

THE  
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MONTHLY

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W. P. COHOE.



G. J. MENGE.

THE  
McMASTER UNIVERSITY MONTHLY

*JUNE, 1896.*

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GRADUATES IN ARTS, 1896.

ARCHIBALD GILLIES BAKER.

In the bleak winter month of February, 1875, Archibald Gillies Baker, B.A., was born on the shore of Lake Erie. While yet he was an infant a new home was chosen in the town of Blenheim and a little later again in that of Walkerton. At this town Archie's school life began at the age of seven. After two years another removal changed attendance from the Walkerton school to that of Sarnia. Here his progress was so marked that before his parents left Sarnia for the Eastern Townships, four years later, he had entered the High School. The educational advantages of the east being somewhat inferior to those of the west, Archie was left in charge of very near friends that he might pursue his studies at Sarnia while the family moved to the Lower Provinces. Having matriculated in the summer of 1892 he joined class '96 of McMaster University. During the four years he has spent at the University he has proven himself to be an intelligent student and an expert kicker upon the field. He has won the esteem and good will of the whole college. He leaves his Alma Mater to take a four years' course at the Toronto Medical College. Though Archie is jocular and of a buoyant spirit, yet his religious convictions have been of no shallow depth. The environments of a godly home and the influences of his father, the Rev. A. C.

Baker, a much respected and a devoted minister of the Gospel have left impressions indelible. He was converted at the early age of ten and was baptized two years later. He has been a youth of high ambitions. For the past four years there has been an inward contest as to whether his talents and powers should be devoted to seeking worldly advancement and honors for himself or should be consecrated to his Saviour and his Lord. The result is to be judged from his longing desire to administer to the physical and spiritual needs of the benighted heathen.

#### LLEWELLYN BROWN.

Llewellyn Brown, B.A., was fortunate enough to spend the early years of his life upon his father's farm at Belmont, near London, Ont. Emerson spoke rightly, for in that happy country life he found "solitude and reading, manly labour, cheap living, and old shoes; moors for game, hills for geology, and groves for devotion." All these greet his occasional return. At fourteen years of age, the boy, grown thoughtful and resolute beyond his years, entered Woodstock College. His thoughtfulness, however, did not hinder its possessor's devotion to football and all manly sports,—nay, it emphasized that very tendency. Brown played and worked in good proportion. His judgment was right and steady because of this marked characteristic—upheld always and commended by such men as Arnold, Thring and Huston—honest reflection. Such a guardian genius has been Brown's throughout the years. After a successful graduation, Llewellyn entered McMaster University with the famous Class of '96. In college he distinguished himself again in football, becoming one of the leading exponents of that royal game. Nor was he therefore delinquent in his studies, proving himself again and again an earnest, faithful and highly promising student. He particularly distinguished himself in his favourite study—English language and literature, and administered the affairs of the Camelot Club (the organization of specialists in English), as president for 1895-'96, with marked success. It was not long before the path of the gospel ministry lay plain and open before him. He did not hesitate. During the last two summers of his collegiate course he preached

at Brantford, supplying there also during the winter. Llewellyn Brown is a man on whom McMaster University is proud to set her seal. He means to honour his Alma Mater. It is expected that he will return to complete his theological course before entering finally upon the chosen work of his life.

WALLACE PATTEN COHOE.

Wallace Patten Cohoe, B.A., is a native of Canada, born in the vicinity of Norwich, Ont. Being the son of a Baptist minister, his early education was by no means neglected, although somewhat varied, owing to the fact that he attended no less than three or four different public schools before entering Woodstock College. Here he joined the class of '92 and remained for a year and a half. Here also he enjoyed the life of a boarding school, beloved by all, forming acquaintances with some of those who were to be his class-mates in after years at McMaster University. Quite unlike some of our boys, he was never much taken up with the amusements of college days, but his time was employed in quieter and more serious pursuits. After leaving Woodstock College, Wallace entered the Hagersville High School, where he passed the Provincial Matriculation, taking honours in English, and entered Toronto University. One year, however, was quite sufficient for Wallace at Toronto, and in the fall of '93 he joined class '96 at McMaster, where he has formed many warm friends and life-long acquaintances. From the beginning of his course, Wallace has shown a natural liking and ability for science, and to this special work he has turned his attention, always proving himself to be a diligent and accurate student of nature. He has for the past year, besides his regular work at the University, held the position of Science Master in Moulton Ladies' College. Nor is his ambition satisfied or his course ended. Wallace is looking forward to years of study yet before he settles down in life. Well may we predict that in the near future he will be filling an honourable position in some of our leading Universities. He aims high; may he attain his aim!

## ARCHIBALD DARROCH.

Archibald Darroch, B.A., hails from Arran Township, Bruce County. He is of Scotch descent and manifests many traits peculiar to his nationality. He was reared on a farm and spent the first days of his strong manhood following the plough. To this early rural employment is to be attributed much of the strength of character, and vigor both of body and of mind that so mark his life. Mr. Darroch was a very imaginative youth. Visions of the unseen and future world kept continually passing through his mind like a solemn drama. From early boyhood he was under deep conviction of sin, which finally resulted in a joyful salvation at the age of 18. Like many men in our college to-day he enjoyed meagre educational advantages. Being the only son and the eldest in the family he was kept at home to assist his father in the busy life on the farm. Mr. Darroch enjoyed this youthful employment and would doubtless have remained there all the rest of his life had not the call to the ministry been an imperative one. From the time he realized that his life duty was to preach the gospel he engaged in active Christian work in the church into which he was baptized, and sought eagerly after the conversion of his friends and neighbors. In the prime of his young manhood the gracious privilege of attending Woodstock College was afforded him and there he spent a number of years in preparation for a University course. Here he came under many influences which tended to deepen his spiritual life and whose gracious ministry were priceless in the upbuilding of Christian character and in placing before him a true ideal to follow after in life. Mr. Darroch was, from the day he entered Woodstock to his graduation from McMaster University, a hard worker, and was a remarkably good all-round student. The subjects in which he took special delight at Woodstock College were Latin Prose and at McMaster English and Philosophy. He goes out into the Christian ministry well equipped for service. His warm Scotch nature, strength of character, devotion to the truth, and his loyalty to every call of duty, make him not only an honor to his Alma Mater but also to his Master and the Gospel he so truly exemplifies and seeks to publish abroad. We prophecy a useful future and a noble life for one of the best and most promising members of class '96.

