At this distance of time it is not improbable that there are in this narrative "errors and omissions," but we have

endeavored to make it as accurate as possible. I would suggest that some historian of a later generation of students write another chapter, containing the history from Mr. Ross's time to the present.

Oshawa.

S. H. EASTMAN.

III.—THE SECOND GENERATION.

The Glee Club took a long step in advance when Mr. H. Guest Collins was engaged as conductor. Mr. Collins was an enthusiast, and had the rare faculty of awakening a corresponding enthusiasm in others. Under him the Club began to take itself seriously and consider its place as one of the college institutions assured. It rapidly emerged from the recreative stage, when a good college song was its ambition, and passed quickly through the educative period, when men joined for the help a knowledge of music would be in after years. It became a thing of the College, and some began to dream of a place for it in the calendar with the other societies.

The Club was singularly fortunate in its choice of a conductor. With the quiet dignity of a gentleman he commanded the respect of all, and when longer acquaintance brought him nearer, his genial frankness gave him a place in the affection of the students. Under him the members worked *con amore* and their rapid progress was really remarkable. The glees chosen were good, with just enough of dash to be interesting, and just enough of difficulty to command close attention and honest work.

The Club began to attack the problem of light and shade and the first basses and second tenors might be heard discussing the question of "balance" and "correct phrasing." As for the others, it was still a question of reaching their respective parts.

A new element began very quickly to manifest itself in the character of the Club. Hitherto every invitation to sing had been indiscriminately accepted, every member being glad of the opportunity for a frolic. It was never put into words, but it gradually came to be recognized that the Glee Club had a certain dignity to maintain. It had won a position, it must keep it, and improve upon it. Perhaps no one con-

tributed more to the fostering of this feeling than Mr. Collins. It was a part, a salutary part of his quiet influence over the members.

The high tide of success was reached when the club was fairly committed to the production of the cantata—*Richard Coeur de Lion*. No one of the old members, I presume, can remember just how it was introduced. Some were tiring of a succession of glees, and some felt the irksomeness of grinding up something for the next "public." *Richard Coeur de Lion* came in most opportunely and the Club took it up heartily. Gradually the idea of a *Sociale Musicale* grew into definite shape and the Club determined to make it worthy of the College and creditable to itself. The "men who didn't sing" entered heartily into the project, and when college halls echoed morning, noon and midnight to the dismal notes of "Far in the East" or the rollicking "Welcome Chorus," the hardest grind groaned inwardly but said nothing, for—The Club must do its best. The hearty *esprit de corps* manifested was a strong incentive, and contributed in no small measure to make the *Musicale* the splendid success it really became. Mr. Collins was heartily congratulated on the success of his Club, and fairly beamed on the very conscious choruses and soloists.

The position of the Club was now assured, and, as often happens in even more pretentious musical organizations, it rested on its laurels for a time. It made a good appearance at the usual publics but did not aspire much beyond. Old favorites began to appear again on the programmes, and new glees were less pretentious. The desire for simple pleasing music began to make itself felt, and the popular ear seemed quite as well satisfied. One hardly knows whether to mark this as a retrogressive period or as a digressive one. It certainly was not progressive.

One naturally becomes reminiscent even though one tries to speak and think of the Club as a sentient unit. How the ways have parted! Meldrum's big bass voice rolled out for a time on the Pacific Coast, where Smith mildly assisted him, till Andrew came farther east and Gardiner went to Smith's assistance, McLeod and the two Hamiltons went pioneering in Manitoba and Saskatchewan, Henderson in Western

Ontario, Haddow is still under the shadow of Knox, Hamilton is near, and Gordon has at length settled down at Winnipeg. There are a host of others. One would like to get them all together again in the old Hall for the final rehearsal on Friday afternoon, and hear the once familiar "Now gentlemen" again. Almost every other society spent hard cash at "Bruce's." The Glee Club did not, and now as one vainly tries to recall the face corresponding with a familiar voice, one is sorry for it.

The Club still flourishes but calls for an historian of a later date.

Toronto.

R. C. TIBB.

IV.—THE THIRD GENERATION.

The history of the Club, up to 1886, has been indeed a brilliant one, reflecting great credit on those who originated it and made it such a force in modelling and invigorating college life. If, in a few of the immediately succeeding years, there has been an apparent lull in its progress, it was but to gain strength to put forth renewed efforts in acquiring still greater success in the future, which the present condition of the Club proves to have been the case. Under the careful training of Mr. Collins—a man of fine musical taste and recognized ability—the club gathered strength and spirit. The type of music used was of a high order, and the selections were usually rendered with such efficiency as to merit considerable public praise. Yet the "college song" was ever popular as a stimulus to college spirit and life. Perhaps it would not be assuming too much to say that just in proportion as the Glee Club aroused the college spirit in like proportion has college life grown strong and stimulated the students. The most successful periods of the Club's history have been, we think, united with the most brilliant periods of college activity. While on the other hand, when the Club has been under eclipse, college life has slumbered and lost much of its spirit. Mr. Collins continued to be the Club's esteemed director until 1891.

Mr. F. O. Nichol was president in '89, Mr. James Drummond in '90, and Mr. Harvey Grant in '91. During this period the Club fulfilled many engagements to sing at concerts in the city, and in the surrounding towns and

country. In '92 Mr. Jeffries became the Club's musical director. He continued only for a short time until he resigned, and Mr. Harvey Grant was called upon to fill the vacancy. Mr. Grant deserves more than a passing word in the history of the club. His memory is dear to the students of the college in general, and to the members of the Glee Club in particular. His interests were bound up with its interests. No man has ever done more for it. He stood by the Club through a most critical period, when its life seemed to be fast dying out. So low was its ebb that some even proposed that the Club should no longer exist, and that all attempts to revive it should be abandoned. Mr. Grant was hopeful. He took it up and enthused it with new life and vigor. We all caught his spirit. Hope revived, courage returned, and soon the college halls were again ringing with new music, and new impulses given to college life.

The popular college songs of this period were "Alouette," "Laugh, boys laugh," "Cock Robin," "The Chicago Street Cries," "Dan Casey," "The Young Recruit," &c. Other selections were "Comrades in Arms," "In the Hour of of Silent Splendor," "Ye Shepherds Tell Me," "Glory and Love to the Men of Old," &c. Messrs. Nixon or Hannahson, Mackay, Grant and Mann were the quartette. The life given to the club by Mr. Grant was but the dawning of a new era in its history.

During 1893-4, under its popular and distinguished director, Mr. Alex. Gorrie, the club has reached its present almost unparalleled success. From the first Mr. Gorrie has taken the deepest interest in it, and has given careful attention to the training of the voices. He awakened new interest and stimulated a desire to excel. The club at once felt his influence and renewed its efforts to reach the ideal he set before it. As a result of the training, the club during the past two years has given a number of excellent concerts at our college "At Homes."

The members of the "quartette" of '93 were Messrs. Grant, Mackay, Scott and Martin. Their selections were all admirably rendered.

The quartette of '94 were Messrs. Grant, Slimmon, Abbot and Martin. The fame they acquired in the

college and through the city sounds their praises highly enough.

Mr. A. H. Abbott has been the club's pianist for the past number of years, and by his efforts has rendered it signal assistance. Mr. A. Mann was president for '94, and Mr. A. L. Budge is for '95.

We hail every advance the club makes, and we are confident that under its present efficient director it will reach higher success and accomplish more in the future even than it has in the past.

Orangeville.

A. E. HANNAHSON.

THE GREAT MISGIVING.

"Not ours," say some, "the thought of death to dread ;
 Asking no heaven, we fear no fabled hell :
 Life is a feast, and we have banqueted.
 Shall not the worms as well ?

"The after-silence, when the feast is o'er,
 And void the places where the minstrels stood,
 Differs in nought from what hath been before,
 And is nor ill nor good."

Ah, but the Apparition—the dumb sign—
 The beckoning finger bidding me forego
 The fellowship, the converse, and the wine,
 The songs, the festal glow :

And ah, to know not, while with friends I sit,
 And while the purple joy is passed about,
 Whether 'tis ampler day, divinlier lit,
 Or homeless night without ;

And whether, stepping forth, my soul shall see
 New prospects, or fall sheer—a blinded thing !
 There is, O Grave, thy hourly victory,
 And there, O Death, thy sting !

—*William Watson.*

A CHURCH BENEFIT SOCIETY.

THE social activities of the church are regarded favorably by everybody. Methods and details are often criticized, but both Jew and Gentile, scoffer and believer, are wonderfully unanimous in recognizing the duty of all who follow the great Healer to be kind to the bodies as well as the souls of men. The church has never entirely neglected this work. Even in her most faithless periods she made collections for the poor and the monasteries dispensed alms. But almsgiving now seems very narrow charity, the heart of christianity is deeply touched, and ministers and laymen alike are strenuously setting themselves to make the earth more habitable for the rank and file of weary, unfortunate, down-trodden men.

Problems of politics, government and criminology are now reckoned the legitimate property of Christians. The church member is exhorted not to live a double life, with one state of mind and set of opinions for religion and another for business. The preacher is bidden reflect that his teaching should influence the deeds and votes of hearers as well as their prayers. The follower of Christ whom the world and the church join in admiring is the good Samaritan. Leaders in moral reform have come down from the pulpit to march in the footsteps of Joshua amid the peoples' applause. It is felt that the whiteness of pulpit robes should be that of virtue rather than innocence; and that the ardent Christian, Bible in hand, should enter every den of poverty, squalor, vice and villainy that he can find.

Another line of social activity is the Institutional Church. We read of it putting forth a manifesto declaring that it "aims to provide the material environment through which His spirit may be practically expressed. As His representative in the world, it seeks to represent Him physically,

intellectually, socially and spiritually to the age in which it exists." These churches are springing up in the larger cities of the United States, while already Canada has begun to feel their approach. They aim to feed the wants of the mouth and muscle and heart and spirit of humanity. They stand for the practical application of goodness to every phase and department of life. They, however, cannot attain any wide usefulness, for they can only be slowly and laboriously founded, and then nowhere save in the crowded cities. But there seems to me to be one scheme which deserves attention as being at once desirable and feasible for almost every congregation. It is to establish benefit societies in the church.

A hundred years ago Sunday Schools were founded. The Christian Endeavor movement is yet in its teens. These two movements have supplied channels through which energies formerly dormant have been awakened to flow. We have organizations for financial, devotional, literary and missionary purposes. Why not have one for mutual temporal aid? The more the churches are recruited from the poor the better hope for both church and world. And to make provision in some practical way for the distresses of the poor would be a long stride towards winning the confidence of the estranged masses. The sick, the widow and the orphan cry at our gates and are but ill helped.

If a man who is a member at once of the Presbyterian Church and of some secret order falls sick in a foreign city, he invariably applies to the Order for assistance. When a minister of the church has cast upon his care a destitute family, and discovers that the deceased father had been a Mason or an Oddfellow he gladly applies to the Order for the relief needed. This is disgraceful to the church. It proves that, in one respect at least, a subordinate organization surpasses the commissioned body of Christ. It looks as if the Priest and the Levite still ministered in the temple, while the Samaritan was an outsider.

And for the destitute and helpless who have no claims upon any Secret Order, though they are never allowed to starve, yet it is only by persistent and distasteful efforts, wearisome to the collector and humiliating to the recipient

of the charity, that their wants are effectually met. It is easy to get one generous collection for some unfortunate, particularly if the circumstances be more than ordinarily pitiable ; but let those who have tried it tell how hard the task becomes when several months have passed.

