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WESLEYANA

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.. FEBRUARY, 1897 ..

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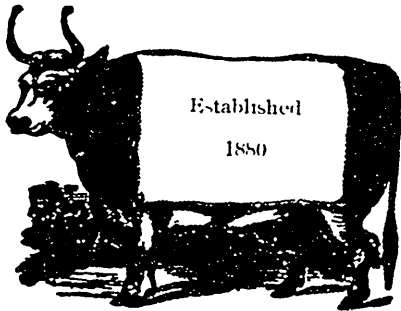
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gree of B. D. from the University by completing the B. D. course of study, as provided by any one of the colleges. At the beginning of the present year our college board made such a change in the B. D. regulations as enables students completing the previous year to avail themselves of the privilege afforded by the University. The Board, however, added that all students thus proceeding to the B. D. must take, in addition to the prescribed course, the mental, moral and political science, and part of the English of the general course. For the great majority of candidates for the ministry this is a wise and helpful adjustment. There is no doubt that the old regulation would be better for young men, who have the opportunity of graduating in Arts early in life. But few of the candidates for the Methodist ministry have that, and since the right to be a minister is conditional, not by choice, but by call, many must necessarily enter the work somewhat late in life. Now, to demand from these graduation in Arts previous to graduation in theology, or to urge them to graduation in Arts before the one required year in theology makes the term of probation so long, and the likelihood of being called out by the conference so great, that the student simply settles down to the conference course. Consequently, there is placed before him none of the inspiration and benefit to be derived from the good of graduation. The provision of the College Board has made this incentive a possibility to almost all students. And, while making it possible, affords a much better grounding than a mere conference could give. And, moreover, enables each candidate to specialize in his life work. The Board acted wisely in insisting upon a certain amount of English. This branch, above all, should receive the hearty attention of all whose success in persuading and teaching men will lie in their power to use the best and purest English.

general subjects, including classics, mathematics, English and chemistry. In the remaining two years each student is allowed to specialize in any one of five departments. The provision for specialization is a good one and in harmony with the tendency of our age. But the best specialization can be effected only on a wise and judicious foundation. One year seems inadequate to secure the foundation in general subjects necessary for specialization. A student only gets fairly initiated into the non-elected *curriculum* when he drops them. We would not advise less specialization, but more generalization, by adding to the already burdened previous year, and then make two years of it. We feel persuaded that this would add strength to the students and comfort to their work during the period of specialization. We advocate a four years' course by adding to the beginning of the present one.

The football team has this year succeeded in bringing considerable credit to itself and to the college by victories in the intercollegiate arena. The members of the team have received from the faculty and friends of the college every mark of approval and every encouragement possible. From the ladies especially has come the most loyal support. They have faced the fierce nor'-westers, and patiently watched long matches in the coldest weather, inviting bronchitis and all those other dreadful things by shouting continuously for several minutes in the frosty air. Despite these incentives, the members of the team seem reluctant to add further victories to their already large list. In football, as elsewhere, proficiency is attained by hard work. If our football men do not choose to exert themselves they need not expect to win creditable victories. It is a matter of importance to all students, and a duty on the part of the players, that they practice regularly and conscientiously. Even the most loyal of Wesley's friends will scarcely feel called upon to support in defeat a team negligent of the first principles of success.

The present under-graduate course is of three years' duration. One is spent on

## SHELLY

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The unfortunately early death of Shelley makes it almost inevitable that the critic in preparing to pass judgment upon his poetry, should find himself so hampered by notions preconceived, so dominated by the prospect of finding evidence of immaturity and crudeness as seriously to impair the validity of the conclusions at which he arrives. All that remains for the individual critic is to hope that he may by personal culture have acquired the ability to suspend judgment to such a degree as will warrant him in the expression of the hope that he may do no glaring injustice to the man before him.

Outside of his Juvenilia, the output of his boyish years, the first poem that arrests our attention is that remarkable production of "Queen Mab," composed by Shelley, when about twenty years of age, at Lynnmouth, on the Devonshire coast. While I shall probably conclude that the impression of crudeness and immaturity is the final and predominant impression of the piece as a whole, I still do feel bound to say that there are some important respects in which the poem is an illustrious exception to the class of effusions usually produced by men of his age. By referring to these first, before I go on to the main impression, I shall be serving two purposes. I shall be giving you a feeling of the light and shade, the relative importance of the elements of the piece, while at the same time, by showing my appreciation of my subject, I shall perhaps ingratiate myself in your favor so far as somewhat to enhance the value of the judgments I may pass.

In the first place, the very simplicity of the conception and plan of "Queen Mab" goes far towards removing the poem in one swift stroke from the turgid complexity that might be expected to mark the work of one so young a man. Indeed, its plan is equally simple with that of Goldsmith's "Traveller," which is traditionally regarded as the most simple and comprehensive of modern philosophical poems. Before the rising of the curtain

Goldsmith has conducted his Traveller to a lofty summit of the alps, whence, with quite a show of plausibility and naturalness, he proceeds to make a survey of different peoples. In a way that is equally simple, Shelly, having caused the Queen of Spalls to sweep down to earth in her faery chariot, makes her conduct the disembodied spirit of Ianthe to the battlements of Heaven. When the car of the Faery Queen touches the earth Ianthe lies asleep. It is in preparation for his description of her, as she lies thus, in the course of which I may say, in passing, that Shelley's powers of subdued passion show at their very best, that he writes that celebrated comparison between Death and Sleep:

How wonderful is Death,  
Death and his brother sleep!  
One, pale as yonder waning moon,  
With lips of lurid blue!  
The other, rosy as the morn,  
When throned on ocean's wave  
It blushes o'er the world.

