

thetic nature, and executive ability of a high order, is well known to all who knew him. Only those who knew him longest and best knew what a great, generous heart he had, and how true he could be to his friends. And their name is legion, for in each pastorate where he labored, he easily made friends among all classes, and retained them."

Mr. Phillips makes pathetic reference to some days spent with Mr. Clarke at the Nova Scotia Conference a short time before his final illness. He says: "I am glad for the days I spent with him at the last . . . I know now that he had a premonition of his approaching end, for when we were alone he said, 'At one time I thought you would not be living now, but you will outlive me, for you are the stronger.' I laughed at that; and he said, 'You laugh, and everybody laughs when I say I am not well, so I rarely speak of it, but I do not expect to live to be an old man, and I must and will do my best until my time comes.' 'My best,' I want those words to be his legacy to me. Brethren, the legacy is large enough, and I want to share it with you. Let it be the motto of each, 'my best,' until He comes. I am glad that I had the privilege of being with our brother those days, and that our friendship was cemented by our last talks. I do not know that our conversation would have been different if we had known it was the last."

### From Halifax.

Reporter finding himself in Wolfville, was drawn to the Hill of the Lord—the hill on which stand institutions dedicated to the Lord in the prayers and tears of both the fathers and mothers and the sons and the daughters of the denomination. On passing the east end of the college in the early morning, there came forth the sound of many strong voices in a song of praise. Arrested by this sacred music, I entered the college room, and there were Principal Brittain and his assistant, one with him in mind and heart, the devoted Mr. Morse, on the platform conducting public worship for the whole body of Academy students. The thought came unbidden, O, that the patrons of the Academy, and the parents and friends of that body of noble purposeful young men could be here to see and hear for themselves how the work of the day is begun. After the hymn of praise came the reading from God's Word and prayer led by the Principal. The students responded promptly when asked what the former lesson had been. Among those present Reporter noticed the grandson of one of the students of the Academy in its early history. Instead of the father the children and grandchildren. The links connecting the institutions at Horton with the past are golden and precious. For another illustration, Mr. Morse, the first on the staff under the principal, is the son of one of the devoted teachers of a Baptist private school in the Annapolis Valley—a school which did much toward developing and strengthening the sentiment for the Christian education of our young women. Early in fifties, young women, having read the life of Mary Lyon, the founder of Mount Holyoke, left their Nova Scotia homes and got themselves away to this Massachusetts Seminary. The Misses Freeman, Miss Parker, Miss Shaw and Miss Chase by their attendance at Mount Holyoke led into Nova Scotia the benefits of that institution. Miss Field came to Berwick, Miss Townsend to Wolfville and Miss Emerson to Wolfville, and Miss Wentworth to Paradise. By marriage the latter took the name of Morse. There on the platform with Principal Brittain is one of her sons. Sowing and reaping! What shall the full harvest be? More than this, presiding over the President's home is a daughter of one of the young ladies who went to Mount Holyoke, and also a daughter of one of the earlier students at Acadia. Sowing and reaping you see. The Rev. David Freeman and his most excellent wife, the parents of the wife of Dr. Trotter, have received their tribute of love and esteem from the lips and pens of their survivors—devoted friends who outlived them. Other honest pens in the distant future will do for their children what has already been done for the parents. Principal Brittain says the Academy Home is nearly full; and his heart is still set on ampler equipment and enlargement of work. May God give him and his helpers a full realization of their plans and hopes.

Passing on I found Professor Wortman at work in a bright earnest class; but German being Greek to Reporter, he passed on. Good luck awaited him. In response to a rap at another door, he was admitted to a class conducted by Dr. Sawyer. There the Doctor stood before his desk straight and vigorous, in college gown, directing the work of the senior class in philosophy. Thank the Lord, Dr. Sawyer has not given up the good, efficient method of asking questions—catechizing, evolution, its theories, tendencies and issues, together with other elements of philosophy were being examined with thoroughness, severe and exact, as all know who have been under the tuition of the Doctor.

Just forty-six years ago this month, Professor A. W. Sawyer appeared on the ground; and began his life at Acadia. He was away for a few years; but the work of his life had been done on that Hill. Reporter told the class that in addition to the advantages, now enjoyed by them, not enjoyed forty-six years ago, they ought to be specially thankful for the privileges of being handled by this prince among educators. Reporter declared his belief also that the denomination and the world are greatly indebted to Dr. Sawyer for the training given to the students, who have passed under his hand, many of whom have either finished or nearly finished their life work. After acknowledging his personal indebtedness to the Doctor, Reporter sat down. The class evidently endorsed the sentiments expressed.