## MARY ELIZABETH DRYDEN.

Among the graduates of '96 there is one name, that of Miss Mary Elizabeth Dryden, B.A., especially deserving of notice, not only because she was the only lady in this class, but because of the excellence of the work done by her during the entire course. The Township of Whitby, in the County of Ontario, is noted as an exceptionally good farming district. Of the many beautiful farms, that of the Minister of Agriculture surpasses all others. This is Miss Dryden's birth-place. Her first scholastic attainments were achieved in the school-house on the corner of her father's farm. From this school, at the age of 12, she passed the entrance examination and then attended the Collegiate Institute : t Whitby for a short time, till she began her studies in Moulton College, Toronto. Here she pursued the work of the English Scientific Course, until about ready for graduation, when a severe illness hindered her. After recovery she took Latin in connection with her other work, and graduated from Moulton in the Matriculation Course. In October, '92, she entered upon the lengthy and taxing Arts Course in the University, from which she graduated in May, 1896. Miss Dryden brought to this work a mind of exceptional vigor upheld by excellent physical strength, and a gift for doing the most thorough work in all branches of study. Thus equipped, she was able to complete her four years' course without a break, always receiving the highest honors at testing time. Combined with such mental and physical force was a Christian character of earnest consecration, which, instead of being dwarfed, as some think inevitable under a course of such rigid study, has expanded. This deepening of spiritual life which had so good a foundation laid in her home training was largely due to the Christian influences of Moulton College, which she testifies from experience is a Christian school of learning, not in name only but in reality. To whatever sphere of life Miss Dryden may give her energies, we predict for her success in all her undertakings, feeling sure that she will take into her lifework that same thoroughness which has been so characteristic of her in her entire student life. We wait to be sharers in the richness which her pen will yet add to the literary wealth of the century.

## WILLIAM FINDLAY.

At summer solstice just 22 years ago, the subject of this sketch was born in a Scotch home upon the farmland of Glanford township, Wentworth, Ont. After a public school training successively at Carluke, Brookes and Owen Sound, he passed the entrance examination at the remarkably early age of twelve. His High School course, begun in Owen Sound and Caledonia, where he received a primary art certificate, was completed in Parkdale Collegiate Institute, Toronto, with the Junior Leaving Examination. After a short time spent in securing a professional third-class certificate at the Junction Model School, discovering that he was too young to teach, his attention was directed to McMaster University, and through the influence of Professor McKay he was encouraged to pursue an Arts course. This he entered in time to begin work with the class that has just graduated. To the lustre of this class he has in no small measure contributed. He has throughout ranked among the foremost members in his general standing and examinations. But especially in mathematics has he been the glory of '96. Whether he has rendered the subject less prosaic to the average student will soon be manifest, but it was at all events as poetry to himself. Not infrequently, I ween, has he given his professor much joy, because of his undoubted proficiency in this *ars artium* and *scientia scientiarum*. If what has been be any indication of what shall be, we need not be surprised if William shall yet rise to a position of eminence because of his undoubted talent for mathematical and philosophical research. He has recently been appointed Fellow in Mathematics and Physics for the ensuing year.

## ANDREW IMRIE.

Andrew Imrie, B.A., is the son of Lowlan ! Scotch parents. He was born early in the seventies in a rough-cast house on Church Street, Brockville. His public school education began when he reached the age of three-and-a-half years, and at the age of eleven he passed the entrance examination and entered the high school. Owing, however, to the difficulty of keeping the young growing life within its proper bounds he found

himself, after a few months, excluded from its privileges. His mind then turned to business life, and his next seven years were spent behind the counter of a grocery store in his native town. Here he obtained, no doubt, his keen insight into human nature which characterizes him so thoroughly to-day. It was during this time that he was converted, and the current of his life being changed his thought turned to school again. Accordingly, at the age of nineteen he entered the High School again, and in the summer of '92 passed his matriculation examination. In the autumn of that year he joined the class of '96 in McMaster and has won for himself since that time the reputation of a devoted student. Andrew is a genial warm-hearted, true-souled fellow. His enthusiasm for sports is well known, and during the past season he has been the defender of McMaster's football goal. His work as a preacher of the gospel and as a pastor has been no less successful than his efforts as a student. His first pastoral charge was North Hamilton, where he spent the summer of '93. The next two summers found him at Schomberg, whither he has again returned for this year. He is an earnest and animated preacher, a devoted Bible-student, and a strong defender of the old foundation truths of the gospel. With such powers of body and mind and soul as he possesses we have every confidence that his success as a minister of the gospel is assured.

#### ALBOURN NEWCOMB MARSHALL.

Albourn Newcomb Marshall, B.A., is one of McMaster's little band of Nova Scotians. His birthplace and the home of his boyhood was Bridgetown, near which the blue Atlantic rolls in its tides. The Annapolis Valley is indeed one of the choice spots in our fair land; and "A.N." is never sparing in his eulogies of its vast apple orchards, its rolling meadows and rugged mountains. With this environment he lived the life of a happy farmer's boy until he went away to High School to prepare himself to become an instructor of youth. After a full course he received his certificate and almost immediately received the charge of a good school. Three profitable and pleasant years were spent in this field of labor, but some-

thing higher was in store for "A. N." It was during this time that he was converted. Until then he had taken little or no interest in things spiritual, but now he came out boldly for his Master, and decided to enter the ministry. With this end in view he came to Woodstock in 1892, and spent one very profitable term there, graduating with one of the finest classes old Woodstock has ever sent forth. With many of his classmates Mr. Marshall was fortunate enough to enter McMaster with the class of 1896. During his Arts Course he has been one of the mainstays of his class, and has played no small part in the life of the student body, winning many warm friends and the esteem of all his fellow students. As a preacher he is very eloquent, speaking directly from the heart. He loves his work and his flock at Oshawa think that no one is quite such a pastor as their own. Room 12 has been the scene of some of the happiest years of his life and we hope to see him take up his old quarters in the Fall.

JOHN JAMES MCNEILL.