Ianthe, having been conveyed to heaven's battlements, is permitted by the Queen, to whom 'tis given the wonders of the mortal world to keep," to cast a backward glance over the antecedent history of the world, and also to gaze forward into the future. While it is certain that Shelley's survey of history is superficial and inaccurate, at the same time you see the naturalness of the situation. Note, too, that the loftiness of the point of view communicates to the poem a considerable degree of that serenity and stately calm that is bound to accompany any treatment that is at all adequate of the empyrean solitudes. Then, too, in the comparative externality of expression Shelly exhibits qualities that are quite exceptional for a man of his years. He realized, in a practical way, and to an almost unwonted degree, the important principle that there are some incidents and some scenes possessed of such intrinsic power to interest that they can afford to dispense with the vapidity of

rhetoric. Again and again one is struck with the severe articulation, the excessive plainness of passages that are yet marked by a power to impress that certainly can be referred to nothing but the inherent interest of the situation.

When all is said, however, it must be admitted that the main impression of "Queen Mab" is that of immaturity and lack of ballast. This is seen, first of all, in its diction. There is about Shelley's language in this instance an extravagance, a bombast, a revelling in the linguistic arts of the demagogue that an older man would have been apt to avoid, and that Shelley himself, indeed, repudiated when, with the precocity of genius, he arrived at maturity. For I must call your attention to the fact that in "Adonais," the eulogy pronounced by him upon Keats, he displays a classic severity of diction, a chasteness of imagery, an exquisiteness of taste and sentiment certainly unsurpassed in the realm of the elegy.

Shelley's lack of proportion is still more apparent in the attitude of uncompromising hostility he maintained toward existing institutions. One almost feels that for Shelley to hate a thing it is sufficient that it exist. There has never lived a more impassioned advocate of intellectual freedom, or a more impetuous opponent of the thralldom of tradition. And is this not something we are very apt to overlook? In these days of almost complete freedom from interference, are we not disposed to forget that we owe a large part of our immunities to the personal sacrifice made and the personal energy expended by the moral and intellectual leaders who have struggled for what we now enjoy?

It is perhaps unfortunate that Shelley ran the risk of prejudicing his readers by the well-nigh fiendish glee he evinces when called upon to refer to the evanescence of worldly creations. Palmyra's palaces, and Egypt's pyramids, and Salem's fanes have all passed, and he glories in their decay. But, after all, what quarrel can we have with him, when the only use he makes of it is to throw into bolder relief the eternity and the perpetuity of virtue. No poet in our language has given

more conspicuous place to the virtues of the resolute, fortified, determined will. Certainly, Shelley was no voluptuary. His was no effeminate or lethargic creed, but practical philanthropy conceived on a large scale.

I have said that Shelley's historical survey is marred by superficiality and inaccuracy. It is with absolutely indiscriminating rancor that he lashes Monarchy and the Church, nobles, priests and kings. Now, no student of history, with any pretensions to accuracy, can fail to see that the Church, in spite of its self-seeking and aggrandizement, has, nevertheless, at certain crucial epochs, played great and magnanimous roles. Neither can any student, with any claim to dispassionateness, fail to admit that, while democracy does make the stronger appeal to our sympathies, still there have been crises in the world's course when men, wearied and impotent to rule themselves, have found comfort and solace in the stable and conservative government of a few or of one. Needless to say of such qualifications Shelley takes no heed. The fact is there is a fundamental weakness in Shelley's point of view. He utterly fails to see that the happiness of the race depends less upon external forms of government than upon the healthy condition of that individual will, of which he was at times—nay, often—so eloquent and distinguished an advocate. Oliver Goldsmith is very much more sound in the philosophic conclusion at which he arrives near the close of "The Traveller."

How small of all that human heart endures,

That part which laws or kings can cause or cure!

Still, to ourselves in every place assigned,

Our own felicity we make or find.

While the rapprochement of Shelley and Goldsmith is more or less adventitious, and merely suits my purpose for the moment, it is clear that, at least in this one case, the unsophisticated Irishman was more than a match for the brilliant young Englishman.

Of course, for all this lack of proportion there is no small palliation. Shelley

hails to us from a revolutionary era. Born in 1792, he was practically cradled in the revolution that convulsed almost all Europe in its throes. He lived at a time when the air was full of lurid contrasts, when man's imaginations were inflamed and distorted by the huge interval between their ideal conceptions and the actual social and political conditions they saw before their eyes. What wonder, then, that Shelley, essentially sensitive and romantic as he was, having run counter at the very outset of his career to some of the grosser anomalies of his time, should pass thence to a blind and unreasoning prejudice against existent institutions in general?

The next poem that calls for treatment is "Alastor, or the Spirit of Solitude." I pass to this naturally, since it comes next in the chronological order, and because, in an important sense it presents Shelley's powers in transition from the excess that marked them in "Queen Mab" to the self-contained symmetry that characterises the later poems.

As will be seen from the alternate title of the piece, and, of course, from a reading of it, "Alastor" is a description of the soul in the interesting, though unhappy, condition that ensues upon unwise self-seclusion and isolation. It will likewise be seen that Shelley's theme here is practically identical with that of Tennyson in his "Palace of Art," and I venture to say also, with that of Coleridge in his "Ancient Mariner." You will remember that Tennyson, in the introduction to his allegory, says:—

"And he that shuts Love out, in turn  
shall be  
Shut out from Love, and on her threshold  
lie,  
Howling in outer darkness."

Tennyson's soul builds for itself a lordly pleasure-house, in which it purports to dwell in imperial isolation:—

"I take possession of man's mind and deed,  
I care not what the sects may brawl,  
I sit as God, holding up no form of creed,  
But contemplating all."

It will be noticed that there is an identical point in all three poems, that is to say, there comes a time when the hero in each case realizes acutely the horror of

his loneliness. This Tennyson expresses in his own way:—

"And so she throve and prosper'd: so  
three years

She prosper'd: on the fourth she fell,  
Like Herod, when the shout was in his  
ears,

Struck thro' with pangs of hell.'

and Coleridge, if my suspicion be correct, in his in the well-known lines beginning,

"Alone, alone, all, all alone," etc.

But the fact is that from this on there is more likeness between Tennyson's poem and Coleridge's than between either and "Alastor." In both of the former the principal figure having repented, is absolved from quiet and restored to the wholesome exercise of his faculties in community with his fellows. No such happy fate awaits Alastor. Of this we get an anticipatory touch in the very opening lines, where Shelley says,

"He lived, and died, and sung in solitude."