And further, such a relief as is now administered often necessitates the separation of children and parents, or the removal of a patient from the midst of sympathetic and congenial neighbors to the cold and cheerless wards of a hospital or poor-house.

Moreover, there are many who refuse charity that would welcome an insurance payment. How many a poor washer-woman, that has worked early and late for years, defying want and refusing to be dependent on anyone, would have rejoiced to receive a sum that could be accepted as a right and not a favor ! Is it not a pity that there exists no organization which will easily and continuously provide relief ?

Secret Societies may or may not, in themselves, be objectionable. There is a good deal of fanaticism on both sides of this question. The church may truly claim that she is more Catholic in her charities, that her missionary enterprises entirely eclipse the undertakings of any other organized body on earth, and that the benevolent actions of the societies scarcely rise above the level of insurance companies and possess a motive but little removed from self-interest. Yet they accomplish a work, the care of the poor and needy, directly analogous to Paul's collections for the poor saints at Jerusalem, which the church neglects.

Their success proves their power. Their machinery must be good or it would not do its work so well. As an actual fact their members are provided for when unfortunate or ill ; the widow is succored ; the orphan educated. The cost is immense, but being borne equally by a large number is lightly felt. There is no patent on this machinery ; it belongs in common to many orders and is continually being adopted by some new order or other. Why should not the church adopt it ?

The plan is a very simple one. Working under the direction of a central headquarters, there should be in each congregation a Society with the usual officers. This Society,

in which membership would of course be optional, should have regular meetings at stated intervals. Some of these, if desired, might be of a literary or devotional character, but once a month at least a business meeting should be held. Probably, as the aim of such a Society would be to enlist mutual sympathy as well as mutual financial aid, frequent social meetings would be found desirable. The feeling of brotherhood should be developed as strongly as possible. There need be no secrecy about the routine. A medical examiner should pronounce upon all applicants, who might be graded in classes according to age and physical soundness, either the fees or benefits varying in correspondence. The fees should be paid monthly, which would constitute the income of the Society. From these would be paid the benefits, a fixed sum per week during sickness and at death. A medical officer at a fixed salary might be employed by the Society. Surplus funds would be available for extraneous charity, upon vote of the Society. Volunteer nurses would be readily available for emergencies. In cases of infectious, prolonged or extremely critical illness trained nurses might be hired. And all this, if Societies were founded in a good number of the Presbyterian congregations in Canada, would tax each member so very lightly that the poorest could join.

This is no chimerical scheme. If wheat grows on my neighbor's farm it will grow on mine. This scheme is successful in the Oddfellows, the Foresters, the Knights of Pythias, several Temperance Orders, and a host of others. It is successful, both where the members are all male and where the sexes are mingled. It is doing Christ's work outside the church, it can do it inside better.

It is not needlessly "multiplying organizations." The truth about organizations is that no body of a number of members can move without organization. But such a body can have organization without movement. An army cannot advance as a mob, but it can stand still in ranks. As a church we cannot work without organizations, but we can fail to do work with them. Organizations formed in imitation of other churches, or because restless and flippanant zeal finds such organization an easy excuse for going no farther, are useless and cumbersome. Perhaps we had better clear out

some of our present Societies to make room for this new one.

Would this supply an additional motive to hypocrites? Would it result in many whose love of financial benefits is in inverse ratio to their love of religion connecting themselves with the church? It might. Where the carcass is the eagles gather. Where there is anything good the Pharisees will seek to be identified with it. But we must not therefore give over doing good.

Another objection that might be urged is "this means engaging in business, which is not the function of the church. The church might as well open up a grocery store." The function of the church is to do good in every honest way. To engage in such a business, disinterestedly, not for the profits of stockholders but for the relief of members, is surely unimpeachable. In time of famine the church might very properly open a co-operative grocery store. The church is in business already. She could not handle money without being in business. The suggestion of this article only implies another method and a larger scale of doing what she has always done. I propose that instead of irregular, ineffectual and often humiliating methods she should employ sufficient and worthy methods.

I claim no originality in this matter. Ever since I first beheld the workings of benevolent societies I have wondered why the church had not sooner appropriated their tactics. I have heard this suggestion talked over a number of times and not once have any objections that seemed to me weighty been urged against it. I feel that nothing so promising can suffer from discussion, and hope that if any of the readers of the MONTHLY see good reasons for either urging or opposing this proposition, and think the trouble worth their while, they may let us all have a peep.

Vancouver, B. C.

J. W. MACMILLAN.

KNOX, PAST AND PRESENT.

I.—THE DAYS OF OLD.

IN attempting to fulfil the task assigned me in connection with these sketches of the successive stages in the history of the prosperous career of Knox College, I must be credited with sincerity when I say that I consider myself the least competent of all the graduates of early years to whom application could have been made for an article, however brief, that would be suitable and creditable to the subject, and to such an interesting event as the prospective "Jubilee." After the lapse of well nigh half a century one's recollections and impressions can hardly be accepted as trustworthy. Besides, it may not be known to "Juniors" that my attendance at Knox, in the "long ago," was irregular, and, at longest, comparatively short. Having been some years at college in St. Andrews and Edinburgh before coming to Canada in the autumn of '46, I was, almost immediately on my arrival, sent off to Montreal to supply what was then known as "Cote Street Church." This entailed the serious loss of an entire session at Knox. Then followed a somewhat prolonged stay in Cobourg supplying the church there, at that time vacant by the pastor's resignation and return to Scotland. There was at that time no "summer session" and no "post graduate course" of which advantage could be taken by any imperfectly equipped student. Owing, consequently, to lengthy absences, and a necessarily interrupted course of study, I am less qualified than almost any one of my old fellow-students to give such an account of by-gone days as would be of any interest or service to anybody. The time of all the students, indeed, was very much broken in upon, in meeting, as far as practicable, the needs of a field wide enough, and more than wide enough, for all the available "willing workers." Some people may not know that there were any "willing workers" or, as it is sometimes

expressed, "christian workers," half a century ago! The students were then, as they have been ever since, and, up to the present are, of incalculable service to our church, both in "holding the fort," and in opening up, entering into, and taking possession of new territory—in this particular almost rivaling our Methodist brethren—which is saying a good deal. I don't remember of any "candidating" in those days. I cannot recall any discussions or diversities of opinion about "the supply and settlement of vacancies." It has escaped my memory, if anything was said or written about "the dead line," or something of that sort, which, if a minister was so foolish as to allow himself to get so old as to be obliged to cross he was a—forgive me brother mine—"a gone coon"! I warned you in the outset that I had forgotten some things. It is vividly in my recollection, however, that, among the students, there was no treading on each other's heels, no elbowing and jostling of one another, no putting on of a special spurt to out-run a "chum" in the race for preferment and place. Vacancies! Everything seemed to be vacant. In our journeys we had often to stare into vacancy, and, as Dr. Willis was wont to express it, we had opportunities oft recurring, to "stand still and hear the silence"! Facilities for easy and rapid locomotion were not so plentiful in old times as they now are. The road leading to the "vacancies" were not quite so good as in our day. I say this without fear of contradiction. Driving over miles of roads composed of logs laid transversely, sometimes "slantindicularly," as an old settler at whose house we often stopped in our journeys, expressed it, we reached our destination "sairly trachled men." This same old settler had a preference for the "cross-logs," assigning as a reason that in driving over them you just got "twae shakes," whereas in driving over "thae slantindicular anes you a'ways got twae shakes and a twist"! We who have tried both know that he was right. But the students, as I knew and delight to think of them, were a cheerful, contented, happy, and, I may venture to add, a devoted lot of fellows, in whose estimation these and such like inconveniences and difficulties were of slight account. Brought very much and closely together within a limited, but withal, comfortable house accommodation, they constituted a happy family. The family feeling amongst us was very strong indeed. In not a

few hearts it yet lives. Amid the daffing and chaffing, laughing, and occasional practical joking of family freedom and fellowship that preceded the bracing of themselves for their weighty studies, the grand end of their chosen life was ever before their minds. It was a high privilege, and a rich benediction to have known and to have been associated with such men as Nesbit, Black, Ross and others of kindred character and spirit. Many members of the college family have passed away to be with the Lord whom they loved so much and served so well. Some remain with us still, who must content themselves with anticipated posthumous fame, or, if otherwise, apply to "Knoxonian" so expert and generous in his recognition and commendation of all the gifted and the great. After a separation of many years two ordinary Knoxonians met. Their conversation was largely about old times in Knox College, on Front street. "By the way," said the one to the other, "do you remember a criticism of yours of a discourse which I had written for Dr. Willis, and which I read to you?" "No, I don't," said the other, "what was it?" "It was this" he answered, "it's too long by one half, throw away one half of it, and it doesn't matter a jot which half!" Long ago the criticised has forgiven the unkind critic. And what is more deserving of remark is, the unkind critic, later on, forgave himself. In a sense subordinate to the "Knoxonian," all Knoxonians of earlier, and later date were and are splendid fellows! Our Professors were men of rare attainment, highly qualified for their important and responsible work; men whom we esteemed and loved for their many personal excellencies, as well as for their unvarying kindness to us all collectively and individually. If we did not profit as much as we should have done by their instructions, the fault was not their's, but our own. "The former days were not better than these," but for all that they were good days—of privilege, of enjoyment, and of peculiar opportunities for usefulness. Our interest in the growth and prosperity of Knox is undying. Her habitation has been greatly enlarged, her student constituency wonderfully increased, and her facilities for their thorough equipment for their life work vastly multiplied—and we are glad. We *Seniores* think that, considering the high vantage ground they occupy, our *Juniores* ought to rise high above us, and shoot far ahead of us in point of efficiency, and influence, and in

better and more successful work. We expect this, we desire it, we rejoice to hear of it, we gratefully recognize the manifestations and proofs of it that fall within the range of our knowledge, here, there, everywhere throughout the wide and ever widening field of our church's operations.

'48.

II.—THE MIDDLE AGE.

In 1854 the college was removed from the building now known in its enlarged form as the Queen's Hotel, to Elmsley Villa, a goodly structure in the northern suburb of the city. Here Lord Elgin had resided during a part of the time he was Governor-General of Canada, and the home of that distinguished statesman was rapidly changed into a training school for young theologians. Politics made way for theology and the room in which ministers of state met to confer with His Excellency on public affairs was used for educating ministers of the gospel. Elmsley Villa as originally built was not large enough to accommodate the students and a wing was erected on the west side, the total cost of the Villa and the enlargement being a little less than \$30,000. The main entrance to the building was from the north side. To the left of the entrance were Principal Willis' private room, the Library and Divinity Hall. The Divinity Hall and the Library were the same room, the walls of the hall being lined with books. A student in the Hall had any amount of theology around him however much he might have in him. The right on the first floor were the dining hall and a row of students' rooms on the north side running the whole length of the extension. From the main entrance there was a stairway leading to the second floor of the former vice-regal abode. At the head of the stairway on the east side were Dr. Burns' private room, Dr. Reid's office and the museum. The room on the south side was Prof. Young's classroom. Between the stairway and the old building there was one student's room which tradition said had been Lord Elgin's bed room. This room was usually occupied by the very elect of the seniors.

The rooms in the newly erected part of the building contrasted a little with the rooms that had been occupied by His Excellency, but they were fairly comfortable. In fact they

would compare very favourably with the students' rooms of to-day. Forty years have come and gone since the Knox men took up their abode in Elmsley Villa ; Professors and Lecturers have many a time been changed ; theology itself is said to have made great progress but the furniture of a student's room remains about the same.