A home, no matter how majestic or humble, gives not the truest distinction to its inmates; but true distinction or honour may be given the home by the inmates of it. Men of genius have come from the hovel, the hut, and from the humble home. And we believe that these homes have almost been immortalized because of the true and pure lives lived, and the noble work accomplished by their output. Such, we believe, will be the fact concerning the home from which our classmate, John James McNeill, B.A., has been sent forth into the world. He was born in a humble log home in Bruce County, Township of Elderslee, in the spring of 1874. He is of Highland Scotch extraction, and possesses that sturdy independence, and sterling integrity so characteristic of the Highlanders. At the age of six he entered the common county school, and soon manifested a keen intellect; for at the age of 12 he passed his entrance examination to the High School. The two following years were spent at home breathing into body and soul the blessings of farm life. At the age of 15 he was converted and baptized by Rev. P. H. McEwen of Victoria, B.C. In 1889 he entered Walkerton High School; matri-

culated in 1892, and in the same fall entered McMaster University. It was at McMaster that John made a record for himself, not only as a student, though he is one of the keenest minds of class '96, but as an orator. Recognizing his ability, the Literary Society appointed him as their President; which chair he filled most successfully and satisfactorily. The true spirit of service has seized him. He lives not for himself, but for fallen humanity. He is a man of brains, of sympathy, of true ideals, and one who never puts his hand to anything into which he could not throw his whole self. Because of this spirit we anticipate the time when John shall stand out not only as one of the leading stars of class '96; but as one of the leading pastors of our Baptist denomination.

GEORGE JOHN MENGE.

George John Menge, B.A., was born in the Queen City, Aug. 21, 1872. He is of Celtic and German descent. In his ancestors we find much explanation of George's tastes and abilities so familiar to his fellow students. One was a German professor and a linguist of no mean ability. Another has indelibly imprinted the family name upon the vocabulary of mineralogy. Several of his grand-uncles were missionaries of the gospel in India. Our brother's education has been received in Toronto. It was in the earlier part of 1885 that he began a record of prize-winning which, we believe, has been seldom if ever equalled in the history of our primary and secondary schools. He held unquestionably the first place in all his classes, and received no less than fifteen or sixteen prizes on various occasions. He secured the prize in mathematics at the combined examinations of 1888. Next year he headed the list of all the Junior Fifth pupils of Toronto, receiving a set of Irving's works, and also a silver medal from the W.C.T.U. for an examination in temperance. He graduated, in the following year, from the Senior Fifth form, again heading the Toronto lists and winning the Macdonald gold medal for general proficiency, the first scholarship, the Kent silver medal for proficiency in Canadian history and geography, first scholarship in drawing, and the first prize given by the W.C.T.U. for a temperance essay. His aca-

demie training was received at the Parkdale Collegiate Institute, from which he matriculated in two years with first-class honors in English, history and geography, and classics, and second-class honors in mathematics. It was about this time that he received the call to the Divine ministry, and straightway enrolled himself as a student at McMaster University and as a missionary to the needy parts of his native province. Illness has seriously handicapped him in both of these sacred pursuits, nevertheless he has won a high place in the esteem of professors and fellow-students as well as in that of the Home Mission Board and the churches in connection with which he has labored.

HORATIO HACKETT NEWMAN.

Horatio Hackett Newman, B.A., hails from the balmy South. We are glad that Seale, Alabama, contributed so excellent a member to class '96. Although born in a sunnier clime and in a milder air, he has no regrets that Canada has bestowed upon him her temperate and invigorating gifts. The Southern iron has become the Northern steel. Chiefest among the blessings of youth is a beautiful, cultured Christian home. This Mr. Newman has ever had, and we are not surprised that in such an atmosphere health of mind and spirit is assured. He is reported to have been a mischievous, restless boy; but when his proper ambition was aroused and work begun in earnest, a steady progress ensued, with ever-brightening success, until he captured the ermine at 21. During his University course it became a question of serious moment as to which department of work he should lend his focussed energies. Classics claimed him as a champion, and never ceased granting him honors. English also strongly attracted him; but not until Natural Science opened her treasures so rich and abundant did he find his proper sphere. His "Entomological Sketches," which have appeared in this magazine, need no comment. A son of our esteemed and honored Professor, Dr. Newman, he also aspires to a place in the professoriate. Some University will yet be proud to offer him a chair in Biology. President Newman, (a title given him as highest officer of the class during the last year in course, and extended for the term of four years), though not distinguished by gifts of

oratory, nor yet a protege of the muses, possesses powers which give him companionship with the first rank. Devout, accurate, successful in all his work ; strong and manly in conviction and bearing ; loyal, generous and true in every relationship, he bears the impress of manhood worthy of his Alma Mater.

JAMES BAXTER PATERSON.

James Baxter Paterson, B.A., familiarly known to all students of McMaster, Moulton and Woodstock as J.B., was born at Pointe Claire, which is on the shore of beautiful Lake St. Louis, about fifteen miles from Montreal. There being no Protestant school in that place, and as J.B., even in boyhood, did not love the Roman Catholic religion, he gained his early education under the instruction of a private governess. All his friends feel they owe a debt of gratitude to that governess, for she must have instilled into her young pupil much of the charm of manner and kindness of spirit, which make him so popular not only in college but wherever he goes. The writer of this article, however, has more than once enjoyed the privilege of visiting his home, and believes that from his mother he inherits the traits of character for which he is so much loved. At thirteen years of age he entered a wholesale fancy-goods warehouse in Montreal, and in four years was successively message boy, salesman and confidential clerk. At eighteen he went out as travelling salesman. It was about a year after this, at one of Mr. Moody's meetings, that he was converted. So great was his love for his new Lord that for three years he worked and waited that he might enter upon his college course to fit himself for the ministry. It was in '89 he entered Woodstock, and there on the campus and in the halls he won hosts of friends. The resident masters still have vivid recollections of the quiet that reigned in J.B.'s room after Morpheus had really secured him in his arms. Oh, J.B., J.B. ! In '92 he matriculated with the famous class of which Sycamore, Seager, McCaw, Brown, Hurley and Darroch were members. Most of this class had a glorious reunion in Fall, '92, and entered on the University Course. And this year, as one of the most esteemed members of the famous class of '96, he graduated. He has preached for four summers and now is at Arnprior. He

expects to return to McMaster and finish his B.Th. course. This brief sketch of his career would be incomplete without a tribute of praise to his indefatigable efforts to make the college paper a success. He worked hard for it at its inception as the "Woodstock College Monthly," and last year as Business Manager has thrown his unabated interest into this as in all departments of his loved Alma Mater. Long life and success to Mr. and Mrs. J. B. Paterson!

CANBY EDWIN SCOTT.