All this is but to say that the tendency of Tennyson's "Palace of Art," and Coleridge's "Ancient Mariner" is decidedly Christian, whereas the bearing of "Alastor" is somewhat pagan. The close, and consequently the main teaching of "Alastor" is, in spite of identity of theme, as far removed from that of the other two poems mentioned as the poles are asunder.

There are many remarkable passages scattered through this poem. For example, the description of the scene in the Vale of Cashmir, where, for the first time, the vision of Sweet Human Love dawned upon the poet, is eminently picturesque in the sense that it would lend itself admirably to the pencil of an artist worthy of the theme. Let me note, in passing, that there are throughout this extract signs of sensuous emotion that show Shelley to have been, on occasion, no mean rival of Byron—himself the arch-apostle of intensity and passion.

Limits already too far transcended forbid me to dilate upon the relations of Shelley with Byron, as known to us by external evidence, and as revealed by the admirably idolized account to be found in "Julian and Maddalo." Had I had an

altogether free hand, I should have liked to do something in the way of grouping Shelley's main ideas, and important deductions in reference to the constitution of the poet might also have been made from a study of the success he achieved in his delineation in the tragedy of "The Cenci" of a hideous and repulsive passion.

What concerns the perpetuity of Shelley's fame, it seems to me that so long as

we continue to hope largely, to aspire nobly, to struggle heroically, we shall find in his verse perennial power to uplift us and inspire. May I not with propriety apply to him the words that, with laudable appreciation, he pronounced over the bier of Keats.

"Till the future dares  
Forget the past, his fate and fame shall be  
An echo and a light unto eternity!"

W. F. OSBORNE.



## DO MISSIONS PAY?

An address given by E. W. Wood, at the Union Y.M.C.A. and Y.M.C.A. Missionary meeting, Nov. 18, 1886, and published by request of the College Missionary Class

Do missions pay? This is the question men are asking to-day. The problem confronting the church to-day is a problem of means, a problem of money. There are open doors in every land and thousands of volunteers ready to enter them. But the need of the church is not men, but money.—the consecrated money of Christian people.

Do missions pay? Are they worth while? Are they a success, or are they a failure? Do they give us a return for our outlay of money?

Of course, this is not the determining factor, the success or failure of Christian missions. The highest authority for the evangelization of the world is the perishing command of Jesus Christ, "Go ye into all the world and preach the gospel to every creature."

Let us look at some facts that are matters of history. We begin with Asia. Adoniram Judson and Mrs. Judson left Boston in 1812, and, after a voyage of four months, reached Calcutta, the capital of India. In course of time they reached Rangoon, the capital city of Burmah. Here they toiled year after year, suffering imprisonment and much persecution; and here the saintly Mrs. Judson died, after fourteen years of struggle and suffering; died alone in the absence of her husband, who was away up the country in the interests of peace a stranger in a strange

land; died heroically, gloriously, triumphantly. Did their mission pay? Think you that that saintly, gentle life was wasted upon the desert air? Did the noble life of her heroic husband toll for nothing at all in that heathen land? When Judson died there were 7,000 Christians being cared for by 103 missionaries or pastors!

James Gilmour, missionary to Mongolia, was one of the greatest missionaries of our nineteenth century. He passed through the wilds of that vast country, sharing the tent life of the people, preaching to them and selling them Bibles; enduring cold, hardship and privation; losing his wife and three children; toiling away in that obscure land, for years unnoticed and unknown; and after twenty years of suffering and sorrow passed away to rest and reward. And did it all pay? When Gilmour died there were thousands of Mongolians heirs of salvation!

Turn to the islands of the sea. In 1838 John Hunt and James Calvert went to the Fiji Islands.

"Where every prospect pleases,  
And only man is vile."

The moral aspect was as hideous and as vile as the material aspect was lovely and beautiful. They travelled a hundred miles a month, telling the story of Jesus Christ; mastering the language without grammar or lexicon; translating the Bible into the

native tongue ; facing hostile, cruel chiefs ; meeting treachery and ferocity, passion and cruelty ; cannibalism that breaks the whole decalogue at once, the climax of theft, sensuality and murder ; on they toiled, and travelled, and suffered, until they saw the ferocious savage regenerated and sanctified, humanized and civilized. The population is estimated at about 130,000. To-day 100,000 natives of the Fiji Islands worship in the 900 churches of the Methodist mission.

Let us look at Africa. Robert Moffat, when a boy, was trained by a pious, godly mother. He worked hard for an education, and offered himself for the missionary work. In 1817 he penetrated the wilds of Southern Africa. After many years of missionary toil, he returned on a visit to England and Scotland. When he entered the churches and halls of the country the vast assemblages rose to receive him. When he spoke to the people there was deep silence. The nobles invited him to their homes. When he entered the palaces of royalty and splendor princes uncovered their heads before him. And why ? He had won whole kingdoms for Jesus Christ. Through his personal efforts bloodthirsty chiefs had been turned to God. He had given the Bible to strange tribes. He had enriched with valuable knowledge the stores of the Geographical Society. He had opened up vast regions to trade and commerce. He had honored the place of his birth, his native land, the whole British Empire, and the universal missionary cause. Did his mission pay ? It did pay. Do missions pay ? They do pay. The gospel has reached eight million Africans, and is destined to reach the remaining millions.

Arabia's desert ranger

To Him shall bow the knee.

The Ethiopian stranger

His glory come to see :

With offerings of devotion

Ships from the isles shall meet.

To pour the wealth of ocean

In tribute at His feet.