Dr. Willis and Professor Young were the Professorial staff when the college made its home in Elmsley Villa, Mr. Young having been appointed the year previous. Two years later—in 1856—Dr. Burns was appointed Professor of Evidences and Church History. These three noted men were very unlike one another but each was particularly strong in his own line. Principal Willis was a theologian, a scholar, an orator, a man capable of doing great work in the pulpit, on the platform or in the church courts. He did great work in the Divinity Hall for nearly a quarter of a century. Dr. Burns was the man of the people. His missionary tours were an inspiration to many a struggling congregation. Coming to his chair at sixty-eight years of age he had not the advantage in mastering special work that a younger man might have enjoyed, but he made up in energy what he may have lacked in opportunity. Prof. Young was the natural born teacher. For many years he had no superior and few equals in the world. Men who had studied in British and German Universities often admitted that George Paxton Young was easily among the first professors of the day. But these three men, each a giant in his own line, were soon to be separated, but fortunately not before they had left their mark on the Presbyterianism of Canada. In 1864, Dr. Burns and Prof. Young resigned, and for some time Principal Willis was the professorial staff himself. Dr. Caven, then pastor of the St. Mary's congregation, was appointed Lecturer on Exegetics for two sessions, and Dr. Gregg, pastor of Cooke's Church, Toronto, Lecturer on the Evidences of Christianity for the same period. Coming events were casting their shadow before, for at the General Assembly, which met in Hamilton in 1866, Dr. Caven was appointed to the chair which he has since occupied with so much credit to himself and advantage to the church, and six years later Dr. Gregg was appointed Professor of Apologetics. In 1870 Principal Willis resigned and returned to Scotland,

returning in the following year to open the Assembly at Quebec. In that year Dr. Inglis was appointed Professor of Systematic Theology and held the position for one year, when he resigned to accept a call to the pastorate of one of the Dutch Reformed congregations in Brooklyn. In 1873 Dr. McLaren was appointed, and is finishing his twenty-one years of excellent work as the semi-centennial comes round. Dr. Proudfoot was appointed Lecturer on Homiletics, Pastoral Theology and Church Government in 1867, and the the Jubilee finds him still doing excellent work. Besides those Lecturers who became professors, other ministers gave valuable help at one time and another during the Elmsley Villa period. Dr. Ure lectured for two sessions on the Evidences; Dr. John Campbell lectured for the same length of time on Church History, and Dr. Topp, one of the best friends the college ever had, for part of a session on Systematic Divinity. During a part of this period excellent work was done by Mr. Thompson, now Dr. Thompson, of Sarnia, as one of the teachers in the Literary Department.

The Missionary Society of those days was not the kind of Society it is now. The "field" is now mainly Muskoka, Algoma and the great Northwest. The work is Home Mission work. During the greater part of the Elmsley Villa period, the "field" was in Essex or in the Province of Quebec. The work was French. The working staff of the Missionary Society is now large; then it usually numbered only two. Foreign Mission work may be said to have become a specialty in Knox College. In those days Foreign work was mainly something to be read about and wondered at.

The Metaphysical Society was at that time in a vigorous condition. It could scarcely be otherwise, when George Paxton Young was lecturing in metaphysics. The regular meetings were well attended. Many and spirited were the discussions on the Ego and the Non-Ego.

The Elmsley Villa period of the history of Knox College might perhaps be called the Professorial period as distinguished from the present, which is emphatically a mission period. Principal McVicar, Prof. Scrimger and Prof. Campbell, for a long time the whole teaching staff of Montreal, belong to the days when the college had its home in Elmsley Villa. President Patton, who preaches the jubilee

sermon, was a student at that time. So was Dr. Bryce, one of the pioneer professors of the Northwest. Dr. Munro Gibson belongs to the same period. Five alumni, who were graduated from Elmsley Villa, have received the degree of Doctor of Divinity from their Alma Mater.

'65.

III.—MODERN TIMES.

Great was the rejoicing among all the friends of Knox when, after much laborious and self-denying effort, the present home of the college was opened for occupation and work. Its corner stone was laid in April, 1874, and the opening took place in October, 1875. Beautiful for situation, its site one of the finest in the city, its architecture light and not ungraceful, its accommodation far surpassing anything that had yet been furnished, and ample for all its present needs, it was felt that Presbyterianism had given itself increased visibility in the City and Province and had afforded new and needed facilities for the training of its ministers. The building was within the city but near its outskirts. The situation combined the conveniences of the city with the freedom and fresh air of the country. Letter boxes were within half a mile; if anyone found the distance to Knox Church, or St. Andrew's, or St. James' Square, too far for a Sabbath day's journey, he could find a seat in some humble mission church not far away; and for those whose inclination was to cultivate muscle and refresh the mind in pursuit of the evasive football an ample choice of pasture fields lay within a block or two of the new building. Who could have foreseen that in a dozen years the city would so have stretched and spread that Knox should find itself surrounded, all the old breathing and recreation spaces vanished, stately temples and tabernacles replacing the old frame and rough cast mission halls, letter box and telephone within the building itself, and real estate owners on Spadina avenue and neighborhood offering \$250,000 for the college site and considering whether they should come up to the Board's figure of \$300,000! There are some who wish that the college authorities and the real estate men had come to terms, for ideas as to proper accommodation both for dormitories and class rooms have advanced since 1875, and men

who are not architects by profession talk glibly of the necessity of improved ventilation and the desirability of a single sleeping room at least, for each man. Some even speak of recreation grounds and gymnasium.

Whatever changes Time may have brought in ways that we have spoken of, there is one respect at least in which he has been kind. The men who formed the professorial staff when the new building was entered upon still occupy their chairs. It would be too much to say that no trace of Time's touch can be observed in hair grown whiter and limbs whose step is less elastic than of yore. But in intellectual vigor, in no case, has the natural strength abated. What changes have taken place in the staff have been in the way of addition and re-arrangement. In 1890, Dr. Gregg, after years of faithful service, was permitted to withdraw from the work in Apologetics, while retaining his chair in Church History, and the staff was strengthened by the appointment of Rev. R. Y. Thomson to the chair of Apologetics and O. T. Literature. In the Preparatory Department, the endeavor of the authorities to turn the steps of the young men coming up for ministerial study towards the University rather than the Preparatory Course has not been entirely successful, and the last Calendar shows a list of twenty-eight who choose rather the easier way, and fourteen of these are in the first year. There is room for advance in this direction. The unevenness of preparation on the part of those who enter the theological classes is a great impediment to higher theological study, and it is question whether it would not be an advantage to institute an honor course or courses in connection with the curriculum, where additional, and perhaps special work might be taken by those who desired it. The late movement to place the work of the preparatory department in the hands of one competent man who shall give his whole time to it is proving itself to be a good one. In the theological classes, the further subdivision of the professorial work and the institution of additional chairs is urgently needed, and for these and other wants Knox College, with a modest sense of good desert, awaits the liberality of her wealthy friends on this her fiftieth birthday.

In this sketch it is only possible to glance at some of the

changes which have befallen the Alma Mater during her occupation of her present home.

DEGREES IN DIVINITY.

In 1881, it was set forth in petition to the Legislature that it was desirable for sundry reasons that Knox College should have the power of granting degrees in divinity, and this power was accordingly granted. It will not be denied that since that date Knox has proved herself a sufficiently fruitful mother of Doctors and Bachelors. To some indeed it has occurred that considering the comparatively short period during which the degree-conferring power has been held, the quiver of Doctors is somewhat over-full. And yet as one looks over the list of sixteen D. D.'s headed by the beloved and revered name of John M. King, he feels that without exception we have here a group of men who are worthy of the church's honor, so that it is perhaps not an undue fondness on the part of the college for exercising her newly conferred power so much as the exceedingly great merit of her constituency that has caused her list of Doctors to grow so fast.

By a curious coincidence the number of Bachelors of Divinity at the close of 1893 is exactly the same as the number of Doctors. The first name on the list of B. D.'s is that of Professor Francis R. Beattie. An important step was taken in regard to the B. D. course about 1892 when the principle of options and specialization was introduced for the second examination.

ALUMNI ASSOCIATION.

A notable feature in connection with college life during the last decade has been the rise into importance and influence of the Alumni Association. For some years past the Association has enjoyed the privilege of representation upon the college senate, and by its yearly and half-yearly conferences and the instructions issuing therefrom to its representatives on the senate it has made its influence felt in college politics and legislation. This is altogether as it should be and will do much to preserve that hearty and vital interest in the college on the part of her graduates upon which her life in a large measure depends. One of the most important

movements inaugurated by the Alumni Association was that for holding a post graduate course of lectures and study. The first session of this kind was held in February, 1894, and on all hands was pronounced a great success. Subjects of living interest in theological thought were presented in lectures by the college Professors and by two of the graduates, and interesting discussions of the themes suggested by these lectures were held at the evening meetings. Several of the University Professors, by a lecture or two on their respective subjects, added much to the interest of the course. Nothing was more profitable and enjoyable than the forenoon hour for prayer and conference on spiritual things.

LITERARY AND THEOLOGICAL SOCIETY.

This Society has changed its name during the present generation, but its quality has altered very little. As a means of literary culture, or as a field for theological research and discussion, it might be said of the Society as it exists to-day, without undue severity towards it either in its modern or ancient history, that it "differs in naught from what hath gone before and is not bad nor good." There has always been difficulty in securing regularity of attendance and a working interest from the students. In this it contrasts unfavorably with the Theological Societies of the Scottish Colleges, which are the scene of warm interest and debate in theological and biblical themes. In every department of effort which the Society has undertaken, however, except that for which it was constituted, the Society has achieved wonderful success. With the assistance of the Glee Club, it has given its Public Debates a position among the most popular forms of intellectual entertainment which the Toronto "season" affords. Several conversaciones have been held under its auspices, which have been a delight to all who were privileged to attend them. And best of all, "If you would behold the Society's monument, look about you." The MONTHLY was the creation of the Metaphysical and Literary Society. It was launched in 1883, with Messrs. J. Ballantyne, D. M. Ramsay, J. S. McKay, T. McKenzie, J. A. Jaffary and J. C. Smith as Editorial Staff, and Messrs. J. B. McLaren and J. S. Henderson as Managers. Under its Student Editors, the MONTHLY always aimed at a high

standard of excellence, and it was with the purpose of increasing its merit and usefulness and of raising it to a higher standing in the world of literature that a partnership was formed for its management with the Alumni Association. The gratifying recognition which it soon received was in large measure due to its brilliant editing during a number of years by Mr. J. A. Macdonald. His successors have proved themselves painstaking and enterprising, and it is hoped and believed that the MONTHLY has not yet seen its best days.

MISSIONARY SPIRIT AND WORK.

The missionary spirit of Knox College during these years has mainly centred of course about its Missionary Society. This Society for a long time past has given its interest and strength to Home Missions, and it is not necessary to commend here the invaluable assistance which it has furnished in manning the most needy and most laborious fields in Ontario and the west. It was in 1886 and 1887 that the great wave of renewed interest in Foreign Mission work which had been sweeping over the Christian world reached our Canadian colleges, and we all remember with what enthusiasm the undergraduates of that day in co-operation with the Alumni Association undertook the task of sending and supporting a college missionary. The man for the occasion was at hand—Jonathan Goforth, whose very name was an inspiration, whose personal devotion and intelligent zeal had much to do with rousing the interest which made the new movement possible. A writer in the MONTHLY at that time said: "We are sanguine enough to expect that before many years there will be a proposal to send out a second and perhaps a third missionary." It has not come to this yet; instead, we are testing just now whether the Alumni were in earnest in the action which they took at that time, whether the movement was the result of a superficial and spurious sentiment or a divinely given conviction which will make self-sacrifice continually possible.

