

volumes in 60 cases, which are put on board the outgoing sealing vessels and exchanged on their return. Recently he has opened a crusade against saloons, gambling dens, etc., and has succeeded in rousing public sentiment to resist the encroachment of these moral pest houses by a rigid enforcement of British law. In this he has made many enemies who even threaten personal injury, but he has the moral support of all philanthropic organizations in the city. We believe our friend Ralph is fully competent to prosecute war along such lines. We wish him success.

A PROSPEROUS farmer on the banks of the romantic Nashwaak in New Brunswick, a respected magistrate, the chief man of the neighborhood during the active years of his life, a pronounced Liberal in politics, and a warm advocate of taxation for the support of schools, the main support of the Nashwaak Baptist church, a deacon from the age of 24 until his death in his 92nd year, a period of nearly three score years and ten—such in brief is the record of the life of Calvin Luther Goodspeed, who died at Nashwaak, N. B., on the 5th day of February, 1896. Deacon Goodspeed was the father of our Professor Goodspeed, with whom all the members of the University sympathize in this hour of his bereavement.

THE death of Dr. Goodspeed's father was followed soon by the death of a brother of another member of our Faculty. Edward J. Farmer died in Perth, where for many years he had carried on a mercantile business in partnership with his brother George, on the 5th day of March, at the age of 46. Never a vigorous man physically, he found his health so far impaired a year and a half ago that he went to Michigan, hoping that a change of climate might benefit him. From there he returned a few months ago to die. In 1874, the year of Prof. Farmer's baptism, he was baptized into the fellowship of the Perth church. He died in great peace. The Faculty and students give to Prof. Farmer their heartfelt sympathy.

THEOLOGICAL SOCIETY.—On the evening of Friday, Mar. 13th, the Theological Society held a most enjoyable meeting in the chapel. The announcement had been well bulletined, and as a consequence a large number of the students were on hand to gather information regarding "Evangelistic work." Rev. Wm. Patterson, of Cooke's Presbyterian Church, who is in the midst of special work in his own congregation, was the first speaker. The subject assigned him was "How to Conduct Evangelistic Services," but apologizing for not keeping to his text, he roamed at will, gleaned many a handful of wheat, and beating it out for his audience. Mr. Patterson defined a revival as having its basis in *life*, and not a special work among the unconverted; the work might extend to them, but first and foremost a revival had to do with Christian men and women. The necessity of revivals to the life of the church was then dealt with and enforced by many illustrations, but it was when the speaker spoke of the after-meeting that he was especially happy. This department of the work was declared to