Canby Edwin Scott, B.A., is one of '96's "great men from the country." He was born on a farm at Coldstream, Middlesex County, Ont., where he spent the first years of his life and received his early education. At the age of ten his family moved to Michigan, and here he spent five years, still attending school and devoting his attention to the three all-important R's. Returning again to his former Canadian home, Mr. Scott attended the public school at Sparta, and passed the entrance examination at Christ Church, '84. In the midsummer of '86 he received his second class certificate from Aylmer High School, after which he attended the Model School in St. Thomas. He taught during the two years following, then attended the Normal at Toronto, teaching afterwards again for nearly three years. It was during his stay at Aylmer that Mr. Scott became a Christian, his conversion taking place through his attendance at special meetings held in the Baptist church of that town. During the summer of '86 he was baptized by Rev. G. B. Davis, and transferred his membership from the Society of Friends to the Baptist church. While attending the Normal in Toronto he engaged in Mission work in connection with the Beverley Street church, and it was at this time that he decided to enter the ministry and devote his whole life to a work which had become dear to him. His first work in the ministry was at Dresden during the eleven months from November '91 to October '92. At this latter date he entered class '96 of McMaster University, where his genuine worth of character and genial bearing made him at once a favorite with his classmates. He occupied the chair of Class President during the term of '94-'95, a most prosperous year in

the class history. He is laboring at Newmarket during the summer, and will return to McMaster in the fall to join class '98 in Theology. Wherever future years may find him, '96 wishes Mr. Scott all blessing in the work to which he has been called.

GEORGE NOWELL SIMMONS.

George Nowell Simmons, B.A., is a true Christian and a loyal Canadian. Native of our land, he is ever zealous for its welfare; and now a graduate of famed McMaster, who may foretell the outcome of his manful, courageous spirit on the life of the country? He was born at Todmorden, in the vicinity of the Queen City, March 26th, 1872. In '75 his father moved to the city; and George, at the age of four, began his school days on Bolton Street. Courtland was the boy's next home. When seven years old he was attacked by a most serious illness, from which it took long years to recover. Indeed, from this time, attendance at school was exceedingly irregular through impaired health. The age of nineteen saw George in attendance at the Tilsonburg High School; and the summer of '92 his matriculation at the Aylmer Collegiate Institute. It was during his course at Tilsonburg, while studying one day seated in his own room, that he saw the "light from heaven." Thus he became a true convert to Jesus. About a year later he was baptized. He entered McMaster in the fall of '92, he became a member of the already well known class of '96; and this spring was numbered among the graduates of our great University. In life's journey, may "Prosperity be his page"! If persevering, conscientious effort and a scrupulous life is that which brings success, we know that our classmate will succeed. He has always shown, too, a remarkable strength of individuality. This, coupled with his equally strong adherence to his own convictions of life's principles, and his other sturdy traits, make him a character of wide influence, and a member of ninety-six honored and respected.

## GRADUATES IN THEOLOGY, 1896.

## CARSON JOHN CAMERON.

Carson John Cameron, B.A., B.Th., is the son of Rev. John Cameron, of Tiverton, Ont. He was born in Peterborough. After passing through various public schools, he attended high school at Almonte and Walkerton, entered the Hamilton Collegiate Institute, and finally Woodstock College. He taught school for seven years, in Elderslec, Underwood, Walkerton and Hamilton. In October, 1891, he joined the pioneer class of '94 at McMaster, having already taken his freshman year at Toronto University. During his Arts course he specialized in classics and was graduated with honors in that department. He entered upon his theological work in October, 1894, and is now fully equipped for his chosen work. Mr. Cameron is especially noted for his executive and administrative abilities. He was the efficient business manager of *THE MCMASTER UNIVERSITY MONTHLY* for the first three years of its existence, and has held office on the respective executives of almost every society in the University, distinguishing himself greatly in his presidency of the Literary and Scientific Society. The crowning honour, however, was reserved for his final year, when he was elected chairman of the Student Body—an officer popularly termed High Kakiac. Mr. Cameron filled this difficult office in so able, genial and dignified a manner that he was made the recipient of a handsome miniature gavel, the symbol of his well-wielded authority, at the closing dinner of the year. Throughout his whole college course Mr. Cameron has been engaged in preaching, and during vacations has served with great acceptance the churches at Dalesville, Port Perry, Cheltenham and Uxbridge. He has just accepted a unanimous call to the pastorate of the Vankleek Hill Baptist Church, where he is now settled and accomplishing thoroughly effective work. Carson Cameron, aiming at a broad and general culture, has touched life at many points—all essential ones. He has thus gained an even impetus that his influence will propagate, as the banian tree accomplishes its work of covering acres with its own robust life and grateful shade.



GRADUATES IN THEOLOGY, 1896.

C. J. CAMERON, J. W. KIRKPATRICK, W. T. EYNT, B. W. MERRILL,  
W. W. MCMASTER, A. F. HAMMETT, J. J. REEVE, E. J. STORO, JR.

## JAMES WILLIAM KIRKPATRICK.

James William Kirkpatrick was born in Brownsville, Ontario, and is the youngest son of a family of five. His father died during James' infancy, and the boy resided with his widowed mother until seventeen years of age. About this time he became converted, through the instrumentality of the Rev. J. B. Moore, and was baptized by him, uniting thus with the Brownsville Baptist Church. After three years spent in the cheesemaking industry, Mr. Kirkpatrick entered the commercial department in connection with Woodstock College. While pursuing his course therein, the idea of the gospel ministry as his future vocation claimed much of his thought and attention, but the matter was discovered to none of his friends or acquaintances. He left the college and spent several of the ensuing years in various fields of occupation, especially in the lumber mills and camps contiguous to Parry Sound. Here his decision was finally made and he became ready and anxious to enter upon the work to which God called him. He was greatly helped and influenced in this decision by the wise advice of the Rev. J. G. Brown and the late Principal McGregor. He thus re-entered Woodstock in 1889, and after three years came to McMaster. He spent four years in his Theological Course, and is now not only happily married, but settled as pastor of the church at Bailieboro. Mr. Kirkpatrick is an earnest and devoted Christian man, whose life and work may be confidently expected to glorify the name of his Master.

## WILLIAM WARDLEY MCMASTER.

William Wardley McMaster, B.A., B.Th., is a son of James Short McMaster, Esq. of Toronto, treasurer of the University. He was born in Lancashire, England, and spent two years in a private school at Hornsey. After this he completed a course of four years' study at Amersham Hall School, near Reading. He came to Canada in January, 1885, and for four years was engaged in business with his father. Although he proved singularly successful in this department of life, it soon became manifest that another work was destined for him. God called His

servant to His ministry in the gospel pulpit. He straightway left business, entered McMaster University with the Alphas of the Arts Course, worked ardently and earnestly, and was graduated in 1894 with high honours. Withal he gained much valuable experience through his labours upon various missions fields, and entered upon his theological work in the Fall of 1894 admirably conditioned to perform its duties and appreciate its lessons. He did excellent service as secretary of the Fyfe Missionary Society. He leaves us this year a strong man, devout and faithful, one whose life will reflect and transmit the spirit of his Master. He is stationed at Tiverton, Ont.