COLLEGE LIFE.

In many respects, we imagine, college life during the present period has been very like college life during the earlier periods. One curious and interesting division has always existed. There has always been one class of men,

boyish in years or in spirits, who have cherished and indulged a propensity for fun. This propensity has expressed itself in various ways, such as practical jokes performed on the persons and belongings of their fellow-students, midnight processions and masquerades, feasts of indigestible food at unseasonable hours, concerts in which instruments of music are used unknown to most modern orchestras, even, on certain historic occasions, battles royal between upper and lower flats in which coats have been torn and small quantities of blood have been shed. Doubtless the blighting influence of encroaching city life, and the greater propinquity of the peripatetic and meddlesome policeman have tended to moderate the ardor and subdue the noise of these gay spirits, but we doubt not that the class to which we refer, still has its representatives within the college walls. On the other hand, there has always been a class of serious minded men to whom these youthful frolics seem unbecoming and even wicked. To their minds, no such levity should have a place in an institution and among men devoted to sacred learning. And in their earlier years men of these convictions have even been known to attempt missionary work among their misguided fellow students. This has usually been somewhat warmly resented and the sinners have been disposed to charge the saints with uncharitableness if not with worse. It has generally happened, however, that these men grew to understand one another better as the course drew near its close, they came to learn that all the good men and all the honest men were neither in one class nor the other, and their influence over one another has been mutually helpful, broadening on the one side and steadying on the other.

And now the college around whose name and halls for most of us so many memories cluster, has reached her Jubilee. We bring our gifts and with them a wish and prayer. *Verbum dat lucem.* May the light which the Word gives be her beacon! May it shine into the hearts of her teachers and all her sons and lead them into truth! And may her career, like the path of the righteous, be as the light of the dawn that shineth more and more unto the perfect day!

SENSE AT WAR WITH SOUL : STUDIES IN THE
"IDYLLS OF THE KING."

VI. GUINEVERE.

ONE of the resources of Sense in its warfare with Soul is its blinding power. It prevents one from reading his own heart aright. It makes one a self deceiver.

In this manner the Soul of Guinevere was overcome. She saw Lancelot before she saw Arthur and was fascinated by him. In that lovely May month as they journeyed to Arthur's Court he had nothing else to do but wait upon her and make the journey pleasant. Their talk was all of love and sport and beauty. In him she found the warmth and color which delighted her voluptuous, pleasure-seeking disposition. When they reached the city and she met Arthur for the first time, she found him occupied in great designs for the purification of society and the uplifting of men; and though he worshipped her with truest love and gave his great and noble heart to her keeping, she thought him high and cold and concluded that she could never love him as she had learned to love Lancelot. She did not know that in that lofty nature there was something that was able to strike the deepest chords in her own being and bind not only her flesh but her very spirit to himself. She does not know this. She thinks she cannot love Arthur and she does not try. She weds him, but for compensation she allows her affection still to cling to Lancelot. Sense blinds her. She thinks she loves Lancelot deeply; but there is a depth in her nature he has never touched. Lancelot thinks she loves him with her whole soul and that therefore he is bound to be true to her—"his faith unfaithful keeps him falsely true." Sometimes glimpses of the truth come to them both. Once, when the Queen is jealous and angry with Lancelot, she exclaims,

"I for you
This many a year have done despite and wrong
To one whom ever in my heart of hearts
I did acknowledge nobler."

And Lancelot musing on Elaine's death says :

"O simple heart and sweet,
You loved me, damsel, surely with a love
Far tenderer than my Queen's."

Now if Guinevere in spite of feeling and fleshly attraction had done her known duty, if she had withheld herself from sight of Lancelot and had dismissed him from her presence, if she had sought to enter into the noble aims and lofty life of the King, she might soon have learned that he was "the highest and most human too," and seeing this might have loved him with a deep and eternal love.

But it was not so. Guinevere allowed herself to be led captive by Sense. The Soul was utterly subdued. We see no struggle as in the case of Lancelot. The Soul lies sleeping, an unresisting prisoner. Will it ever awake, or is it dead? If there is life there still, where can a friend be found to wake the Soul and help it to liberty, as Elaine with Lancelot or Enid with Geraint? It is hard to find such a friend. The King does not know of his wife's evil case. Of those about the court who would have the desire, none have opportunity. The Queen's rank isolates her. Where shall help be found?

"Her help cometh from the Lord." Even when human instrumentality is plainly used, it is God "who willeth not that any should perish," who directs it for the help of the Soul; but in the case before us the providential interposition is more clearly traced.

It is only through pain and sorrow, through much tribulation, that a soul in such a case as this can be delivered, and the tribulation, when it has begun, follows Guinevere swiftly and remorselessly till its work is done.

It began when Lancelot made Modred his enemy, and Guinevere foresaw that

"He the subtle beast,
Would track her guilt until he found, and hers
Would be for ever more a name of scorn."

"Henceforward too, the Powers that tend the soul,
To help it from the death that cannot die,

And save it even in extremes, began
 To vex and plague her. Many a time for hours,
 Beside the placid breathings of the King,
 In the dead night, grim faces came and went
 Before her, or a vague spiritual fear—
 Like to some doubtful noise of creaking doors,
 Heard by the watcher in a haunted house,
 That keeps the rust of murder on the walls—
 Held her awake ; or if she slept, she dream'd
 An awful dream.
 And all this trouble did not pass but grew ;
 Till ev'n the clear face of the guileless King,
 And trustful courtesies of household life,
 Became her bane ; and at the last she said,
 "O Lancelot, get thee hence to thine own land,
 For if thou tarry we shall meet again,
 And if we meet again, some evil chance
 Will make the smouldering scandal break and blaze
 Before the people, and our lord the King."

But Lancelot lingered stil until there came that night when they met to bid farev'ell forever, and Modred, discovering their meeting place, laid bare their guilt to the King and all the world. Then Lancelot, at her command, passes to his own land, while the Queen, desolate and affrighted, flees to the convent at Almesbury. Here, unrecognized by the nuns, she hides and has assigned for her attendant a little novice. The Queen makes no confession, takes counsel with no one, but sits alone while grief consumes her heart. The rumor comes that Modred has usurped the throne while the King is raging war on Lancelot, and the thought comes, "with what a hate the people and the King must hate me." Then the little maid sings her little song with its refrain, "Too late, too late, ye cannot enter now ;" and then in all innocence chatters of the "good king and his wicked queen," and tells Guinevere how "glad spirits and men were before the coming of the Sinful Queen ;" until the Queen cries to her own sad heart, "will the child kill me with her innocent talk?" Then a sudden flame of anger flares up, for she thinks perhaps the nuns have set the child to play upon her, and she bids the maiden leave her. When she is alone she prays,

"Help me, heaven, for surely I repent,
 For what is true repentance but in thought—

Not e'en in inmost thought to think again
 The sins that made the past so pleasant to us ;
 And I have sworn never to see him more,
 To see him more."

But even as she speaks her memory slips back to the old days and she grows half guilty in her thought again. Then suddenly an armed warrior rides up to the door and the cry rises, "The King!" She listens—the sound of armed feet rings through the corridor. She falls upon the floor while her loosened hair forms a veil all about her face. The king enters, stands, and speaks to her, tells her whence he came and of the doom to which he goes. Then he tells her of her sins, shows how such a baleful example in a place so high had sapped the virtue of the court and had prepared the way for all the tempest of ruin which now seemed bursting over them. She can never be his queen again.

"I hold that man the worst of public foes
 Who either for his own or children's sake,
 To save his blood from scandal, lets his wife
 Whom he knows false, abide and rule the house ;

 Worst of the worst were that man he that reigns !
 Better the King's waste hearth and aching heart
 Than thou seated in thy place of light,
 The mockery of my people, and their bane."

The strokes cut deep. She creeps to his feet and clings to him as if to urge him in very pity to forbear. He has pity. It is in no purposeless cruelty that he has laid bare her sin, but for her soul's sake. Now he tells his pity—

"I did not come to curse thee, Guinevere,
 I, whose vast pity almost makes me die
 To see thee, laying there thy golden head,
 My pride in happier summers, at my feet."

He has come not only to pity but to forgive—

"Lo I forgive thee, as Eternal God forgives."

And not only to forgive, but to tell her that he loves her still—

My love though flesh hath wrought into my life
 So far, that my doom is, I love thee still.
 Let no man dream but that I love thee still.

And not only to tell her of his continued love but to give her hope for the future. The little maid had sung "Too late, too late," but Arthur says,

"Perchance, and so thou purify thy soul,
And so thou lean on our fair father Christ,
Hereafter in that world where all are pure
We two may meet before high God, and thou
Wilt spring to me, and claim me thine, and know
I am thy husband—not a smaller soul,
Nor Lancelot nor another."

Then he bids her farewell and goes.

The work is done. Grief and loneliness, the torture of the maiden's talk, the King's faithful, sad reproof—these had cleared the way; and now the husband's pity, forgiveness, love and hope set free the Soul, and Sense is overcome. Her eyes are opened, she beholds her sin, so terrible that the question flashes, "Shall I kill myself?" But the repentance is too true for that.

"What help in that? I cannot kill my sin."

The repentance is so true that she does not dwell even on the thought that her name will henceforth be one of scorn.

"I must not dwell on that defect of fame.
Let the world be; that is but of the world."

She clings to the hope which her husband has held out,

"Blessed be the king who hath forgiven
My wickedness to him, and left me hope
That in mine own heart I can live down sin.
And be his mate hereafter in the heavens
Before high God."

The scales have fallen from her eyes. No longer blinded by passion, she sees in Arthur the one worthiest to be loved.

"Ah great and gentle Lord,
Who wast, as is the conscience of a saint
Among his warring senses, to thy knights—
To whom my false voluptuous pride, that took
Full easily all impressions from below,
Would not look up, or half despised the height
To which I would not or I could not climb—
I thought I could not breathe in that fine air
That pure severity of perfect light—

I wanted warmth and color which I found
 In Lancelot—now I see thee what thou art,
 Thou art the highest and most human too,
 Not Lancelot, nor another. Is there none
 Will tell the king I love him tho' so late?
 Now—ere he goes to the great battle? None;
 Myself must tell him in that purer life."

And so, meekly and gravely, but in hope, she gave herself to
 a life of "almsdeeds and of prayer," until the end came and
 she past

"To where, beyond these voices, there is peace."

Milton.

ROBERT HADDOW.

A PURE RIVER OF WATER OF LIFE.

We know not a voice of that River,
 If vocal or silent it be,
 Where for ever and ever and ever
 It flows to no sea.

More deep than the seas is that River,
 More full than their manifold tides,
 Where for ever and ever and ever
 It flows and abides.

Pure gold is the bed of that River,
 (The gold of that land is the best),
 Where for ever and ever and ever,
 It flows on at rest.

Oh, goodly the banks of that River,
 Oh, goodly the fruits that they bear,
 Where for ever and ever and ever
 It flows and is fair.

For lo! on each bank of that River,
 The Tree of Life life-giving grows,
 Where for ever and ever and ever,
 The pure River flows.

—Christina G. Rossetti.

MISSIONARY.

THE JUBILEE OF FOREIGN MISSIONS.