Our own continent, continent of America. James Evans ! *Nomen venerabile et clarissimum !* There is hardly an Indian mission in the whole Northwest land, whether Roman Catholic, Church of Eng-

land, Presbyterian, or Methodist, that James Evans did not commence. He travelled from the shores of Lake Superior to the land beyond the waters of Lake Athabasca ; from the prairies of the Bow and Saskatchewan rivers to the muskegs and waters of Hudson's Bay ; from the country of the Red and Assiniboine rivers to the foothills of the Rocky Mountains. His soul burned with love for the Indian. No river was too rapid, no lake too stormy, no hardship or danger too great or severe to hinder him from making the most heroic efforts, in his untiring zeal, to find out the Indian in his distant solitudes, and carry to him the ever-blessed gospel. With a fearless spirit, resolute self-denial, and great powers of endurance ; with a boundless enthusiasm, natural confidence, and unshaken faith in Almighty God, he bore a charmed life in that vast north land. He ran the swiftest and wildest rapids, he crossed the lakes in the severest storms, he travelled in the coldest winter weather. With his brave brother missionaries he toiled away in these obscure places, heedless of the cold and of Indian indifference ; through poverty and sickness, and isolation and danger ; for years unnoticed and unknown ; working for people who could not repay him, the grandest, the sublimest work in the world and making the Indian an heir of salvation, and a sharer in the blessings of our Christian civilization.

Do missions pay ? Yes, they do pay. They pay in the realm of trade and commerce. Before a missionary went to the Fijis, a trade ship never touched those islands. But there is one port among those islands of the sea, with which Great Britain does a trade to-day to the extent of £3,000,000 a year. Recently orders have been sent to London for 5,000 Bibles, 5,000 hymn books, and 5,000 catechisms, to be sold in the Fiji Islands. Last year the Christian natives of those islands gave nearly \$25,000 for Christian missions. To evangelize the people of the Sandwich Islands it cost the American people over \$1,000,000. Now the United States does a trade with those islands to the tune of several millions. We Christianize our Indians and we civilize them. Civilize them

and they want to work. In order to farm they need implements, and they buy these implements from our manufacturing centres. Educate an Indian, and he wants collars and cuffs, pictures and carpets, and he buys these things from our cities. So missions pay in the commercial sense. Then, Christian missions effect the dawn of the higher civilization. What is civilizing India, the Jericho of missions, and China, the great Gibraltar of missions? Not the power military, the British bayonet: but the power moral, the power which the Christian missionary wields. What is civilizing Japan, the land of the sunrise? Christian ideas and Christ's activity. Missions add to the stores of science and literature. Remove from the general literature of our times the contributions of Christian missionaries, and you take away the greater part. Missionaries have rendered more real aid to science than all the scientific societies put together.

And Christian missions bring about the moral renovation of man. The heathen listens to the message of mercy, and accepts the gospel of pardon and life. This means that his Creator is a personal God, that he has an immortal soul to save, that there is a Providence over his life, a place for prayer and a hand to help him, a great loving heart in sympathy with him, a Father in heaven. In rank heathenism love is unknown: no love in the heart, no such place as home. But Christ is received and love is awakened, love to God and love to one another. The nature regenerated, the life is changed, and the brute and the savage becomes a saint.

Yes, missions pay. People who say that they do not pay have never been to a missionary meeting, have never read a book on foreign missions, have never attended a lecture on the subject, have never heard a missionary sermon, have never given any money for missions, have never grown in

grace, nor in the knowledge of Jesus Christ.

Yes, missions pay. They pay the gospel-sending nation in the commercial sense. They bring savage nations into our civilization. Missions add to the stores of science and literature; and result in the moral transformation of man.

The gospel has sent its rays of light along the frozen shores of the north; it has illuminated the distant isles of the ocean: it has flashed across the continents. And wherever it has gone and has been accepted, there have followed blessing and peace, and power and life.

Blessings abound where'er He reigns:  
The prisoner leaps to lose his chains:  
The weary find eternal rest,  
And all the sons of want are blest.

Some concluding thoughts. In our personal relation to the missionary work there are two courses open to us: To go abroad: to stay at home, and pray, and pray. And be very careful how we pray. Carey prayed, and it cost him much. Brainerd prayed for the red-skinned Indian, and in two years it cost him his life. If we pray for missions, we must bear the cost.

Here are three examples of heroic consecration. The consecration of Christ: "Wist ye not that I must be about my Father's business?" "I must work the works of Him that sent me while it is day." "I have finished the work which Thou gavest me to do." The consecration of Paul: "Lord, what wilt Thou have me to do?" "I have fought the good fight, I have finished the course, I have kept the faith." The consecration of John Wesley:

Jesus, confirm my heart's desire  
To work, and speak, and think for Thee;  
Still let me guard the holy fire,  
And still stir up Thy gift in me.  
Ready for all Thy perfect will,  
My acts of faith and love repeat,  
Till death Thy endless mercies seal,  
And make the sacrifice complete.

## THE COLLEGE Y. M. C. A.

A brief sketch of the Young Men's Christian Association in colleges may prove of interest. It is a modern movement. In college history it has been far from the rule for colleges to be remarkable for religious earnestness. In fact, it is too true that college life and irreligion have been associated. Throughout America the past half-century has witnessed a Christian movement in colleges which affords cause for devout thankfulness. The first regularly organized Christian societies in the colleges were organized at the University of Virginia and the University of Michigan in the year 1858. The next twenty years saw the organization of about twenty-five societies. In June, 1877, was held the first Intercollegiate Convention of the Young Men's Christian Association. At this convention twenty-one colleges were represented. The wonderful spread of the movement can be realized when we consider that in 1858 there were only two religious societies in all the colleges of America, and that two years ago, in 1895, four hundred and seventy-five associations were reported as being organized, with a membership of 30,000 students. Surely, when we consider the difficulties that oppose the successful carrying forward of religious work in colleges, and consider the success that has up to the present attended the movement, we must believe that God is in the work. Those who believe that they see in the young men's movement in colleges one of the indications that the Heavenly King is marshalling His forces for a more earnest and more widely extended conflict with the powers of darkness, sin and error than the world has yet witnessed, are surely not without reason for indulging in such a hope.

Many considerations might be urged as reasons why Christian students should enter heartily into religious service in connection with our Y. M. C. A. Associations, but space will not permit me to refer to more than three. It is a protection to the Christian student. There is, I believe, no more dangerous time, no time when

temptations are stronger and more subtle than during college life. To some there are temptations to pronouncedly immoral practices; to some temptations toward skepticism; to some temptations toward the satisfying of selfish ambitions, which results in something very far removed from the cultivating of that love that seeketh not her own. The author of all evil is not slow to recognize nor tardy in seizing points of strategic importance in the great moral conflict between light and darkness, and as the moral condition of those who leave college is almost invariably fixed, it should not be a matter of surprise that there are innumerable traps laid here that have in the past caused the destruction of many a boy who once gave promise of a good and useful life. If our associations exert a protective influence, then they rightly claim the sympathy and support of all to whom Christianity means the same as it did to St. Paul, a wrestling not against flesh and blood, but against wicked spirits in heavenly places.