BERT WARD MERRILL.

Bert Ward Merrill, B.A., B.Th., comes of good Baptist stock, his father being a deacon of the Hartford church. On February 14th, 1871, Bert and his twin brother Frank, now a druggist in Brantford, took up their abode in the Merrill homestead. At 11 years of age the subject of this sketch passed the High School entrance examination and went to live with his brother-in-law, Rev. A. P. McDiarmid, first in Port Hope, then in Ottawa. He was converted in 1885, and from 1886 to 1888 was a student at Woodstock College. When writing on his matriculation examination in 1888 Mr. Merrill came under the influence of the late Principal McGregor and was led to consider whether he should not devote his life to the work of the ministry. In 1892 he received his B.A. degree from Toronto University, and spent the summer of that year in Fort William. The session 1892-'93 was occupied in the study of theology, and from May '93 until Oct. '94 Fort William again claimed his services. In Oct. '94 Mr. Merrill returned to McMaster and has just graduated B.Th. During the summer of '95 he was in charge of the McPhail Memorial Church, Ottawa. Bert is an enthusiastic student, has great power of application and possesses discrimination "large." He has always been a joy to his professors. He shines too on the foot-ball field, having at different periods been a member of Varsity team and captain of McMaster. He is highly esteemed by his fellow students, who, this year, raised him to the presidency of the Theological Society. Mr. Merrill

is a good preacher, having a decided tendency to exposition. He is a faithful pastor and has been a successful soul-winner. On June 3rd he was married to Miss Linnah May Wilcoe of Round Plains, Ont., (formerly of Hartford) a Woodstock student of co-education days, who was also at Moulton during the first year of its history. With his bride he goes back to Fort William, to the pastorate of which church he was ordained on May 15th. May he be as good a minister as he has been a student is our best wish!

JAMES JOSIAH REEVE.

James Josiah Reeve, B.A., B.Th., was born in the city of Guelph. His years of boyhood and early youth were spent upon a farm in the Township of Puslinch. Then he entered the Guelph Collegiate Institute, where he studied over two years. During this time Mr. Reeve was converted and united with what is now the Trinity Baptist Church, in his native city. His first attempts at preaching proved so successful and God revealed His purpose in so many confirmatory aspects that Mr. Reeve at length fully decided to devote his life to the ministry of the gospel of Christ. In 1891 he entered McMaster University and, after a remarkably thorough and successful course, was graduated with the Class of '94. He re-entered McMaster the ensuing Fall, pursued an equally satisfactory Theological course and is now settled as pastor of the church at Pembroke, Ont. Both of his graduating essays, the latter of which we publish in this number, evinced good discrimination and deep study. Indeed, Reeve has always had a laudable preference for

“Twenty bookes clothed in black or red  
Of Aristotle and his philosophic.”

If the subject of this sketch realizes all the high expectations so confidently entertained regarding his future, he will indeed prove a great man in the eyes of the world. In any event, he will be truly great, for he will fill his place, wherever that may be.

## EDWARD JOHN STOBO, JR.

The subject of this brief sketch was born at Kilmarnock, Ayrshire, in Scotland, on January 28th, 1867. His parents were pious, God-fearing people, his father being the Rev. E. J. Stobo, now living in Quebec city. His pure Scotch parentage and early religious training will account largely for the stern uprightness and sterling honesty of his character. In 1872 the family removed to Canada and settled at Fonthill and Welland. Seven years later Edward was converted and baptized at Collingwood. In 1880 he entered the Peterboro' Collegiate Institute, where he studied for two years. At the end of that time he began the stern duties of life by clerking in a store for a year. The next three years were spent in a law-office and the following year he became night-editor of the *Quebec Morning Chronicle*. But God had higher work in store for His servant than the profession of lawyer or journalist. His parents had long been praying that their son might become a minister of the gospel, and in the spring of 1887 he heard and obeyed the summons of the Master. He decided to enter the Christian ministry, and in April of that year was licensed by the church at Quebec to preach the gospel. The summer was spent in preaching successively at Dixville and Arnprior, and in the fall he became a student at Woodstock College, where he remained for two years, matriculating in 1889. In 1890 he became a member of the first undergraduate class of McMaster University, but his health failed during the second year of his course and he was reluctantly compelled to abandon his purpose of graduating with the famous class of '94. After a brief respite from college work he returned to McMaster in 1893 and entered upon his Theological course, which he pursued with earnestness and fidelity, graduating from this department of the University with high honors in 1896. In April of the present year he received and accepted the unanimous call of the Baptist church at North Bay, Ont., to become its pastor. Owing to the distance of this church from sister churches and the impossibility of a council meeting with it he was ordained in the Jarvis St. and Bloor St. churches on May 15th, together with his classmate Mr. B. W. Merrill. During his undergraduate course Mr. Stobo has served the churches at Papineauville, Belfountain, II Mark-

ham, Potton, Sarnia Township, and Tiverton. His ability as a sound Biblical preacher is acknowledged by all who have had the pleasure of hearing him. His talents are those of the teacher rather than of the evangelist. His professors and fellow-students entertain high expectations of the Rev. Edward John Stobo, B.Th.

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## IDEALS—THEIR NATURE AND VALUE.

In every sphere of human activity there is manifest a dissatisfaction with present attainment. Man is restless. The visible world cannot content him. Because he has a future whose glory is pictured in his imagination. Present realities are insufficient. He has a vision of something grander which thrills his breast with hope, and crowds his mind with stimulating thoughts. That which is the ground of this dissatisfaction with actual achievement, that object to attain which all his energies and activities are set into motion, that image which ever flitting before the consciousness of the individual, impels him to nobler and loftier attainment, is the highest and most perfect conception which each has created for himself and which he recognizes as his ideal.

It is the nature and value of this ideal image that is the subject of the present consideration.

Psychologically, ideals are imaged constructions. Their formation is usually a slow and gradual process. The will is excited to accomplish an end. This end or ideal motive may be the most general notion. An artist desires to make something beautiful or expressive; an inventor, something useful. With this vague thought they begin to select their images, and as the construction proceeds it is as new to them as to others. Later in the growing process the end becomes more definite as the possibilities of the creation become evident.