THE Century of Missions, a favorite phrase now a days, dates from 1792, when Wm. Carey went to India. It is true that these pioneers, as Carey in India and Morrison in China, did their work, and did it well, a century ago, but it is within the last fifty years the work has acquired such visibility as wins the interest and admiration of the world. Although Morrison went to China in 1807, it was only in 1842 that treaty ports were thrown open, and only in 1860 was the country fully opened to intercourse with other nations. Yet to-day there are 42 Missionary Societies at work in China, with 1500 foreign laborers and about 50,000 communicants. It was in the year 1856, less than 40 years ago, that the gates of Japan were thrown open by Commodore Perry, and the first church was organized only in 1872, with 11 members. To-day there are over 35,000 converts to Christianity, whilst the school system has been so rapidly developed that there are over 3,000,000 of children in attendance. Even India was only released from the tyranny of the East India Company in the year 1857, and since that time the triumphs of the Gospel have been won. Africa was fifty years ago an unknown country. It was in the year 1849 Livingstone first began his immortal work, and after him came Burton and Speke and Grant and Baker and Stanley. Already the missionary has found his way into almost every quarter of that great, dark continent. All honor to these early pioneers, who in the face of difficulties, happily unknown in these days of easy transportation and international protection, laid the foundations. They have labored and other men enter into their labors. Their work and that of their predecessors united, produce the results so wonderful in these latter days. There are already 280 Missionary Societies and 9000 foreign missionaries at work in almost every

unevangelized country in the world, with about 45,000 native assistants, and an annual contribution by the church of over \$14,500,000.

Considering the Home Mission claims of our young country, Canadians have made a creditable contribution to this work, and every alumnus of Knox College will rejoice that her record excels any other institution in the Dominion in this respect. It will be earnestly hoped by all that this may be an occasion of new impulse to the college in this as in all other directions. Would it not be a step in advance to introduce the Study of Missions into the college curriculum, that all students passing through might get an intelligent idea of the world's need and what has been accomplished so far. That the mission spirit has got into the colleges is manifested in many ways—most emphatically in recent days by the Students' Volunteer Movement. At their second convention, held in Detroit in February last, there were present 1082 student delegates, representing 294 institutions of learning, from all parts of the continent. Yet all institutions in which organizations exist were not represented. That was a most significant expression of the widespread interest already existing in the educational centres of our land. And the teachers in these institutions have shown themselves to be in sympathy and in many cases the active promoters of the movement. It is a glorious indication, and already has produced glorious results. There are at the present time 700 students in the foreign field who have had connection with this organization. Yet only a fraction of the students belong to it. It should embrace all. Of course all cannot become missionaries in the sense of going into the foreign field, but the missionary spirit is wanted at home as well as in them that go abroad. David in preparing material was a sharer in the work as well as Solomon who was honored in building the temple.

If missions were directly introduced into the course of studies it would inform and thereby enlist the sympathies of all students, for it is everywhere admitted that information and sympathy are allied as cause and effect; that with the vast majority of cases, even of those interested, information as to missions is extremely indefinite and unsatisfactory. Just a few incidents—turning a sod here and there, never cutting

a straight furrow through any one section of the work. Such disconnected gatherings, good so far as they go, are not satisfactory as an educational process. Whilst they may stimulate a temporary interest, they do not satisfy the intellect and permanently affect the heart. In a word, we want missions taught in a scientific way, as homiletics or church history, or political economy is taught. After such preliminary training, incidents and all after reading can be filed and retained, and the whole subject handled in an intelligent manner.

Students would then be able intelligently to decide as to their own duty, which is not easily done without this elementary knowledge. At present the mission field is an unknown country to most young men who are considering their future course. They have not the data by which to judge whether they have the needed qualifications or not, and the difficulties are usually magnified, with the result that men who ought to go remain at home. Had they been able to survey the whole field impartially many would have recognized that the qualifications needed for the foreign field after all differ very slightly from those needed for work in our own land.

To many it is a difficult problem to decide whether they should enter upon the work of the ministry at all. The spirit works variously. Sometimes the call is distinct and unmistakable, so that we can truly say "Woe is me if I preach not the Gospel." Such was the call of Paul, and of Francis of Assisi, and of Anskar. They heard the voice, its demand was imperative, and they yielded their lives implicitly—there was no alternative for them. But to the majority the call is not so distinct, they feel their way amid much uncertainty and doubt, even when considering work in home conditions with which they are perfectly familiar. How hopeless the process of enquiry is when considering service under conditions of which they are entirely ignorant. It is well that a high ideal as to the qualifications of a missionary should be cherished, and that all should aim at it, but it should also be remembered that if that had been strictly adhered to very many would have been shut out, whom God has called and signally owned in the work.

There is one supreme qualification—the gift of the Holy Ghost. Jesus said “I will send the Comforter unto you, and when He is come (unto you), He will reprove *the world* of sin and of righteousness and of judgment.” “When He is come He will guide you into (the experience of) all truth.” That is primary, fundamental, and the possession of that gift by all who are endorsed by a Presbytery, should not be taken for granted, but cultivated, kept prominent, as the *sine qua non*, throughout the whole course of training and of life. In some institutions the special cultivation of this gift occupies the prominent place on the curriculum of study, and properly so, for it is the “all in all” of a successful ministry. Luther gives as one of the ten qualifications for the ministry, that “a man should be sure of what he means to say and be ready to stake body and soul and goods and reputation on its truth.” That can only be by the endowment of the Holy Ghost. It was this constant filling that enabled the apostles to defy the Sanhedrim and offer their lives willingly for the sake of Jesus their Lord. Pity for the heathen will not then be the chief motive power, but the Master’s command, and a sense of obligation and servitude. We are not our own, but His, and will follow in that case wherever He directs.

If in addition to this there is an average capacity for acquiring a language and a nervous system that will stand the strain of acclimatization and study, there need be no hesitation. Of course there are other qualifications that are desirable, such as an attractive manner, capacity to lead men, such a fund of spirits as is not easily depressed and will never yield to melancholy, that tact that quickly sees the best course in an emergency, a good memory and voice, the power to analyse truth and teach plainly and in order. All these are very desirable and can be cultivated, and are already possessed in some degree by the average man. If these things were better appreciated, in view of the surplus of labourers at home and the dire necessities elsewhere, multitudes would offer themselves, not simply to Boards but to Him, the Lord of the vineyard, and press their services upon Him until He opened a door.

And then it does not require many words to show that a training in the history and methods of missions would be invaluable to the missionaries after they reached their fields of

labour. How incessant the demands must be upon a missionary planted in the midst of a heathen community! There must be little time for anything beyond the direct claims of his work, and to know before hand the different systems and methods adopted in other missions, or the nature of arguments with which he will come in contact and how best to meet them would be a very great advantage.

Of course there may be serious difficulties in the way, for the modification of a college curriculum is not a trifling matter, but the importance of the cause and the trend of the times would justify an effort to make a new departure in this jubilee year in this direction.

Toronto.

R. P. MACKAY.

The Son of God was manifested to *destroy* the works of the devil, not to let them alone in full swing. If we are to follow in His blessed footsteps, we must deny our natural inclination to let things alone to take their course, and must sacrifice ourselves for the well-being of our fellow-men—our ungrateful, unpromising, suspicious fellow-men. His love was to the unloving and the unlovable. Ours must be so too. Whatever the end to ourselves may be, we must go dauntlessly to work to save men from the devil and from themselves. We surrender ourselves to the will of God, to do His will, and to take with patience what He sends us when in the doing of it. But we know that His will is salvation, not destruction; life, not death; peace, not war; joy, not sorrow. But we need wade, I fear, through much sorrow before we come to the joy of seeing an end to the reign of sin and Satan.—*Mackay of Uganda.*

* THE DEATH OF "OLD KIM."

POOR "Old Kim" has left us. After several months of suffering he has died and gone peacefully home to Heaven. His last days were specially marked by a conviction of his own worthlessness and a need of the great sacrifice to save him. He urged on his fellow villagers to believe, and, to their consternation, would pray for them in the street at night. He made for himself warm friends and bitter enemies. One man entered his room and called down curses on his head for the heresy he was spreading. Kim told him to be careful how he spoke lest he should lift his hand against God. The man moved away to a village fifteen miles distant and settled in a house at the foot of the hills. In the rains that followed shortly, as is so common in Korea, there was a land-slide, and he and his house were buried alive. "It doesn't do," said Old Kim, "for a man to curse God."

The weakest days of his physical life were the days in which his soul lived the strongest. He had hearers from every quarter, and people who would shy clear of me as a "foreign dog" would listen to Old Kim.

He had the courage of his convictions with both friends and enemies. One of the last days I saw him, when we were sitting together on the mat, he put his hand on mine and said, "Brother, you have told me the Gospel, be careful lest translation work and the like should take you away from telling it to others also." How true and wise this was! There are so many calls on a missionary's time that he often needs a voice to say, "Remember the Gospel."

Among the faithful watchers at his side was a crock maker called Song who, like Kim's brothers, was converted under his teaching. Song sat by him night and day through the last of his sickness.

Kim knew that his spirit would go home to be with Jesus at death, but like Paul he had his eyes fixed on the resurrection time. It was a great joy to him to think that his body would rise again. He dressed always in the poorest home-made cotton and paid but little attention to his appearance, but shortly before the end a strange idea seemed to take possession of him and he asked that he be dressed in silk when they buried him. He did not know how soon the resurrection might take place and he wanted to be fitted out decently to meet the Lord. Only a year out of heathenism, need we be surprised at such little eccentricities that remained notwithstanding all his soundness of faith.

The last time we met I read a few passages, and, while he could not answer audibly, he gave an emphatic nod to verse after verse. He whispered an inquiry for my wife and little girls and for tidings from Mr. Lee, whom he remembered very often. So passed away the first member of of the Presbyterian Church in North-east Korea. Three days later we followed his coffin to a sunny hillside and before an onlooking multitude buried him with Christian honors—reading, prayer, and the singing of a native Christian hymn. On my way home instead of being downcast I felt like suiting the words of a song we know to this particular case and shouting "Glory, glory, hallelujah! as the truth goes marching on."

The face of our brother is no longer seen, but the fruits of his short labors fill our hearts with great joy. His younger brother, baptized at the same time as himself, is wonderfully in earnest.

He has taken the little mud hut vacated by old Kim and is having many hearers. The second brother, who was absent last year, has returned and is filled likewise with the "Jesus faith." The sacrificial ceremonies and the forms of devil worship which by the law of succession fall to his charge have been all discarded. People at home have no idea what it costs a Korean to forego these things. Death itself would be easier in many cases than dropping ancestral worship, but big honest Kim with his heart full of tenderness said he wanted to do just what would please the Lord. During this time of special trial he was tossed about by day and even in his sleep he kept murmuring something about

“believing in Jesus.” I expect great things of the second Kim. The old mother, too, about eighty years of age, believes and listens eagerly. Kim’s widow and other women of the household attend my wife’s class and we count them all in our little church.

Outside of these comes Old Kim’s special friend Song, the crock maker. He is a man of very humble exterior and, as he said, had no ambition but to make crocks till he found that the Bible opened up to him the privileges of a far better world than this. Song, with a slight knowledge of Chinese, has learned by heart passages from the Bible and has taught something of it to his wife and little boy. Sunday last he told me that his fellow crock maker, whom we have had in mind, believed too, and had announced to his friends and elders of the village that he would get a new hat and come regularly to service hereafter. Song’s face was full of gladness. The day before he was on his way to market with a load of crocks on his back, crossing an icy knoll his foot slipped and away went his load smashed to atoms, but this loss had not robbed his heart of its joy, and he was ready to go forward with a second lot in the hope of eternal life and a glorious resurrection. Song is an honest, humble believer, and while he lacks the originality of character so marked in Old Kim, he seems specially chosen. Would those who read this and who have an interest in believers in this far off corner of the earth include the musical name of Song in their prayers for blessing?