The second consideration is that our association tends to keep before Christian students the unchanging truth "None of us liveth unto himself." I believe there is no time during the whole life of a college student when personal influence counts for so much, either for good or evil, as during the comparatively short time spent at college, and yet no truth is more easily lost sight of than this. The close application to study that is required, and the feeling of irresponsible freedom that is associated with life at college have a very strong tendency toward causing a man to forget that his life, by an irrevocable law, must be re-lived in the lives of his companions. If his life has been unselfish and strong, because strengthened by Him who can "strengthen with all might," that life will be re-lived in the lives of his intimate companions, and who can tell where that influence will cease? While on the other hand, if while named by the sacred name of Christian, his life is marked by no earnestness of purpose nor any of the



graces of a Christian life, the result will be immeasurable evil to his companions. That life will be re-lived in the lives of skeptics, infidels and scoffers. "As my Father hath sent Me unto the world, even so send I you," are Christ's words to even the humblest of His disciples. Surely they have a close application to those who, on account of the position that their better education qualifies them for, are to be centres of influence. If our association is able to keep this great truth ever before the college student : if it is able to incite to holy and noble purpose : and, best of all, by affording means for fellowship and prayer, it is able to bring the quickened conscience into contact with the eternal power that makes the ideal a reality and the desirable a possibility, then unquestionably the mission of our association is Divine.

The union in Christian effort in colleges effected by the association certainly tends toward interdenominational friendliness and co-operation. The Christian young men in our various colleges to-day are the men who in a few years will be the leading men in our various denominations. If the intercollegiate relations of the different colleges bind the colleges together in Christian effort, the association serves another most worthy purpose. The carrying on of some work by the intercollegiate committee, such as the conducting of services in wood camps, carried on by the united efforts of our Winnipeg colleges ; the intercollegiate meeting, and the meeting together in convention of the men from the different colleges all have a good influence toward securing a unity of spirit among the different denominations.

Robert Murray McCheyne used to say that the main doctrines of his theology which he wished to emphasize in every sermon were represented by three R's. These three R's stand for Ruin by the fall, Redemption by Christ, Regeneration by the Spirit. In these doctrines true Christendom is united, and it is in fidelity to these eternal essentials that the Y. M. C. A. hopes to fulfil its divine mission in making more easy united effort in the church of Christ.

When a ship is built in rugged strength it is so constructed because it is known that there will be fierce storms to be weathered and angry waves to be encountered. When a city is protected by mighty bulwarks and by unyielding walls, it is because enemies are expected. When God conducted the gospel ship and took such care that every part should be characterized by strength, it was because dangerous waves were expected. When the King of the Jerusalem, which is from above, says of His Zion, "Walk about Zion and go round about her ; tell her towers, mark ye well her bulwarks, consider her palaces." He is calling attention to her God-provided strength.

But this provision implies that there will be opposition. The true church of Christ has never been without its assailants, and the present time is no exception. Never has it been more necessary than at present that the Christian church should unite in its fidelity to the doctrines represented by McCheyne's three R's. Anything that tends to the conserving of vital Christian truth and the promotion of aggressive Christian energy demands a support from every true disciple of the sinner's Lord. Among the enemies of our Christian faith at the present day may be mentioned Spiritualism, Unitarianism, Universalism ; a disposition to apologize for sin even when there is an accompanying insult to the Most High.

The reply given by Mr Moody, a short time since, when challenged by the Manhattan Liberal Club to debate the merits of Christianity, has a wider application than to members of Free-Thinking clubs. It is a strong rebuke as well to petty denominational quibbles and jealousies. After stating one reason for his refusal to debate, he subjoins, "My other reason is that the times call for action, not for discussion. Hundreds and thousands of men and women are dropping into drunkard's and harlot's graves every year right here in New York. Now, let us all join hands and try what we can do to save them. I will try to reach them with the gospel. I will tell them of a Saviour who came to seek that which was lost, who died a cruel death upon the cross in order that

their sins might be blotted out in His precious blood. If there is any merit in infidelity, let your members likewise put it in practice. Let them reach out a helping hand to those unfortunates who are sunk in vice and misery. Then, when they are restored to purity of life, we shall have time to turn aside to discussion."

In concluding, I must call attention to a matter which I believe concerns us as college workers very seriously. The past few years have witnessed numerous organizations in the Christian church. There have been the Young People's Societies, Young Men's Christian Associations, Young Women's Christian Associations, various Missionary Societies, the Student Volunteer Movement, and others. Very high hopes have been entertained of what the near future was to witness. I believe it is scarcely possible that there should not follow this time of much organizing and high hopes a time which will try our faith,

and try it severely. The number of societies organized is by no means a true indication of the true religious strength. As this becomes more and more apparent, disappointment, bitter disappointment is almost sure to come to those who have been overly sanguine. Even Dr. Pierson, the man whose energy and fire has awakened and inspired many a heart, and who has been so intimately connected with the missionary movement in colleges, has recently made statements that reveal heart sickness, occasioned by hope deferred. But though there are many things to humble us in prayer before Him, who alone can help, I believe there never was a time when there were more earnest devoted workers for God than there are at the present time. "There are diversities of gifts, but the one Spirit." God is in the church that is His own, and Zion's King must reign until He hath put all enemies under His feet.

