

mentary Practice and Procedure, and of Dr. Bourinot's more extensive volume upon the same theme. The first mentioned work may be obtained for 35 cents, and every student in the university should immediately become the possessor of one. The details of the work may be mastered in half a day, and hereafter any gentleman who takes part in the business of our society must do so on as strict lines of propriety as if he sat in the Imperial House.

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If all of our students for the Church will, for the remainder of this session, take part in the meetings of the Alma Mater, they will be surprised at the ease and force with which they will be able to express themselves in public at the session's close. It may be objected that many of us have no time for the Saturday night meeting. But this statement is based upon a wholly false conception of university life and work. We yield to no one in admiration of mental culture and thorough scholarship; but with all deference to the opinions of other men, we claim that there can be no such thing as thorough culture in the case of a man who, however great his learning, cannot express himself in public as well as a common street Arab.

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Such men may think that they are a credit to their university. Perhaps they are—in their way: but it is a very imperfect way. It certainly is not the way for any graduate of a Canadian university. We want, it is true, great thinkers in the Church, and indeed in every department of our national life; but we want much more great speakers. To take some of the men, for example, who have contributed most largely to the development of the mental and moral life of the world during the last half century. There have been, doubtless, men without number who thought Henry Ward Beecher's thoughts as well as he. But Mr. Beecher had, which they lacked, the power of expressing these thoughts in a peculiarly powerful and pleasing way. Hence the name of Mr. Beecher is that of a prophet in Israel, and they are unheard of. There is nothing very remarkable or startling or original in the theology of Charles Haddon Spurgeon. But Mr. Spurgeon has a strikingly original way of expressing his theology, and Mr. Spurgeon is a pillar of light and a tower of strength in the whole Christian Church; while hundreds of other men, with his theology, are unknown. Mr. Gladstone's ideas on home and imperial policy are by no means original. Dozens of other men have just as good thoughts on these subjects as he: but these men—who knows them? And so it is all along the line. What we want is not men with good thoughts—but men who, having good thoughts, can give them to the people of the world in such a way that they will make them theirs. And the place in which to learn to express your thoughts in such a way is the Alma Mater Society. It is Demosthenes, we think, who says: "No man becomes an orator save at the expense of his hearers."

If this be true, it is better to become one at the expense of our fellow-students than at that of the world. In the first place, they will not realize the fact so clearly; and, in the second, they will listen with a good deal more patience than would the world.

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We have received from Mr. Douglas B. W. Sladen "The Spanish Armada—a ballad of 1588," and "Edward, the Black Prince." The former is in pamphlet form of some twenty pages, and is a cleverly written piece of verse very much after the style of Tennyson's *Revenge* and Browning's *Herve Riel*. We quote the first ten stanzas of the ballad in our literary column. The review of the "Black Prince" we shall defer to our next issue. Mr. Sladen is one of the young bards of Australia, and if he will pin less hope to Tennyson and more to himself, he will yet give us something worthy of the great colony which he represents.

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We have just received the *Canada Presbyterian*, for the first time since the session began. We had begun to think it had forgotten us. It comes out in a new and enlarged form, and is one of the ablest church-papers in the country. Indeed, there is no better. Its editorials have a hearty common-sense ring about them which is refreshing in our times, and from the first page to the last it is a model journal. In an article upon the Jesuit bill it strikes at the root of the trouble when it says that if the constitution which came into existence at Confederation is to be retained at the cost of such bills as this, "the sooner it goes to pieces the better." Our readers will forgive us, we hope, if we pause to add—"Amen!"

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We have received from the Rev. T. F. Fotheringham, M. A., of St. John, New Brunswick, "A Lectionary for the Home and Sanctuary." For the benefit of our readers we submit the 1st lesson, that for Jan. 1st: Morning, Deut. XI; Evening, Rom. XII; Psalms XXVI, XXVII. By the method which the author has adopted the individual or family reads through the Psalms every three months, the New Testament in a year and the Old Testament in two years. We cannot forbear adding that it is the best thing in the line of a lectionary that we have ever seen. It ensures the systematic study of the Bible by the individual or the home circle, and in such a way as to give the best possible results. It cannot fail to be of immense benefit to all who will follow its methods. The lectionaries are in neat paper form and so small that they can easily be placed between the leaves of the smallest bible. The author has some still remaining and will dispose of them to our church and bible students at the cost price to himself. All who wish may order them of the JOURNAL at the rate of five cents apiece or fifty cents a dozen. We hope that every bible student in the University will procure one.