It is important to emphasize the creative element in the

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NOTE—Owing to the necessity of going to press at once, two biographical sketches (those of Messrs. Sycamore and Foster) in the Arts Class and two in Theology (Messrs. Bunt and Hamnett) are unavoidably omitted, as they are not yet received. The omission will be rectified in a later number.

construction of these ideal conceptions. Some may object that the mind does not create anything, but simply reproduces and rearranges the material of sense experience. Even Aristotle overlooked this power of man, and regarded the contemplative activity as in itself synonymous with pure intelligence. But is this the highest of human activities? Must we deny absolutely the independence and originality of mind? Is the mental faculty a mere passive machine for the manipulation of a few perceptions? How then are we to account for the great literary and artistic productions which excelled all before them in brilliancy as the diamond excels the agate? Where was the conception of *Paradise Lost* before the blind poet of England created it? Where was that famous cathedral, St. Peter's of Rome, before the magnificent conception of Michael Angelo? Where were those masterpieces of musical composition, the grand oratorios of "Creation" and the "Last Judgment" before Haydn and Spohr? These completed and unique results existed nowhere until the originator gave birth to their forms and combined their elements into a harmonious and living whole.

Ideals enter into every relation of life, but in general four distinct classes may be distinguished—logical, æsthetic, ethical, and religious. Logical ideals are systems of thought in mental construction. To this class belong all rationally constructed scientific theories, for example, the Nebular Hypothesis, which is perhaps the grandest conception ever constructed of the prehistoric development of the universe. Æsthetic ideals have beauty for their object, and include ideal conceptions in the fine arts. Ethical ideals have special reference to moral character. The religious ideal is the supreme activity of the human spirit in its effort to gain a conception of God as a being who in Himself comprehends all goodness and beauty and truth.

Æsthetic ideals, in particular, are sometimes defined as the sufficiently beautiful, as that which satisfies, as the great desideratum. To be true and satisfying and beautiful, they must possess at least four inherent qualities. They must have a certain degree of unity. They must not be a mere disconnected confusion of images, or "such stuff as dreams are made of." All minor particulars must harmonize with the one supreme idea. There must be in the whole a certain meaning, a human interest,

a power to excite social and sympathetic emotions. A peasant's cottage or a church steeple in a landscape painting gives to the whole scene a touch that is human. And further, they must be universally valid. Ideals are therefore the forms which our conceptions would take if they possessed a satisfactory degree of unity, harmony, significance, and universality.

Some psychologists make little or no distinction between the moral and the religious ideal. But with due respect to their discriminating judgment, we may have no hesitancy in differing from their view. There is as much difference between moral and religious ideals as there is between the logical and æsthetic. The one is a cold formal rationalism, while the other is an emotion-stirring power. The ethical ideal has its centre in the formulation of a dead rule: the religious ideal is the vivid presentation of a living Personality. It is not a mere abstract beauty, or goodness, or truth, that is presented as the supreme religious conception, but an acting and emotional Individuality that possesses these qualities in their highest perfection.

Proceeding from the nature of ideals to their value, we find that they are indispensable to the life and action of all great artists and reformers. Those who have accomplished the most worthy objects were devoted to high ideals. The great benefactors of mankind were men who set before them one supreme ideal to which they devoted all their moments and thoughts, all their powers and energies. The noble and eminent dead speak to us through their works of the lofty conceptions which like a magnetic power drew them ever on to those grand achievements which have lifted them far above their fellows, and established their fame throughout the centuries.

Ideals are invaluable because of the superior satisfaction which they yield. The real generally fails to give the gratification demanded. Not that there is nothing beautiful in external reality. No creation of man can ever surpass the exquisite beauty of form and color stamped upon the floral world. But nature does not and cannot satisfy the higher impulses of our soul. Where in reality is there a satisfactory exhibition of moral beauty? If existing at all, it exists only in momentary flashes—seldom permanent, and never perfect. To experience a full and satisfying joy, we are, therefore, forced to take the

creatures who are to give it to us, out of reality into the domain of the ideal. It is just this fact that contributes so largely to our high appreciation of portraiture. The portrait is not a mere photograph. It may not represent a man as the sun has ever pictured him. But it is a true presentation of the finest qualities of his soul. And this is the kind of representation which, failing to find in reality, the most of us seek to picture in our imagination. We seek a beauty that transcends reality, craving for a kind of pleasure which is the most acute and exquisite that our soul can enjoy. No physical beauty can make our souls brim over with delight as this moral loveliness when we see it, see it in our mind, not imperfect and fleeting as in reality, but with the steady and complete perfection into which our soul has wrought it.

But that which renders the ideal most invaluable is its power to stimulate efforts to attainment. So great is its apparently magnetic influence that Plato attributed it to a force, a *δύναμις*, ascribing to it intelligence, life, and motion. He had good reason for so doing. The ideal sets itself prominently before consciousness. It ceases not to incite a restless activity until it gets itself realized. It becomes the great centre from which all efforts originate, the chief focus towards which all thoughts converge, the supreme end to realize which all the energies are brought into action. It possesses a charm which, like the bewitching strains of the Sirens, subdues the emotions and the volition to its fascinating power. Or, to describe more accurately its effects upon some enthusiasts; appearing at first as a cloud in the distance, no larger than a man's hand, it rapidly approaches and increases in volume, filling the whole consciousness with a storm of excited thoughts and desires, lashing the emotional elements into a whirlwind of fervent intensity, until, wrought to the highest tension of their being, it hurls them forward, and sweeps them on to the loftiest and most remarkable achievements.

No better illustration could be given of the power of one all-absorbing ideal than the unexampled series of conquests that won renown for the sword of Islam. Who would have thought that the handful of wandering proselytes of the pseudo-prophet of Arabia would have risen to be leaders of armies and mighty

conquerors, overcoming in pitched battle the Roman cohort, the Grecian phalanx, and the gorgeous hosts of Persia, and carrying their victorious arms from the walls of Byzantium to the western descents of Mount Atlas, from the Ganges of India to the Tagus of Iberia? It is because the ideal appeals to the emotional element in man rather than to the rational. It is largely for this reason that ideals which present a religious aspect have been most successful in artistic production as well as in active life. The greatest artists have received their inspiration from religion. The grandest specimens of Grecian tragic art were the outcome of the religious conceptions of Æschylus, Sophocles, and Aristophanes. The beautiful Madonnas of Raphael were inspired by the thought of adding glory to the church. The sublime architecture of the Gothic style was the outgrowth of spiritual aspirations. The *Divina Comedia* of Dante was the product of the intense religious feeling of a heart seeking its beloved dead among the eternally living. The earnest plodder may accomplish the greatest amount of work, but the man of impulsive genius will more probably reach the loftier heights of consummate excellence, during the moments of his inspiration.