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## ATHLETIC

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### FOOTBALL

#### WESLEY VS. MANITOBA.

The match, Wesley vs. Manitoba, was perhaps the most closely contested game in the first series. The Manitobas, with the wind in their favor, were unable to score during the first half, and it was confidently expected by Wesley supporters that the wearers of the red and blue would win. Not long after play was recommenced the first goal was scored for Wesley by St. John. For some time the ball was kept in the Manitoba territory, but their defence was playing a great game, and all further efforts on the part of Wesley to score were unavailing. Towards the end of the second half the Manitoba forwards carried the ball down the field and scored, although the ball had rolled behind the goal line before being put through. When the game ended the score still stood 1-1. For the "Tobas, Logan, Ross, Thompson and Harvey played well. Markle, Gilbert, Heatherington and Laid-

law distinguished themselves on the Wesley team. The teams were as follows:—

Wesley—Carter, goal; Heatherington, Robson, backs; Gilbert, Woodhull, Walton, half-backs; Markle, Doran, St. John, Sparling, Laidlaw, forwards.

Manitoba—Marshall, goal; Logan, Walker, backs; Affleck, Ross, Thompson, half-backs; Harvey, Burns, Taylor, F. Clark, W. Clark, forwards.

#### WESLEY VS. ST. JOHN'S

As Wesley had tied the Manitobas and the latter had defeated St. John's 3-1, the Wesley men went on the field expecting to win, and — they were beaten. It is unwise at any time to underestimate your opponents, and especially so when St. John's is the team in question. Wesley was weakened by the absence of Woodhull, and the positions of several players being changed. Inside of fifteen minutes St. John's had scored two goals, and when time was called no change had taken place in the score. The St. John's boys played

a very swift game from start to finish, and gave Carter plenty to do. Cory, McFarlane and Hamber played splendidly, while for Wesley, Carter deserved the most credit.

Wesley's first game in the second series versus Medicals was postponed on account of the severe cold.

In a recent number of the Manitoba College Journal reference was made to two members of Wesley's football team, in which their standing as intercollegiate players was questioned. It is not our intention to enter upon a discussion of the matter. There is place where such discussion is much more in place. We wish, however, to contradict every statement to the effect that any Wesley player is not eligible for a position on a league team, according to the rules of the Association.

#### HOCKEY

At a meeting of the students, held on January 11th, a hockey club was organized to be called the Wesley College Hockey club, with the following officers:

Honorary President—S. A. McGaw.

President—Dr. Laird.

Captain—S. Laidlaw.

Sec.-Treas.—W. Doran.

Executive Committee—Messrs. Laidlaw, Doran, McGaw, Carper and St. John.

The club is now open for challenges to the world in general, but other Winnipeg colleges in particular. It is true, the team is at a slight disadvantage in having no rink to practice on, as the loose snow in the northwestern part of the city will persist in filling up the space the students had a deluded idea of being able to keep as a skating rink.

The Prelim's had the audacity to challenge the rest of the college to a game at the Citizens' rink on Saturday, and were ignominiously defeated (9-5). It is rumored that the losers intend challenging the B. D. class. Later, when it became noised abroad that the doughty "Dubs," had vanquished the presumptuous Prelim's, the former were immediately challenged by the "Grads." It then became the duty of the Dubs to gently, but firmly, indicate to these gentlemen that they could not allow the championship to be held by outsiders, not even by our old and true friends, the "Grads." The "Dubs" did their duty, 8-1.

Would it not be advisable to purchase a few simple pieces of gymnastic apparatus? At a comparatively trifling cost a few of the simpler accessories could be bought, and these could be placed so as not to interfere with the handball court. The necessary money could easily be raised by subscription. Verbum sup.

the truth—of the whole truth."  
 Jesu, of Thee shall be my song;  
 To Thee, my heart and soul belong;  
 All that I have or am are Thine,  
 And Thou, blest Saviour, Thou art mine!  
 Jesu, my Lord, I Thee adore—  
 Oh! make me love Thee more and  
 more! —Co'lins.

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The end of man is an action and not a thought, though it were of the noblest.—  
 Carlyle.

Many a one, by being thought better than he was, has become better.—Jowett.

Man who man would be,  
 Must rule the empire of himself; in it  
 Must be supreme, establishing his throne  
 On vanquished will, quelling the anarchy  
 Of hopes and fears,—being himself alone!  
 —Shelley.

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I held it truth with him who sings  
 To one clear harp in divers tones,  
 That men may rise on stepping-stones  
 Of their dead selves to higher things.  
 —Tennyson.

## LOCAL NEWS

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Many thanks, Albani, for your sweet songs! So say all of Wesley students, who were privileged to hear the prima donna and her accomplished artists.

One man, who should have been better POSTED on the time table, got into the wrong class last week, and when the lecture began he inquired of the Prof. where he was. He is recovering.

Owing to lack of space in our last issue we give a short description of the games played by the Wesley team in the first half of the series. It is to be hoped that the second series will be as successful as the first has been.

What is the matter with the first team? Within one point of the cup, and their chief characteristic is a manifest apathy toward football, both on and off the practice grounds. Wake up, boys. If you play you win, but otherwise you will not be in it.

During his recent visits in Southern Manitoba, Principal Sparling found the interests of the college well sustained at Pilot Mound and Crystal City, where he spoke on behalf of the Sustentation Fund. Rev. H. Whitmore, '97, is pastor at the former place, and is having good success in his work.

Two preliminary mathematicians held a discussion over a problem the other day, something after this fashion:

1st Man—"Hello, George, did you get No. 14?"

George—"Nope! I can't get it."

1st Man—"Neither can I. I can't get the blooming things, no how."

It would be a great blessing to the gentlemen of the third flat if all the articles of furniture, such as the beds, chairs, tables, etc., of the top flat were fastened to the floor in some way, so that it would be impossible to move them. In some dormitories in the top flat the beds are used as chariots, the chairs as sleighs, and the

tables are put to some other insane use, much to the gratification and assistance of the gentlemen who room underneath, and who bites off his words at both ends in order to confer degrees upon the creatures above. So much for the thoughtfulness for their fellowmen possessed by some of those who room near the canopy.

Quite a number of young and promising moustaches have made their appearance in the previous class during this past month. Weather being favorable, some of them, it is hoped, will be able to walk alone by spring. We will keep the public posted as to their progress. In the meantime, the man who shaves first puts up the oysters for the class.

Another new feature in our Y. M. C. A. work outside of the college is the services which are being conducted weekly in connection with the Keeley Institute. The first meeting was held Dec. 6th, and since then a different man has been in charge of the service each Sunday. Miss Bell and Messrs. Halliday and Sipprell have assisted very much in the musical part of the meetings.