Some weeks ago at Sunday morning service I noticed an attentive old man listening. When I had a chance to make his acquaintance I found he was a pen maker from a town thirty miles off. He had come in with his pack to attend the fair. Old Kim, he said, had told him many good things about this doctrine and had had him carry a few books with him where he sold his pens. He said the people had called him names and treated him roughly in some places, but then, he added, others are glad to read them. He has been to meeting since and has bought other books to take away, and I have reason to trust that the old man knows something in his heart of the meaning of it all.

Another person who came under the eye of “Old Kim” was my teacher Ee. He is a young man of twenty-five

years of age who has shared all my ups and downs in Korea. He had some money and lived a dissolute life till nearly twenty years of age, when one afternoon during the cholera plague of 1887 his father and mother both died. I met him in 1889 and finding him a good scholar asked him to come with me. He did and has been a most faithful friend and companion, but the evil influences of his early days still tell and he has fallen at times. In translating Bunyan's Pilgrim together, he more than once called my attention to "Pliable," saying with a look of regret, "I'm Pliable." Old Kim loved him very much, and used to urge upon him the need of prayer and back-bone if he would stand. He looked with wonder on Old Kim as if he had been Elijah the prophet. He believes, said Old Kim, but he's a bit weak and doesn't like to offend those who tempt him. When it came to the last He offered his tribute in a little song that he prepared to be sung at the funeral. I attempt a translation, but find that it loses its grace and sweetness in the effort.

It was a sign of wondrous grace,
 When Jesus shared the sinner's place.
 That he might purchase righteousness,
 For those in sin and dark distress. •
 So we sing "Our elder brother,
 Lives with every conflict over.
 Has his tears all wiped away,
 Sharing peace and liberty."
 God has not, unkind in heart,
 Left us thus to meet and part.
 But our father's sins require
 That our bodies pay the hire.
 Then we'll meet again on high,
 Sons of immortality.

Gensan, Korea.

JAS. S. GALE.

MEMORIES FROM THE MISSION FIELD.

Mrs. R— was a native of Glasgow and belonged to a good family there. But fortune would have it that she take up her future abode in Canada, and that part of it named Muskoka. Her old country life had been blessed with pleasant society, frequent travel and loving church connection. But twenty years ago, when she set foot up north, would be a time of wilderness in truth there, and a great change from the old land. They were travelling by stage ; many a hill they climbed, and rock they turned ; and noble were the trees passed by. As up the hills they went, surely, thought she to herself, we shall see a church spire now ; but to her disappointment down they went again into a deeper and darker valley. Hark ! a bell ! at once she stirred. "Sir ! is that a church bell ?" she asked the driver. "Humph !" was his answer, "that is a cow-bell." Twenty years have not effaced the disappointment, though a little church stands not far from her present comfortable home.

Mr. H—, a handsome youth, had made barrels with his father for an extensive miller in the front. But the independent nature of Scotchmen makes them desire "something o' their ain," hence the family landed in Muskoka, and opened a settlement in the forest. With them the gospel was planted too, and that little farm must ever be as sacred ground. Because at their home the missionary first had a stopping place, kindly sympathy and assistance. The barn and house were used as meeting places, and glad were the messages, delivered by men now in noted pulpits, to hearts just as appreciative as any spoken to since. A church is now on the corner of the farm, the old patriarch is gone, but his son and namesake is the man students meet and find

ready with open door and willing assistance to aid them in the work.

Mrs. S—— has a large happy family around her. The girls belong to the church, but the second son, now twenty-one, does not. He wants to go for the first time to the camp with other fellows who are going. He is needed at home. They all fear the wildness of the camp to a beloved brother who has not yet publicly confessed Christ. But he is determined to go and his mother watches him pack his trunk. There is one thing she is anxious about. Will it be put in? Will there be an index of teaching not forgotten, of influences early begun? Yes! Of his own accord he folds his Bible safely among his possessions to the joy of his mother, and hope of all at home.

Mr. H—— came from England. His home up north is extremely happy and beautifully situated. High bluffs to the extent of 150 feet of brown granite shelter him from the north and west winds, and beautiful meadow-land intersected by a rippling brook lies before his door. Of course he was a member of the Church of England and when he reads and prays you can still notice the steady, clear, accentuation of her clergy. But he has devoted his learning, piety and activity to christian work; is a member of our church and teaches the Bible class with rare ability. His door is ever open to the missionary and the loving christian ties among parents and children will long be remembered by the many students who have sojourned there. A christian family is a royal family whether living in Windsor or Muskoka.

What missionary has not been the architect in church building? In days to come the young students will be told how a Fortune could roll and hew the logs; how a Black could swing the broad-axe, and a Gauld stir up the people. St. David's is called after Jno. Davidson; the church at Baysville called after Bethune, the one at Dwight built through the agency of Barnett, the three on the Wyevale field ever memorials of Lough. McLean's work and of the generous, painstaking handiwork of the people. It is said that Cranston once made a pulpit. What a loss to our museum that it is not there! The inscription—"The Lord is in His Holy Temple," which is over the pulpit at Rosseau

is the excellent work of J. H. McKenzie, and we all know of the church on Squaw Island so laboriously erected by Jas. Menzies. The pioneer must build an house for his Master.

A. L. B.

REST OR SERVICE ?

Is there for me a golden calm.
Somewhere beyond the sunset sea—
A radiance of the smile of God,
A splendor of tranquility ?

Dear God ! the thought is very sweet,
And I have come a weary way ;
My heart is sad and tired and old ;
I want that perfect peace to-day.

And yet—there stands without my gate
A beggar, cringing and forlorn.
The likeness of the Christ divine
Crushed out by earth's contempt and scorn.

Within the crowded city's slums
Dear childish faces, worn and thin,
Are shadowed by the heavy gloom
Of poverty and pain and sin.

Across my path there flashed to-day
A haunted face, deep-lined with care.
Upon the ghastly painted cheek
The anguished look that lost souls wear.

O beggar, abject and despised !
O child, who knowest not cool green sod !
O sister, wearing bitter shame,
Down-fallen, yet beloved of God !

Do I dare ask for golden calm,
While you know only care and pain ?
Ere I could clasp that selfish peace
The heart within me must be slain :

This heart that loves in spite of wrong ;
That sees the Christ fair-shining in
The painted woman of the street.
Through all the veiling clouds of sin.

Better a restless, weary day,
If full of love's sweet work divine,
Than long bright hours apart from those
Who, sleeping, mean ; who wake to pine !

BIBLE STUDY.

Devouring fire and everlasting burnings.—The question asked (Isa. 33: 14) "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" has been popularly interpreted as if "the devouring fire" and "the everlasting burnings" referred to the place of woe in the future world. A writer so careful as Dr. A. B. Bruce, in his work—"The Kingdom of God," after quoting the question, "Who shall dwell with the devouring fire?" proceeds to say:—"It may be hoped few. It is permissible to hope that few will become so utterly depraved and dehumanized as to be fit companions for devils." Great as is the weight of authority thus given to the popular exposition, a careful examination of the text clearly shows that it is utterly untenable. In all the chapter, presenting as it does a life-like description of the overthrow of Sennacherib, there is not a single reference to either rewards or punishments in the future. Vividly the prophet depicts the distress to which Judah is reduced by the advance of the conquering legions: "The highways lie waste . . . the earth mourneth and languisheth: Lebanon is ashamed and withereth away: Sharon is like a desert;" but just as the Scribes, the receivers, and the counters of the towers are all eager for their prize, a voice on Israel's behalf is heard: "Now will I arise, saith the Lord." In a moment the enemy is overthrown, but while devout worshippers may join in the triumphal song:—"He breaketh the bow in pieces, and burneth the chariot in the fire," our attention is sharply turned to the attitude now assumed by those who had either denied God or dishonored Him by a worship that was only a hollow mockery. But alas! At a glance we see how changed they are from those who but yesterday were walking with proud and vaunting neck. God has made bare His arm, and in that dread presence the sinners in Zion are

afraid ; trembling surprises the Godless ones as with throbbing breast they ask : " Who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ? " Evidently what stirs in them such fear, and arouses ever in their souls such a sense of reverence, is not the thought of hell fire but the revealing in this wondrous manner of that Jehovah, whose abiding symbol to Abraham, to Moses and throughout the Psalms and the prophets is the ever burning fire ; as Matthew Henry well expresses it : " God Himself is this devouring fire. " If then this fire symbolizes Jehovah, the tone of the question grows intensely earnest as we ask : " Who among us shall dwell with devouring fire ? " With no uncertain sound the prophet in his answer declares the character of those who alone may dwell in such fellowship. Line by line the delineation corresponds with that marked out by the Psalmist as the character of those who sojourn in God's tabernacle or dwell in His holy hill :—" He that walketh righteously and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil ; he shall dwell on high : his place of defence shall be the munitions of rocks : his bread shall be given him ; his waters shall be sure. " In other words, the prophet would answer the important question by the announcement that only those may dwell with the devouring fire whose souls burn with a kindred flame. In that fiery presence, the wood, the hay and the stubble, every form of self-seeking, all pious frauds and every false character, however veneered with forms of Godliness, must utterly melt away. But who then may claim to have the holy fire ? Only those in whom the flame has been kindled at God's altar, only those who like Isaiah have had their lips touched with the live coal from off the altar, whose iniquities are taken away and who sins are purged. To souls thus purged, this fire has no terrors. Moses goes into the mountain, into the midst of the cloudy darkness and returns again with his face all aglow with the heavenly radiance, and yet " he wist not that the skin of his face shone by reason of his speaking with him. " Elijah, a man of like passions with us, had bestowed on him the distinguishing privilege of going directly into that fiery presence by means of a whirlwind,

while the whole being of God's Son so burned with that heavenly fire, that on the holy mount his face was seen shining as the sun, while his raiment was white as the light. None but the pure in heart shall see God ; only those who with unveiled face reflect as a mirror the glory of the Lord and so are transformed into the same image from glory to glory, even as from the Lord the Spirit, shall ever see the King in His beauty or behold the land that is far off.

W. F.

Self-defense.—There is a right of self-defense. I have dedicated myself, my body included, and all my property to God. I have a right, it is my duty, to defend this body, which is God's, against what would injure it or unfit it for God's service. I have a right to defend my property which I hold for God against spoliation. This is not contrary to Christ's teaching in Matt. 5: 38-42. Evil done to one's self, smiting on the cheek, taking one's coat, things like these which do not unfit for service or seriously interfere with one's ability to give—these are not to be resisted. The spirit which bears patiently and will not resist is the spirit which conquers the evil spirit and turns it from its ways. But in the non-resistance of evil inflicted, a line may be crossed when the possibility of bringing about this good result is outweighed by the positive injury done to God's property in me : then it is my duty to resist. Christian judgment must be used to determine where this line lies.