Before concluding we must ask "Does the artist ever attain to his highest conception?" Does the ideal ever become completely expressed in the real? Yes and no! It may be possible for an artist to transcend his conception if it be very imperfect. But the true artist ever feels that his conception is far superior to his achievement. He sees beauty unattainable, he hears sounds unutterable, he feels emotions inexpressible. Especially must the artist ever fail to represent the spiritual and the divine. No sooner does he attempt the task than he begins to materialize. Even a Michael Angelo could not represent the Deity as Father, but only as a wonder-working God. The Holy Spirit could not be represented by anything better than a dove, expressive indeed, but infinitely inadequate. Of the Sistine Madonna Dr. Pattison has said: "It is the most wonderful representation in all art of the mingled simplicity and mystery of infancy, and seems to anticipate the poet's 'Intimations of Immortality' in the unfathomable beauty of the wide-opened eyes and in the far-reaching expression of the countenance, but," he adds, "turning from Raphael and Murillo to other painters, there is more

than failure to represent Christ." The painter's art can never equal the Christian's spiritual vision. There is a vast world of the most beautiful and sublime conceptions that can never be translated into the realm of reality. The realm of the real is limited and finite: the realm of the ideal is unlimited, and in a sense infinite in its possibilities.

But are ideals after all only vague fancies, changing images, unreal shadows? Have they no further value than that of satisfying our curiosity for visions of the perfect real? Are they mere tormenting allurements like the enticing fruits which ever eluded the grasp of Tantalus? Nay, it cannot be so. The Lydian king sank back despairingly into the overwhelming flood; but he who has pursued a noble ideal, feels that he has himself risen to new power, that he has grown out of his former environment beyond all recall. The flashing beacon which he has been intently following, has unexpectedly revealed itself a radiant star that is indeed far away and unattainable, but which brightens his earthly pathway and fills his soul with heavenly light. He feels the throbbings of a nobler spirit that has burst its earthly shackles and has risen to grasp the eternal reality. He becomes more firmly convinced that not what he has rendered tangible but the intangible and invisible is the everlasting real. We begin to feel that what our imagination and our heart have made for us can never alter and can never betray us, when we suddenly discover that our ideals are after all the eternal and spiritual realities of the universe. They are efforts to aspire to the supreme beauty and sublimity. They are manifestations of the abiding presence and persuasion of the soul of souls, through whose infinite perfection they are alone possible. And thus our soul, unknown, cries out to God, to vindicate His purpose in our life. Why stay we on the earth unless we grow?

GEO. J. MENGE, '96.

## "IN MEMORIAM."

"In Memoriam," the flower of Tennyson's genius, stands at the very top of the literary productions of this century, in thought so stimulating, in range so far-reaching, and in style so charming. It has brought immortal fame to both the singer and the subject of his song.

"As a poem," says Genung, "it stands inseparably related to what is deepest and most vital in the thought of its time." This age is peculiarly a speculative one. Men of all creeds and conditions have turned their minds to the solution of the great problems of Life, of Death, and of Immortality. "In Memoriam" is thus in a large sense the poetic exponent of its age, yet it is more than this. It is a wonderful revelation of the poet's character and inner life.

It is the history of Tennyson's spirit in its search after the truth as he passes through the dark alley-way of doubt. With Immortal Love as his pilot, he at length finds the light, and the Dawn of Hope breaks in upon his soul. The day of triumph with the song of joy comes at last; its sunshine is all the sweeter for the darkness, and the morning joy the fuller for the night of tears.

At the outset, "In Memoriam" is a dirge of grief, but it climaxes in the noblest and sweetest song of victory which was ever sung over a grave. This is a conquest song, not for Tennyson only, but for all the race. For wherever "In Memoriam" is read, sorrowing hearts will be comforted, faith strengthened, and friendship ennobled.

Tennyson was for many reasons prepared to give utterance to such a noble song. He had passed the young blush of poetic fancy, and had ripened into strong and matured manhood, his ideals thus becoming fixed and his beliefs harmonized. The deep sorrow at the loss of his friend, Arthur Hallam, came too as a great settling power to the poet's life. This bitter cup which he was forced to drink by the hand of an all-wise Providence so affected his heart, his spirit, his vision of life and eternity, his entire manhood in fact, that under its benign influence he was prepared to be the sire of this immortal strain.

"In Memoriam" is read and loved to-day, not from the mere fact of its poetic beauties, although it is rich in them, nor yet from the mere fact that it is a noble expression of grief, and I believe it is the best in our language, but rather because it tells of sorrow passing into joy, loneliness into fellowship, night into day, loss into gain, death into life. For this reason it shall be a joy forever, and prove to be an inestimable heritage to the race.

Arthur Henry Hallam, for five years the college mate and bosom friend of Alfred Tennyson, while travelling with his parents on the continent for his health, was snatched away by sudden death at Vienna, September 15th, 1833. At his death ties of a very remarkable and tender character were snapped asunder. The sad intelligence of Arthur's premature decease plunged the Tennyson and Hallam families alike into a deep and overwhelming grief. This deep sorrow was further intensified by the fact that young Hallam was the betrothed of Tennyson's sister. His death resulted in a loss which meant

"To her perpetual maidenhood  
And unto him no second friend."

This sad loss to the poet's life and, as he believed, to the world at large, was the inspiration of this lofty elegy. But "In Memoriam" is not only to be a personal lament of grief. On the contrary, it has a nobler mission, a higher purpose,—it is to represent the cry of a restless and sorrow-stricken humanity, and is to bring succour to dwellers in a land where

"Never morning wore  
To evening, but some heart did break."

This is a humanity theme. Youthful poets write of the particular, the individual, while older and more mature ones tune their lyres to sing of the higher and deeper problems of the race. This great wave of sorrow which swept over the poet's soul placed his individuality forever in the background. And the cry of the "infant in the night," the little human individual cry, passes into the great humanity cry for consolation and rest in sorrow.

Tennyson wrote of these higher themes perhaps more than any other poet of the century, and as the world grows into the higher affections he will always be honored for the profound

ardour with which he sings his song. But so much by way of introduction. I shall now endeavor in the first place to give a short synopsis of the poem, setting forth, in as short space as possible, its main thought and argument.