At a quarter to 10 o'clock the Professors assembled in chapel for worship. Dr. Trotter was the leader on that

morning. Here Reporter was again asked for a word. As the students had so large a staff of professors who singly and unitedly pressed them for hard work Reporter modestly suggested that individuality, so essential to full orbed, efficient character, was in some peril in the rush and stress of work on a modern college curriculum. There was the danger of imitating, when under the dominating influence of great minds. Indulgence in this evil, is frost and death to the growth of rounded and normal individuality. On the unhampered, personal development of individual character success in life largely depends. It was important to look well to a healthy cultivation of this element, if the aim is to produce a strong and efficient personality. To do this, it is necessary to scrutinize, examine, and judge every matter, great and small, that comes within the range of thought and study. A man is strong, efficient and successful, all other things being equal, in proportion to the fullness and assertion of his individuality. This must be cultivated during the course in College.

No accumulation of mere book knowledge, especially if undigested, will ensure success, if the individual bent and trend of character are neglected. Both society and the churches need men and women trained by Christian teachers, so as to give full and free play to the strength, dependent on unconquerable individuality. Herein lies the bidding of personal power.

To-day there appears in the Halifax Herald this sentence: "Sir Charles Warren says, that England's failure in the Boer war, is due, in great part, to her educational system, which crushes out individuality, and produces a dead level of mediocrity."

Reporter told the students that there was danger of their coming out of college as like each other as peas in a pod are like to their neighbors.

To-day's MESSENGER AND VISITOR tells us that Charles Ferguson is preaching the work of the democratic university to be "the exercise of an untrammelled individuality and the normal use of the affirmative intellect."

How good to see the college suspend work each day for a quarter of an hour, all leaving their class rooms, and, having come together in one place, unite in worship. Bless the Lord for Christian colleges and other schools of like character.

Most reluctantly did Reporter leave the grounds. To have visited the Seminary and class rooms of all the schools where there is such a hearty welcome, would have been a great luxury; but one is not his own master in this busy world. Dr. Chute is working successfully. In a few days the staff will be complete. Dr. Kelstead will then be on the ground. All the Schools are prosperous.

REPORTER.

### Bible Study in St. John.

According to a circular letter sent out by the St. John Y. M. C. A. it was stated that by actual count less than one hundred young men were engaged in systematic Bible study in this city last year. So with commendable promptness the Rev. Alexander Patterson, a well known Bible teacher of Chicago, was engaged to come to St. John for the purpose of giving a series of addresses upon the Book of books. This course opened with a mass meeting for men in the opera house Sunday, third inst. He addressed another large assembly in St. David's Presbyterian church in the evening; and delivered a series of ten lectures in the Leinster Street Baptist church afternoons and evenings of the week following.

We could almost wish that the committee had taken a little more on faith, and had made the lectures free, but what the audience lacked in numbers was made up in quality. Mr. Patterson comes from the west but is certainly not "western" either in doctrine or spirit. There is in his manner of teaching the gentleness and mildness of the Quaker, coupled with the faith and confidence of the Huguenot, without any of the relentless sternness of the Puritan. The result was delightful, as the hearer was drawn not to the speaker so much as to the Great Book of God, embodying the Christ held up in the lectures.

In these days of extremes, where on the one hand many are recklessly bombarding old faiths without even an apology, and on the other hand the few are feebly attempting to defend the old fortresses of so many fights and feuds, it affords satisfaction to the faithful to find a teacher who presents both sides of this great truth of Christ's gospel in its balanced form. He believes that Christ died for us and furthermore that Christ is now in us, and he teaches this not as though it were something he had to prove, but as though it were to him beyond proof, having entered into the realm of experience and faith. In this he treated the Old Book as it should be treated.

A glance at some of the subjects treated in his lectures will afford a good example of the breadth of the subjects treated. "The story of the Creation," "The Pentateuch," "Unity and Scope of Mosiac Law," "Jehovah's World Progress in the History of Israel," "A Bird's Eye View of the Old Testament," "Christian Doctrine," "The Prophets," "The Predictive Prophecies," "Creation and Evolution," "Job—Primeval Religion," "The Social System of the Bible," "The New Testament," "Paul, the New Testament Model in Doctrine, Life and Service," and "The Greater Christ." A brief outline of this last named theme will help all to see and understand his method of treatment. His divisions of the "Greater Christ" were seven, each of which he treated quite fully, 1. "Christ in the Eternal Past," before the world was. 2. "Christ as the Creator." 3. "Christ in the Old Testament." 4. "Christ's Life on Earth." 5. "Christ in the Present Time." 6. "Christ in the Day of the Lord." 7. "Christ in the Eternal Future." He treated his subjects with simplicity and

directness, and in some cases with unctious. The general impression is excellent, as we are led to believe several Bible classes will be organized as the result of this series of lectures. Mr. Patterson went from here to deliver a similar course in Halifax and Sydney.