R. H.

The Cross and the Throne.—"And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32. Jesus here brings together the two facts of the Crucifixion and the Ascension. The Cross and the Throne are before His eyes. In several other scriptures these events are spoken of as closely connected. One or two such passages may be quoted as examples. "*Jesus . . . who . . . endured the cross . . . and is set down at the right hand of the throne of God.*"—Heb. 12: 2. "The 'Captain' of our salvation was *made perfect only through sufferings.*"—Heb. 2: 9. A still more striking passage is Rev. 4: 6.—"In the

midst of the throne . . . stood a lamb as it had been slain." It is the crucified and enthroned Christ who "draws all men." The Cross attracts men by its unexampled display of the noblest human qualities—friendship, fidelity, forgiving love—and also by its clear revelation of divine holiness on its two sides of wrath and love. The wrath-fire (Ezek. 10: 6) and the love-fire (Isai. 6: 6) burn together on Calvary. A second momentum in this attractive power of Christ proceeds from the Throne. There it is seen that *God* can dwell in *man* so that the thoughts, desires and purposes of God become man's. More than that, the One who sits upon the throne is the Author of the Word and the Giver of the Spirit. Christ, by virtue of His sufferings and enthronement, is ever drawing souls from Satan to Himself. The fact that the attraction of both cross and throne may be resisted is a significant commentary on the power of the human will.

J. McD. D.

The Christian Foreigner.—"And confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country."—Heb. 11: 13-14.

The text gives us the conception of a christian as a foreigner.

I. The description or character of the christian as a foreigner, "Strangers and pilgrims." The word foreigner includes the two, strangers and pilgrims. The Biblical meaning of the word pilgrim is different from that which it now has. In the Bible it is used to indicate one who is simply journeying through on his way to another country, whereas we use it to describe one who is journeying to some shrine or sacred place in his own country or some other country. Abraham's life is the most practical illustration we have of the two words. He left his home for a strange land at the command of God. In this land which was promised him he made no permanent house but chose to abide from year to year in a frail flimsy tent. He held aloof from the people of the land. He owned no property. The reason for this peculiar conduct was that he felt himself to be a stranger and sojourner. From the words of Old and N. T. saints we find that they were of the same mind as Abraham. Jacob

speaks of his life as a pilgrimage. David says, "I am a stranger upon the earth." Paul writes to the Phillipians, "Our citizenship is in heaven." Peter addresses the christians in Pontus, etc., as "strangers and pilgrims." From these examples we gather the following to be the description of the christian foreigner. (1) He is one who lives as if this earth were not his home. He considers this but a temporary abode, a halting place, a training school. (2) He is one who is detached from the world. His life in the world is that of master not slave. (3) He is one who can be distinguished from those amongst whom he lives. As a rule foreigners can be marked from others by their features, accent, customs, etc. Just as truly should there be a distinguishing mark between the christian and the man of the world. There is the greatest contrast between Christ and the Prince of this world. The one represents life, light and righteousness, the other, death, darkness and unrighteousness. The contrast in the followers should be as unmistakable.

II. The feelings of the christian foreigner, "They seek a country." The beauty of this thought is brought out when we translate the word country by the word fatherland. What is implied in this strong feeling of seeking the fatherland? (1) *The christian foreigner thinks of the fatherland.* The home beyond is very frequently the subject of his thoughts, etc. (2) He experiences moments of loneliness. He longs at times for the fatherland. Is there not a hint here that the soul was once with God? Fatherland means the place of birth. How then can it be said of the christian that he seeks his old home unless there is a suggestion that the soul was formerly with God? (3) He feels out of place amidst the sins, pleasures and gaieties of the world. He is homesick where the world is at home.

III. The secret which keeps the christian a foreigner or prevents him from becoming naturalized to the world. Is it his resolution? Is it because it pays to be a foreigner? It is faith, or love which worketh by faith. Faith gives substance or reality to the future, faith gives an assurance of the unseen. Love for Christ as King, faith in the realities beyond are stronger than all the seductions of the world. "This is the victory that overcometh the world, even our faith."

J. W. H. M.

OUR COLLEGE.

Jubilate, and don't forget your subscription.

Some of the students have already commenced work. The cause of this sad state of affairs is "supplementals."

The article on "The Sermon" with accompanying Symposium, which was promised for October, will appear in the November number.

The Business Manager expects every MONTHLY subscriber to do his duty—and send his dollar without delay to Rev. John Mutch, 110 Havelock St., Toronto.

This department is likely to experience the effect of a boom next month. Our strong staff of student editors will take hold, and with the "Jubilee" and other things to work on, the results are likely to prove satisfactory.

Messrs. Drinnan, Lawrence, and Lowry, of last year's graduating class, have recently received calls, Drinnan to Camlachie, Lawrence to Vanneck, and Lowry to Hagersville. Messrs. Drinnan and Lawrence have accepted. We wish them true success in their respective fields.

Mr. Robert Martin, who last year completed his third year at the University and his first in theology, has been in the hospital since the beginning of September. He was attacked by typhoid fever while on his mission field at Bala. We are glad to know that he is now gaining, although still very weak.

Some one has said that a man writing a sermon is like a spider weaving its web because he has to draw his material out of his own "innards." We do not believe that that is a correct representation of the process of sermonizing, but we do know that it fits the case of the man who has to write college news in the summer time.

Mr. Fenwick, of Woodbridge, is showing during the Jubilee celebration, reproductions painted by himself, of the Devices of all our Canadian Theological Colleges, of three Covenanter flags, including the famous "Bludie Banner," of the Devices of the leading Reformed Churches of the world, and of a number of similar interesting objects.

Mr. J. A. Slimmon, having completed two sessions in theology, one in Knox and one in Manitoba College, was ordained in Bloor street church, Toronto, on Thursday, September 13th. He goes to Scotland first for a short time and then returns to Canada on his way to his work in China. He will be a valuable addition to the band of worthy missionaries already in Honan.

Mr. J. S. Scott paid the college a visit recently. James has in these latter days identified himself with Manitoba College. Still he boarded in Knox during his University course, and doubtless the honorable character of his subsequent career is in no small measure due to his early associations. After renewing old acquaintances, theological and otherwise, in the western parts of the Province, he expects to return to his work as lecturer in Manitoba College.

We give the Senate timely notice that it would be advisable to procure a large supply of B. D. hoods from some wholesale establishment. Rumors of prospective candidates come from all parts of the continent. Among those who have been seen hunting for the literature and resolving to renew their youth in Hebrew and other things are Messrs. Murison of Victoria, Fortune of Elkhorn, Crawford of Niagara, Wilson of Drummondville, Cooper and Mustard of last year's graduates, and Borland of the class of '95. We commend to them 2 Cor. 8: 11.—"Now therefore perform the doing of it, etc."

OTHER COLLEGES.

The estimate of the General Assembly of the Presbyterian Church (North) in the United States for colleges for the coming year is \$150,000.

The Presbyterian College Board will meet at New Glasgow, Oct. 3rd, to nominate a professor of systematic theology in Pine Hill College, Halifax. The appointment will be made by synod.

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY.—This institution, belonging to the Southern Church, has issued its first annual announcement. The catalogue contains the names of thirty-one students.

MR. MOODY'S BIBLE INSTITUTE.—A careful canvass has been made to discover the whereabouts and occupation of former students of the Institute. It has been found that 69 have become foreign missionaries in 16 different countries. 41 are acting as evangelists, 22 as city missionaries, 11 as Sunday School missionaries, 18 are pastors of Presbyterian churches, 21 pastors of Congregational churches, and 13 pastors of Baptist churches.

At the meeting of the International Missionary Union at Clifton Springs, N. Y., Dr. A. P. Happer discussed at length the need of a medical missionary college in America for all missionary societies. According to the *Independent*, arrangements are nearly completed for such an institution to be located in New York City, and under the auspices of the International Medical Missionary Society. Steps have been taken to erect a building at a cost of about \$250,000. It will accommodate about 150 students, and the aim is to give them the best of medical instruction, at a very moderate cost, with special reference to the needs of the foreign field. There is a board of managers of 18 members from the Baptists, Congregationalists, Dutch Reformed, Episcopalians, Methodists, and Presbyterians.

SAYINGS OF THE DAY.

Now, friends, listen. There is to be no second meeting to-night. What would I have a second meeting for? I dare you to postpone your surrender to this Jesus another five minutes! Even in breaking up to go to the second meeting the fowls of the air may pick up the seed that was sown in your heart. Some man sitting next you may say something that deflects you. I dare you to postpone your surrender another minute! It is now that the Holy Ghost is demanding your surrender to Christ, now the truth is beating round your heart and head. Do you receive it?"—*Rev. John McNeill in Melbourne.*

It is in aggressive activity we best show our faith. We must not for a moment act as if the fortunes of Christianity hung on the issues of current debate. Blessed be God, our faith is beyond debate, authenticated by a new creation, confirmed to us in fresh experiences, made the breath of our being, the illumination of our lives by an indwelling Spirit. Let the forces of unbelief press us as they will, we head straight for the promises of God despite the mountains and unplumbed seas which manifestly obstruct our path. We look to see victories wrought for us by the strong arm of God which will throw these glories of the past into the shade.—*Dr. John Smith at the opening of Bridgend U. P. Church, Perth.*

I would give up to-day the loveliest music you can take from Mendelssohn to hear again the voice of a great multitude lifted up under the arch of heaven on the evening of a July communion, in homely "Martyrdom" in "Such pity as a father hath unto his children dear." But God has said it; the old order must change. It is impossible to keep forever the dear old way. You might just as well wish that the children should never grow older, and that nobody should

ever die. By inevitable development this stately church had to come, and this brighter worship; and though the glamour of the long past has such hold on our hearts—that long past with trees always blossoming, and days which were always summer days, which is as a golden age—yet, in sober earnest, can we deny that the change is for the better?—*Dr. A. K. H. Boyd at the opening of the New St. Cuthbert's.*

It has been suggested that rationalism should annex the whole Christian idea, divest it of its supernaturalism, and use its godliness without a God. Dr. Pfeleiderer is in substance—I dare not commit him to precise words—not disinclined to take over the Incarnation, the Cross, the Resurrection, and the Ascension of Christ; nor is he disinclined to allow us to believe in the Holy Ghost, provided all these ideas, facts, and histories will submit to cast out the element of the miraculous or the supernatural. We may retain our Bible, but not as a supernatural revelation; we may retain our Christ, but not as the incarnation of the living God; we may retain the resurrection, but not in the sense of the personal Christ returning literally from the grave in which He was buried. I hold that this is the most monstrous proposition ever made to the Christian reason or the Christian conscience. We are to live in a world of ideality. We are to part with substance and exchange it for shadows. We are invited to perform a miracle which is little less than to supernaturalise reason, and to denaturalise conscience, in order that we may displace a supernatural faith and get rid of a supernatural morality. I do not know what others may do in response to this appeal; but for myself I declare with all solemnity and vehemence that I will not, so help me God, be a party to this gigantic and blasphemous confiscation.—*Dr. Joseph Parker at the Free Church Assembly.*

LITERATURE.

HISTORY, PROPHECY AND THE MONUMENTS, by Professor McCurdy of Toronto University, has been issued by the Messrs. MacMillan, of New York. The work will be reviewed at length in our next number.

THE YOUNG MAN FOURSQUARE. *By Rev. Jas. I. Vance, Norfolk, Va. Fleming H. Revell Co., Toronto.*

Addresses to the young, and especially to young men, are becoming more and more common. Dr. Thain Davidson, of London, has done this kind of work very largely and on the whole very successfully. One of the latest efforts in this same direction is a series of four addresses by Rev. James I. Vance, of Norfolk, Va., the pastor of the Irish Presbyterian Church in that place. The title of the little book is "The Young Man Foursquare," and the meaning of this title appears from the character of the addresses. They deal with the young man (1) In regard to business, (2) In regard to society, (3) In regard to politics, (4) In regard to religion. These addresses though perhaps smacking a little too much of the scrapbook contain a large amount of sensible counsel on the different aspects of a young man's life. It is a book that may be put with confidence in the hands of every young man and one may be sure that almost any intelligent young man will find sufficient interest in it to read it.

