

THE attention of students is called to the announcements for 1888-89. (1) *The Smith Scholarship* will be awarded for the best essay on "The Love of God as manifested in the Teachings and Miracles of Jesus;" the essay to be handed in by 31st Oct.; competition open to 2nd and 3rd years. (2) *The Brydon Prize* for best examination at the close of the session on the Doctrine of Particular Redemption. (3) *The Janet Fenwick Prize* for best essay on Missions; essay to be handed in before 31st October. There should be strong competition. The preparation of a good essay on one of these subjects, during the summer months, would be exceedingly helpful to a student.

THE graduating class have given good evidence of their interest in missions. Eight of the twelve, at least, will enter the work either in the Home Mission field or abroad. One prominent member of the H. M. Committee wondered if it was because these gentlemen could not get calls that they offered themselves for the mission field. No, thanks, you never got a better class of men from any college, well furnished and likely to succeed. Prominent vacancies have applied for them already; but they prefer serving the Church and Master in places to which only young men can go. During the coming summer they will form a line from the valley of the Ottawa to the mouth of the Fraser.

JOSEPH COOK, the world-famed Boston lecturer, philosopher, scientist, apologist, etc., favored Toronto recently. His audience was unusually large, as lecture audiences go, and above the average in intelligence. Mr. Cook's prelude,—that was a little lecture before the big lecture,—on Municipal Government was eloquent, after Cook's style of eloquence, but betrayed ignorance, on the part of the lecturer, of Canadian municipal politics. The subject of the lecture proper was "Wendell Phillips, John B. Gough, Henry Ward Beecher." There were in fact three little lectures, one on each of the famous trio, joined together by no unifying principle, punctuated after each by a significant shake of the orator's head which indicated that one scene was passed and another was to follow. These brilliant panegyrics were evidently intended to be pronounced "over the ashes of the illustrious dead" and, no doubt, on such occasion "crystal tears" rained in due measure. But some people, old-fogyish perhaps, could not see why a Toronto audience, at this date, should be transported from "open grave" to "open grave" to witness Mr. Joseph Cook enjoying his "luxury of woe" and hear him repeat the eulogies out of which the printing press has already squeezed the life-blood. Warmed-over sorrow may do for cultured Boston but not for common-sense Toronto. Of course there were brilliant passages in these lecturettes. The analysis of Beecher's theological position was regarded as very able, although any clever man acquainted with the facts might have done it as well. But surely Mr. Cook might have spared us the worn out remark that if Beecher had died earlier he would have lived longer. Here and Away would not presume to criticise the lecture. That were unpardonable. A large number of intelligent people, however, think it was a failure. We have heard Cook many times and always enjoyed his flight across "the vast azure," even when we saw the rhetorician's balloon. This last lecture, however, was fitted to press home the question, often asked in an undertone, Is Joseph Cook a philosopher? Or is he a sophist?