While we are speaking of Bible Study in St. John, let it not be forgotten that there is a normal class for Sunday School workers which meets Saturday afternoons in the Y. M. C. A. rooms. This class is at present under the direction of the Rev. J. D. Freeman, the brilliant young pastor of the Germain St. Baptist church. It might be invidious to say that there are no classes in the provinces to compare with this one; but we believe it is no exaggeration to say, that for grip, for a clear, vigorous, and original analysis of the S. S. lesson to be taught, for directness of presentation, for scholarly and literary style and diction, few classes are so wonderfully blessed in their leader and teacher. This class is already famous in the history of S. S. work in this city. It was for years under the able and efficient direction of Dr. Bruce and later of G. O. Gates, D. D. Under these men it acquired a reputation and a standing among the Christian workers of the city which was very high, and the present teacher is adding strength to strength. H. H. R. St. John, Nov. 11, 1901.

### New Books.

THE RIGHT OF WAY. By Gilbert Parker.

This is the latest published work of Mr. Parker, but not, as appears from an explanatory fore-note, the latest written. In "The Lane which had no Turning" he had told his readers that this was the last French Canadian story he would write, and accordingly in publishing "The Right of Way" it becomes necessary to explain that the latter book had been written before "The Lane which had no Turning" appeared. The book just issued is not likely, we should say, to diminish Mr. Parker's popularity, and may augment it. In contrast with the author's earlier stories it deals with the life of our own times or practically so. It is less a narrative of adventure and more a study in psychology than they. It is the work of a clever artist. The different personalities and types of character presented are vividly portrayed, and the story is throughout one of fascinating interest. It is for the most part the darker side of human life that is brought into view. It is a story of sowing and reaping, of transgression and retribution, sin and repentance. A man of brilliant mind is overthrown by his pride, his skepticism and an ungovernable appetite for strong drink. He is going swiftly to wreck and ruin carrying others with him, when there comes a crisis, and all at once to the consciousness of this man a great chasm yawns between him and the life he had lived and the people he had known. Then there is the beginning of a new life which, through honest toil, sympathy with mankind, fierce and successful battling with appetite and an honorable love, works toward faith and a better life. In outward conditions the man ceases to be all that he had been, and in purpose and sympathy becomes all that he had not been. The psychology of the story seems to be unsound. Transformations are not wrought in that way. But it is a strong and fascinating tale, and the teaching is plain—that he that sows the wind reaps the whirlwind. —Published by the Copp, Clark Company, Toronto. Price \$1.50.

THE GOSPEL OF JOHN. By Marcus Dods, D. D. Two volumes.

These volumes are externally attractive, the print being large and clear, the paper excellent and the binding substantial, so that typographically they leave little to be desired. Considered as to their contents there are few books which one could commend more confidently to the notice of those who love to read and study the Christian Scriptures or to dwell upon the great themes of the gospel. Dr. Dods has a recognized place among the ablest Biblical scholars of his day. To wide scholarship, an evangelical spirit, keen spiritual insight and thorough honesty in interpretation, he adds a lucidity of style and charm of expression which makes it a rich and rare delight to follow him in his exposition of the Sacred Word. These volumes, like the other volumes of the series, are expository and not exegetical in their character. But one perceives, as he reads, that the exposition is based on a careful and scholarly exegesis of the passage under discussion. It has been the author's aim in this work to set forth the great facts and themes with which the fourth gospel deals in terms which are easily within the apprehension of every intelligent Christian reader. But while these discourses may be addressed rather to the people in the pew than to the man in the pulpit the preacher will also find in them much in the way of thought and suggestion which will enrich his mind and furnish him for his work. Dr. Dods discusses the gospel throughout with reference to the grand object had in view by its author, and declared by him to be to promote in his readers the belief that "Jesus is the Christ, the Son of God." "This object of the gospel being kept in view," Dr. Dods says, "the plan is at once perceived. Apart from the Prologue and the Appendix, the body of the work falls into two nearly equal parts—Chaps. 1, 19—21 and 22—24. In the former part the Evangelist relates . . . the scenes in which Jesus made those self-revelations which it was most important that men should understand—his miracles, conversations, addresses—discussing in his various words and deeds 'the glory of the only begotten of the Father, full of grace and truth.' These manifestations culminate in the raising of Lazarus. In the second part of the gospel the writer is still animated by the same purpose of showing how Jesus manifested his glory, but the manifestation is different. He no longer manifests himself to the people, but reveals himself privately to the inner circle of his disciples and supremely in his passion and sacrificial death which John refers to constantly as his glorification. That this final glory has been achieved is witnessed in the resurrection recorded in the twentieth chapter. To follow the gifted author, through his exposition of this wonderful Scripture, keeping in mind its object and plan cannot fail to give an uplift of spirit and an outlook upon the world of spiritual truth which are beyond value."

—Published by Fleming Revell Company, Toronto. Price \$1.10 per volume.