The opening of college after the Xmas exams. saw an increase in the attendance of about fifteen students. This makes a total of about 130 students in this year, the largest number Wesley has had thus far in her history. Wesley is making rapid strides to the front. The number of students to-day is nearly double of what it was three years ago, and in a very few years this number will have still further increased.

The intercollegiate committee of the Y. M. C. A. have been taking up religious work in connection with the lumber camps, which are situated near Molson station on the C. P. R. east. Delegates from the different colleges have been appointed to fill the work from Sunday to Sunday. Dec. 17th was the day for which our association was responsible, and

Messrs. Thompson and Oke were appointed. They proceeded to Mo'son on Saturday, and from the time they arrived until Monday morning they held four preaching services, visited some in the community and walked about 22 miles. The men in the lumber camps for the most part appreciate very much the services of the boys from the colleges.

The visit of Miss Stewart and Miss Ruttan to the city during the Xmas holidays was made the occasion of a pleasant reunion by the ladies of the previous year of '95 and '96. There were only five of them. Misses Stewart, Crawford, Ruttan, Stevenson and Smyth. Miss Stewart is now teaching school at Methven and Miss Ruttan at Treherne. Miss Smyth is living at her home, while Misses Crawford and Stevenson are pursuing their Arts course.

What has become of the senior men? This is a question that would naturally suggest itself to the mind of a visitor in our college. All the senior men seem to have discarded their academic costume, the wearing of which, if it does nothing else, lends beauty to the assembled class and to the students as they pass up and down the halls. We hope the senior ladies and gentlemen will consider the matter and don again the college gown.

Once more there has been a change in the officers of the Literary Society. Mr. Markle, who was elected President before the Christmas holidays, resigned the office for various reasons, and Mr. Spear, treasurer, has been called home, and will not likely return this year. These resignations left the offices of president and treasurer vacant. The enthusiasm of the electors was not running at a very high rate, when the first call for nominations received no answer. But after a while some of the old stand-bys came to the rescue, and four worthy men, Hull, Cummings, Bruce and Stevenson were nominated for president, and Mr. Carper for treasurer. Messrs. Cummings, Bruce and Stevenson declined their nomination in eloquent speeches, and Mr. Hull was elected to the position by

acclamation. The staff of the Society now stands: President, H. Hull; vice-president, Miss Penner; secretary, M. C. Markle; treasurer, Howard Carper; councillors, Miss Dowler and B. B. Halliday.

An important function in connection with the commencement of the Literary Society meetings came off on Friday evening, 15th ult. The occasion was the reception to new students. As the opening ceremonies were of a literary and musical character, it was confidently expected that the new Glee club would make its debut, but they had contracted a severe cold, and hence are reserving their contributions for future use. A speech by the tallest man in the institution was another drawing feature of the programme, but he had been disabled in one eye, and could not appear. It will be a good one for another occasion. Prof. Riddell gave a very interesting and profitable address, in which he mingled some of his own experiences in student days in old Vic., with the lessons of life to be learned only at college. The conversational style of the Professor makes him at home at once with his audience. Misses Beale and Johnson rendered an instrumental, which was deservedly encored. After this the function took on another aspect. President Hull informed the society that they were now about to tender a reception to the new students, and for the purpose of facilitating the ceremony the ladies had kindly provided refreshments, which would be enjoyed in the library on the next flat. Immediately a move was made for the library. Here in the spacious room the reception committee had installed themselves, prepared to see that the strangers in our halls were properly (?) received. The fleet hours and the refreshments sped away: some one way, some another, and soon everybody was made acquainted with every other body so thoroughly that the overworked committee gave out the closing hymn, "Should Old Acquaintance be Forgotten," which was heartily sung by all. The new students went home perfectly satisfied with everybody. They had been well received.

## THE HOUSE OF THE MIND

The past five years have revolutionized the science of the brain. Before then there were manifold gropings in the dark. Now a great sunlight shines.

Camillo Golgi in Naples and S. Ramon y Cajal at Madrid are the Helmholtzes of the physics of thought.

The splendid researches of the latter on the retina of the eye and the courses of the nerves of sense, and the brilliant monograph of Golgi upon the minute anatomy and physiology of the brain, thrill the reader like the new planet which "swims" into the astronomer's ken.

This new land, poised high above the shoulders of the modern Atlas, has, hidden within its bony walls, the veritable microcosm of the universe. It is brimful of analogies, eloquent of evolution, prophetic of infinite progress, shadowy with mystery of the dead forms of disuse, radiant with the light of purposes accomplished.

We know now that all the special senses have what are called end-organs—such as the retina of the eye and the organ of Corti in the middle ear. That vibrations of ether impinge upon these end-organs in the guise of shapes, colors, smells, sounds, etc. A vibration is the mode of motion enjoyed by ether particles.

Recent investigations in animal physics prove that the end-organs modify the character of these vibrations, or rays, so that they may be forwarded by the special nerves to the centres in the brain where sights and sounds and smells are received and stored.

The most rapid, or quick-following, vibrations are those of violet light, and the slowest those of sound, smell, touch, and taste. This is probably the exact descending scale of rapidity.

A close study of physiology has also elicited the interesting fact that these rays of vibratory ether invariably pass through some watery medium before they are finally taken up by the end-organs and so carried to the brain centres by the several special nerves of sensation.

Thus shape and color rays pass as waves through the aqueous, and vitreous humors

of the eye, and sound rays through the endolymph of the middle ear. While odor and taste require the hair-cells of the nose and the taste-buds of the tongue to be bathed in mucous.

The smell and taste centres are close together in the brain, and taste-buds and smell-cells are mingled in the mucous passages of the mouth and nose.

The Pacinian corpuscles in the fingertips fail to receive and modify the sensations of touch if the cuticle or outer skin is removed. A raw-flesh finger-tip has lost all of the brain-like sensitiveness of the whole-skin finger tip.

In the same way it is now proposed to employ a selenium transmitter (lens in this case) for the transportation of color and shape by wire over long distances.