JOHN BROWN AND HIS MEN; WITH SOME ACCOUNT OF THE ROADS THEY TRAVELED TO REACH HARPER'S FERRY. *By Col. Richard J. Hinton (Contemporary and Co-worker of John Brown). Illustrated with 22 authentic portraits. Cloth, 12mo, 752 pp. [Vol. XII. American Reformers Series] \$1.50. New York, London, and Toronto; Funk & Wagnalls Company.*

While nothing succeeds like success, criticism and reproach follow failure, but the episode of John Brown and his men will live forever in the memory of a nation, and it is a question whether a quickening spirit in the historic refrain,

"John Brown's body lies a mouldering in the grave,
While we go marching on,"

was not as great a factor, if not a greater one, even, in the solution of the slavery question than the emancipation proclamation. For thirty years the author has been collecting the material for this 752-page book in which he contributes the best account of the birth, ancestry, training, national life, and death of John Brown, together with entirely fresh and exhaustive monographs on his men, all given in a spirit of earnest patriotism in which these ardent abolitionists are held as heroic exemplars of a true reformer's courage. In an Appendix, occupying 150 pages of highly interesting and instructive matter, is included the principal and more important documents prepared by John Brown, or relating directly to the enterprises against American slavery in which he was actively engaged.

THE WIFE OF FAIRBANK ON KIRKS AND MINISTERS. *By Rev. D. McNaughton. M. A.; Toronto, Press of the Canada Presbyterian.*

The author of this work is a retired minister of the Presbyterian Church in Canada who is already known to some of our readers as the author of "Laura Clarence." The "Wife of Fairbank" is dedicated to the Moderator, Ministers,

Office-bearers, and members of the Presbyterian Church in Canada, and is introduced by a commendatory letter from Rev. T. Cleworth, a Methodist minister. So it is evident that it appeals to no narrow constituency. The tone and purpose of the book justify its wide appeal. It is in the form of an autobiographical narrative, and relates the experiences of a Presbyterian minister in a rural district of Canada, his conversations with representatives of other denominations with whom he came in contact and especially the comments on matters of church government and doctrine of that very talented and remarkable person the "Wife of Fairbank." The object of the book is evidently to point out the elements of weakness that exist in all the churches and at the same time to show that in their points of difference they are often not so far apart as they suppose. In this praiseworthy object Mr. McNaughton has been in large measure successful, and if the book cannot be said to possess thrilling interest as a tale, it can certainly be commended for its very effective effort to bring some important lessons to our minds. The strictures on "candidating" and some other features of the Presbyterian system are particularly keen and well-deserved.

THE BOOKS OF CHRONICLES. *By Rev. Professor Bennett, M. A., of Hackney and New College. The Expositor's Bible. Hodder & Stoughton, London. Fleming H. Revell Co., Toronto.*

It is rather remarkable that some enterprising journalist has not started a symposium on "The books I read during my holidays," or on "The best half-dozen books to read during a month's holiday." But perhaps the less said about a good deal of the holiday reading the better. Though it is remarkable that so many intelligent people should waste their time reading literary trash in holiday time when so many books combining real value and intense interest are right at hand. An orthodox Calvinist will set it down to moral depravity of which all—even ministers—are partakers. But what do you think of one who sets out with a commentary on the Books of Chronicles in his grip with which to beguile his leisure hours as he stretched in a friendly hammock and allowed his cares to float away on the cool sea breezes? The humor of the thing would have struck even Barrie's famous humorist "Thomas Haggart." But there are commentaries and commentaries, and the writer almost before he knew where he was found himself deeply interested in Professor Bennett's discussion of the Books of Chronicles in the now famous Expositor's Bible Series. After discussing questions of introduction such as date, authorship, historical setting, &c., one is curious to know what he will make of the wilderness of names and genealogies with which the 1st Book of Chronicles opens. You find that every paragraph is fresh and suggestive. Then in the general discussion he considers the Books of Chronicles as a sort of idealizing of history in which the writer never aims to give an exhaustive narration of all the facts but selects his materials in such a way as to set forth the ideal excellence of the Davidic Kingdom as a precursor and type of the Messianic Kingdom. The discussion of this subject is extremely interesting, and though Professor Bennett makes free use of the results of Higher Criticism, he would no doubt be considered very conservative by the more advanced critics of that school. In point of interest and critical value this work will take its place side by side with the very best in that admirable series of Expositions.

THE CARTOONS OF ST. MARK. *By R. F. Horton, M. A., D. D. Fleming H. Revell Co., New York, Chicago, Toronto; pp. 306; cloth, \$1.50.*

To introduce this work to the notice of our readers we cannot do better than quote the opening passage of the first chapter—"The famous Church of St. Mark at Venice is singular amongst mediæval churches in two respects. In the first place, the mosaics which cover it, wholly within and largely without, form,

as it were, an illustrated Bible which speaks rather to the eye than to the ear; and, secondly, in this church Christ and the Cross take the place of pre-eminence, which elsewhere is occupied by Mary and the saints. 'It is the Cross,' says Ruskin, 'that is first seen, and always, burning in the centre of the temple, and every dome and hollow of its roof has the figure of Christ in the utmost height of it, raised in power or returning in judgment.' Now, curiously enough, these two features of the great Church of St. Mark at Venice accurately reflect the two most striking characteristics of the Gospel which is called by the name of Mark. This Gospel stands out among the four as the most picturesque—the one in which everything passes, as it were, before the eye. Its chapters are like the mosaics in the great church, or like the cartoons of a great painter, presenting the appearance and the actions of Christ. Further, this Gospel is so occupied with Christ alone, that the other figures which appear in the canvases of St. Matthew and St. Luke, Joseph and Mary, John the Baptist, the disciples, the groups of Jews—all sink into the background; they are mere suggestions; their portraits are not attempted. This Gospel is in literature the earliest, the simplest, the most direct, likeness of Jesus alone."

This passage at once explains the title of the work, sets before us its scope, and gives us an example of the author's style. Dr. Horton does not undertake to do more than hold up to our view the wonderful pictures which the second evangelist has painted for us, hold them up in such a way that the best light may fall upon them and we may catch their marvellous drawing and color—this, with perhaps a word or two occasionally to help us understand the meaning of what we are looking at. What Dr. Horton has undertaken to do he has done wonderfully well. The familiar scenes are made to live before our eyes, and our hearts are made to burn as the words of comment are spoken. The following quotations taken almost at random will give some idea of the freshness and suggestiveness of Mr. Horton's thought. Speaking of Christ's habit of prayer—"Common men can do, it appears, with very little prayer; bad men can do without communion at all; but the better we are the more communion we want, and the Son of God Himself reveals his Sonship first in this necessity of constant prayer." Speaking of the confidence which Christ produced in the wretched with whom he came in contact—"It is an easy thing to cure those who believe, but it is the greatest task in all the world to get any one to believe; and the peculiar feature about Him is that where He goes faith springs up before Him, and the effect of His presence is the opening of the doors of God to the injured and diseased bodies of men."

THE SYRIAN CHURCH IN INDIA. *By George Milne Roe, M.A. William Blackwood & Sons, Edinburgh and London; pp. 388.*

On the south-west coast of India in the districts of Cochin and Travancore, in a wealthy and beautiful land, is the home of the Syrian Church. These states within which it lies are native states, allied however as feudatories of the British government and each having a British Resident at court. For nearly fourteen hundred years this Christian church has existed here, a light shining more or less clearly amid the darkness of surrounding heathenism. When one considers the isolation of the situation and the chequered history through which the church has passed one is prepared to find that the Christianity presented there is of a very deteriorated form. And yet, "their adhesion to the worship of the one living God; their adoration of Father, Son, and Holy Spirit; their preservation and use of the Holy Scriptures in the *Peshito* version; their maintaining houses of prayer, and not forsaking the assembling of themselves together on the weekly Day of Rest; their administration of the Christian sacraments; their observance of the festivals of the Christian year; and the comparative respect and liberty accorded to their women;—all these things seem to entitle them to one of the many mansions in the visible Church."

Mr. Rae, having taken advantage of the opportunities afforded him as a missionary of the Free Church in India and as professor in the Christian College at Madras, and having qualified himself by personal investigation on the spot and by study of all the available literature, has written for our instruction and delight the history of this Syrian Church.

At this point it is important to observe the sense in which the name 'Syrian' is here used. "The members of the Church of Malabar are called Syrians, not because they have Syrian blood in their veins, but because they have a Syrian liturgy. They are not of the Syrian nation but of the Syrian rite.

To arrive at any satisfactory conclusion in regard to the founding and the earliest history of the church is a task requiring much patient research and careful reasoning. The natives themselves claim that their church was founded by St. Thomas, and traditions which refer to St. Thomas and his work as apostle to the Indians are confidently appealed to. The author, however, has little difficulty in showing that the name India has been used in too vague a way and has been applied to too many districts of Asia and even of Africa to allow any argument to be drawn from these traditions. The facts in the case Mr. Rae believes to be these—that "Southern India received Christianity, not from any of the ancient sects of the church, not from Jerusalem or Antioch, not from Alexandria or Rome or Constantinople, but from the Nestorian patriarchate on the banks of the Tigris; not by way of the Red Sea, but by way of the Persian Gulf; not in the fourth century, nor until the beginning of the sixth."

Of the first or Nestorian period of the Syrian Church little history remains. We know that the Christian community received favorable recognition from the native governments and had certain rights and privileges guaranteed to them by charter. We know also that while connection was close and somewhat constant with the Mother Church, a missionary spirit existed and the church grew by constant accessions from the native population. But when this communication ceased and the Indian Church was left to stand alone it ceased to be able to do more than barely hold its own.

The second or Roman period of the Syrian Church in India dates from the 14th century when the first Roman Catholic missionary to India of whose work we have any account visited that country. The history of this period may be summarized in Mr. Rae's words: "When Rome developed her plans for a really active propagandism on the Malabar coast, she sent forth the monastic orders, armed with the Inquisition. With all its intolerance and its terrors, the Inquisition was set up at Goa in the sixteenth century; and when it was resolved to subjugate the Syrian Church to Papal jurisdiction, this relentless institution was used to overawe it, and to prevent the arrival of bishops from Babylon. The subjugation was consummated by the Synod of Diamper in 1599, and for nearly two generations Rome's tyranny endured, until the splendid rebellion of the Syrians at the Coonen Cross near Cochin in 1653, achieved for them a new liberty and gave promise of better days."

Although the Syrian Church by the downfall of Portuguese power, and their own rebellion against the authority of Rome, were set free from Roman tyranny, they were not prepared to establish an independent church. "They did not avail themselves of the splendid opportunity which Providence gave them. Leading strings they loved and in leading-strings they were content to walk. If the supply of bishops from the Patriarch of Babylon was hopelessly cut off, they would not refuse a bishop from any other oriental sect, and so they were fain to take the first that came their way. He happened to be a Jacobite, but such as he was they vastly preferred him to any bishop from the West."

But for the history of this closing period and for an estimate of the future prospects of the Syrian Church we must refer our readers to the book to which we have now sought to call their attention. Mr. Rae has given us a scholarly and interesting work and one which will henceforth be a necessity to writers or students of the history of Christianity in India.

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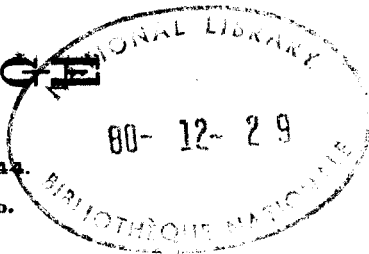
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