

roars of laughter. Mr. Anderson's utterances were particularly happy.

The "Press," Mr. Lewis Shannon, B.A., '77, publisher of the *Daily News* and representatives of the *Whig*, and *JOURNAL*. After Mr. Martin O'Brien, the genial host had responded to the toast of his health, the company dispersed.

ALMA MATER SOCIETY.

A REGULAR meeting of the Alma Mater Society was held on Saturday evening, Jan. 15th. After the usual business was disposed of the debate was proceeded with, the subject being:—Resolved, that the system of having foreign examiners would be beneficial to Queen's University.

As the Chairman previously appointed was absent the President of the Society called upon Mr. Cameron to take the Chair. Mr. B. N. Davis, leader of the affirmative opened the debate. The negative was ably led by Mr. W. J. Shanks.

The subject, being one of great interest to the students, was discussed with considerable enthusiasm and earnestness. At the conclusion the Chairman summed up the arguments and gave his decision in favor of the affirmative. The critic, Mr. Daniel McTavish, was asked to render his report, which he did to the interest and edification of the members. He criticised the prolongation of business to the detriment of the debate; he also encouraged the younger members to cultivate their elocutionary powers from the beginning of their College course, assuring them they had the hearty sympathy of all the members. His criticisms of the demeanor and grammar of the speakers, although personal was well received.

GLEE CLUB.

THE present session bids fair to be the most prosperous and most successful one yet experienced by this popular College Society. The Club already numbers between twenty and thirty voices, the possessors of which are principally singers of considerable experience, so that the acquisition of new glees and music is more a pleasure than laborious drill. Speaking of new glees we are led to wonder why so much poetical talent is wasted by students in various sentimental channels, while our Glee Club is compelled to borrow American Glees for want of original Canadian compositions. Surely there is sufficient inspiration in the breasts of Canadian students as they rally around their respective Alma Maters to find vent in stirring College songs, without finding it necessary to borrow (or steal) from their neighbours songs which after sundry mutilations are adopted as the best that can be procured. However, the lack of original glees does not interfere with the practices of the Q. U. Glee Club. A programme consisting of songs, glees, quartettes, readings, &c., has been prepared, which it is the intention of the Club to render at Rockwood Asylum, on Friday evening, 21st inst., on the invitation of the authorities of that institution. Following this a number of other invitations to sing have been accepted, Wolfe Island, Na-

panee and other places being spoken of as likely to be visited during the winter. As it is the intention to raise some funds for the equipment of the gymnasium it is probable that a concert or two may be given in the city before the close of the session.

SUNDAY SERVICE.

(BY OUR OWN REPORTER.)

THE Rev. W. S. Rainsford, of St. James' Cathedral, Toronto, preached in Convocation Hall, on Sunday, the 16th inst., taking for his text Pilate's question to Christ, "Whence art Thou?"—St. John XIX. 9. After a short explanatory introduction, he said that the main point which he wished to bring out was the originality of the character of Christ, and in doing so he would only attempt to present some old truths in a somewhat new form. He said that after all the criticism to which the word of God had been subjected, men were compelled to admit the historical accuracy of the books of the new Testament. But while all admit the personality of Christ to be true, deny the truth of his God-like character; this they call mere poetical fancy. Now it is well to clear up all doubts on these points instead of stifling them, and especially in the minds of the young, who are often spiritually injured by having their doubts stifled instead of answered. After all that theologians have said on the subject, we must come to recognize the fact that there must be a personal adoration of a personal saviour; a yielding up of all individuality to one who demands it as his right. Now as to the originality of Christ, there can be no doubt. We have in the new Testament a portrait of Christ, a picture of his character, and that picture is true to the original. To-day he is doing what the picture says he was doing then; Christ is feeding the hungry, lifting up the fallen, blessing the needful, rebuking the sinner, and enduring with his spirit those who are striving to be like him. Now suppose we take for granted no part of Christ's character, not even his existence, still we have here in the Bible a picture of Christ, or rather a number of pictures drawn by different men; and just as we readily recognize the features of the same man in several portraits, so in all these pictures drawn by the Apostles, we see very plainly the same person and character depicted, and the minute resemblance of all these pictures show that they could never have been drawn from an ideal. Yet even admitting that Christ is only an ideal personage, what age, society, school, or class of men drew the picture. Who created the character of Christ? Was it a Jewish creation? It was certainly not Paul's and still less that of ignorant fishermen, who, even after spending three years in the company of Christ, show remarkable stupidity concerning his mission. Nor could this ideal have been drawn by other Jews, as Christ destroyed many popular beliefs current among them. Thus we see that it was not a Jewish creation. Neither could it have been a heathen ideal for such a character was directly opposed to the heathen idea of the good, which was represented by strength and beauty, with an element of cruelty, and smeared with the blood of battles and wars. Such a character as that of Christ would be repulsive to them; the character of one who refused the honors of an earthly king choosing rather to be a servant, one who left glory to endure a life of shame. But what of Greece? Could the imaginative mind refinement and artistic nature of the Greeks possibly give rise to this picture? We find there self-assertion, and self-esteem, to which christianity is directly opposed. There we find freedom the privilege of the few, which is in Christianity the birthright of the many. There they worshiped heroes and men of might and power; Christ told his followers to be as little children. Thus we see that the ideal of Christ's character could never come from Greece; and as little