A camera in New York may thus photograph a man at the Washington end of the wire.

You play on the piano and find that certain notes will make the windows vibrate, and other notes cause the gas to flare up. A certain note on your violin will shatter a wine-glass. This quality of being naturally affected by certain vibrations is general in physics.

All sensations (vibrations) can be carried from far distances when the proper media for modifying original vibrations or tuning them to a common carrier are found.

The telephone may be said to be an (imperfect) ear on a long-distance scale, and the telephote (to coin a similar derivative) a long-distance eye. In point of fact, a close study of the brain will show an endless list of analogies between its physics in miniature, so to speak, and those of the ever-widening mundane sphere of electrical invention.—S. Millington Miller, M.D., in *Leslie's Weekly*.

An announcement of the first number of *Vox Wesleyana* appears in the last issue of the *Manitoba College Journal*. It is so grossly insulting and so utterly devoid of any sense of journalistic courtesy, that we cannot understand how it received editorial sanction.

## INDUSTRIAL SCHOOL WORK

Looking over the work done by this and similar institutions, the question must arise in any thoughtful mind, What shall the end of this work be ?

We take the children from their homes and keep them at school, say three or four years, and then, following the policy of the Department, send them back again to assist in bettering the general condition of Indian tribal life. It may be a matter of question as to whether this result is likely to follow in the majority of cases. Where one person possessing unusual advantages finds himself surrounded by ninety-nine not similarly blessed, it will not always follow that the one will lift up the ninety-nine. One hardly ever rises above the average standing of his associates, unless he is a specially strong character, and the tendency to go backward is very marked with Indian people, when helpful influences have been withdrawn.

In view of these facts, it has seemed to me to be the duty of our government to retain their hold upon Indian children graduates of the Industrial schools until they had reduced knowledge gained in the schools to practical use in active life. To make this more clear, would it not be advisable for the Department to set aside a township or two of land adapted to mixed farming, such land as might be found about the sources of Fisher River on Lake Winnipeg ; then, when children leave the institution, give them a few acres each. Some could do the farming, some might follow their trades. A colony might in this way be settled under the direction and superintendence of some duly qualified government officer. In some cases boys and girls might perhaps marry at the schools and proceed to take up their abode on such a reserve and translate their abilities developed at the schools into successful lives.

There are many reasons why I have entertained these convictions. The hills, caves and swamps of Keewatin can never do much more than to supply its inhabitants with venison and fish. It is not, and never will be, an excellent farming

country. We take the children away from their homes, when they might be gathering skill as hunters or fishermen. We give them a commercial education and acquaint them with the methods of civilization, after this sending them back to where neither commercial life nor modern civilization are to be found.

To some of us it is a well-known fact that the sources of food are growing yearly less valuable. The deer and the moose are very much less in number now than formerly. The fish supply has failed quite considerably in the last ten years. To some of us the time does not seem distant when the people of Keewatin must be taught to earn their living from the ground, or be fed at the expense of the Dominion. The former course, for reasons given, seems to be doubtful in the extreme ; the latter course could only be deplored by all who wish the Indian well. He is a better man when he works out the conditions of his own well-being. He who begs loses all that is of value in true manhood.

Many of the children returning from the schools will be ill-content with the circumstances of a life in the interior. The charms of solitude will not be so attractive as when in earlier days they roamed the forest, seeking game. The advantages enjoyed here will always inspire a restlessness and a discontent with the more limited privileges of a solitary existence far from the haunts and homes, the villages and cities of the white man.

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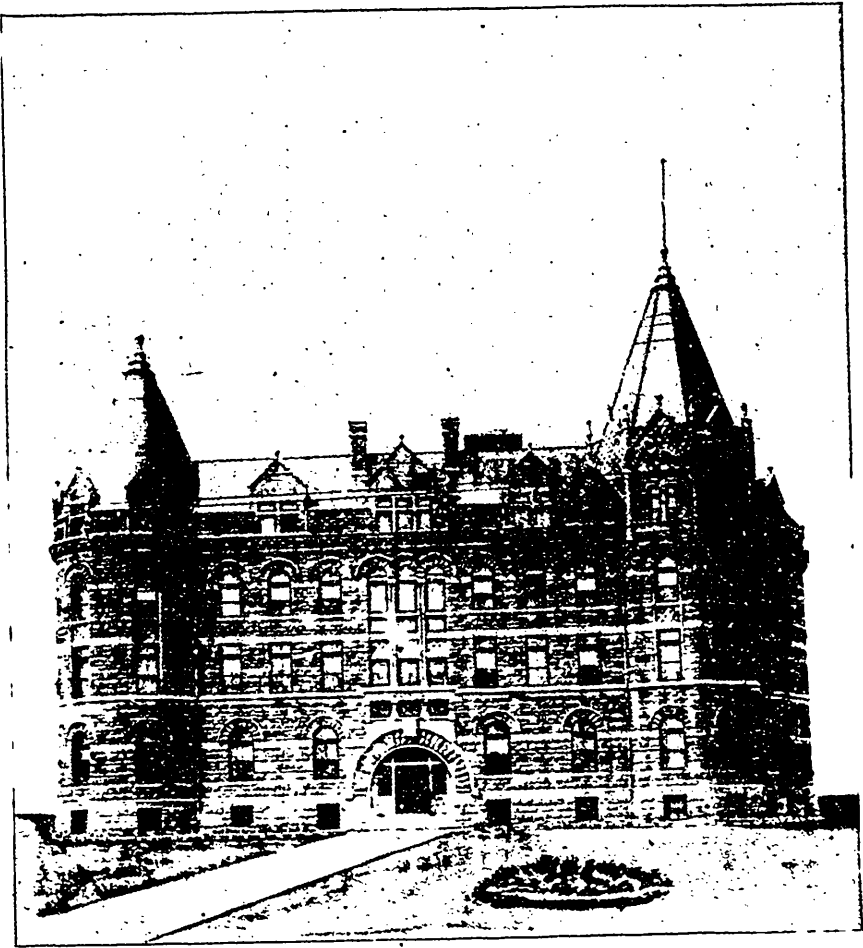
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