The elegy begins with a prologue addressed to the Deity, and concludes with an epilogue sung in honour of Tennyson's sister Cecilia on her wedding day. The former is a prayer for faith and divine wisdom, the latter is a song of joy and triumph. Between the two lies the battlefield from which Tennyson comes off the victor.

The prologue itself is a masterly piece of poetic art. Its first stanza breathes in essence the conclusion and the spirit of the whole poem :

" Strong Son of God, Immortal Love,  
Whom we, that have not seen Thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove."

This is the highest summit he reaches, yet he has attained and holds this glorious height by no human skill, for even here he must ever call on the Divine for help and strength.

The prologue is the crouching of the human, the weak, the finite, at the feet of the Divine, the Omnipotent, the Infinite, with a prayer on his lips for perfect submission to God's will :

" Our wills are ours, we know not how ;  
Our wills are ours, to make them thine."

His grief had been deep ; it had touched the very vitals of the poet's life. Yet fearing lest he may have cherished too much this sad flower plucked from sorrow's garden, he therefore concludes with the fitting invocation :

" Forgive my grief for one removed,  
Thy creature, whom I found so fair.  
I trust he lives, in Thee, and there  
I find him worthier to be loved."

The loss of Arthur Hallam had not only touched the poet's heart and filled it with unutterable grief, but it had caused him to examine his beliefs, and so he begins the poem proper with the following strain, striking as he does a note of doubt :

" 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."

This had been his early creed, but since his deep experience of grief, he is led seriously to question its truth. Faith's calm sea has been ruffled by a storm of doubt. In his heart he finds a new and difficult problem for solution. Is there

"in loss a gain to match?"

While the poet is attempting to answer this dark questioning of reason, his mind turns to the yew-tree growing in the graveyard, and in it he thinks he finds a fitting symbol of his stony grief. Yonder grows the tree, presenting much the same appearance throughout the whole year, in summer, in winter, in sunshine, in shower, ever the same dark sullen tree.

The poet is in darkness, his spirit seems for ever embedded in the snows of wintry sorrow, and for him there can come no spring-tide with its spring joy.

And why? you ask. A great change has come over Tennyson's life. His happy associations with Arthur Hallam are now but a memory of the past. He has gone, never to return. But the poet is not to be left utterly alone. The

"Priestess in the vaults of death"

has come into his life to be his constant companion. But how uncongenial and distressing he finds her cruel fellowship!

Since Arthur has gone, his soul seems left in utter abandonment. He is out of communion with Nature, his spirit is distracted, his formerly cherished creed is seriously questioned, his whole moral world in fact has all but suffered wreck, and in his life is an awful sense of loss. Sorrow-burdened in his search for comfort, the poet turns a moment from the personal conviction of his grief to consider the fact that bereavement is a universal experience. But all his attempts to find solace in this direction prove to be in vain, but

"Vacant chaff well meant for grain."

The fact that the world is full of broken hearts does not tend to make his happier, nor his spirit more hopeful.

But Tennyson's sorrow as yet is not well defined. His consciousness of Arthur's death seems rather to be that which one experiences when awaking from a sad dream of loss rather than an actual reality. And so, instinctively, and yet half-unconsciously, he is led to ask himself the question: Is my Arthur really gone or is it a dream?

Yet he must endeavor to fix upon his consciousness the fact of his loss. Arthur Hallam has surely gone, but how can I assure myself that he is to be but a memory of the happy past? That is the question. And so the poet goes to the Hallam homestead, and at last his problem finds an easy solution, for the utter loneliness which settles down upon him at his friend's absence leads him to cry out:

"He is not here; but far away."

Tennyson has now come to realize that Arthur has really gone. His death is no more a dreamy questioning, but has become the deepest reality in his life. The mortal remains of his departed friend at length arrive, and are borne to their last resting-place in Clevedon Church. This was the darkest day in the poet's life. But as he reviews it with all its loneliness and inner pain, he realizes that it might have been even darker, and so by Arthur's grave, under the shadow of his heavy grief, the poet breathes a prayer of thanksgiving to God: that

"he in English earth is laid."

Friends in kindness reprove him for carrying such a burden of sorrow, while others lend piteous sympathy, but both alike are empty, ministering no joy or consolation. The starless night of the poet's grief settles down upon him, shedding its dark pall of bitterness over his spirit. In a large sense he is to carry his grief alone, for none loved Arthur nor appreciated his friendship as he had done.

But the calm September day, when the dread news of Arthur's sudden death came to Tennyson, has long since gone. Instead of the

"chestnut pattering to the ground"

we hear the chime of Christmas bells. How the poet had welcomed the ringing of those happy bells in previous years, but for him this time they peal out only dolorous notes of sadness, and tell in their dying echoes a tale of loss—that Arthur has gone, never to return.

This first Christmas-tide which they are to spend without Arthur marks the first main division of the poem. A lonely festive season indeed it is to be for the poet. This occasion of universal mirth brings happy memories of the past up before

the poet. A hunger seizes his heart for the companionship and fellowship of his departed friend. How lonely and how solitary are their lives apart, making pretence of gladness, with an

“awful sense  
Of one mute Shadow watching all.”

“‘They rest,’ we said, ‘their sleep is sweet,’  
And silence follow’d, and we wept.”

But Tennyson is not to dwell for ever on the sad hard fact of his grief. He turns away from the tomb in Clevedon Church, away from the Christmas-tide which

“brings no more a welcome guest  
To enrich the threshold of the night.”

And now he asks himself the question: Whither has Arthur's spirit taken flight? In his attempt to solve this problem, the poet's mind turns to Mary's home in Bethany. "Where was Lazarus those four days when he was absent from Mary's home?" he asks. Of this the Evangelist gives no account in the Gospel. Death now, as ever, is wrapped in the same impenetrable mystery. It is a night study. Yet Mary is found asking her Master no such question concerning Lazarus' absence from the home. Her life under the gentle reign of unquestioning love is tranquil and happy, while his under the dominance of reason is in confusion and his heart in pain. Tennyson could wish that his temperament was more like trustful loving Mary's, but despite his wish he cannot so content himself. His spirit is restless, his heart is full of inner questionings concerning the future, and in an hour of extreme doubt he wonders even if life is eternal. But reflection convinces him that this conception is entirely ungrounded and contrary to all law and reason. Love at last, he feels assured, shall abide the wreck of change, for from its very nature it cannot die, since it is immortal. This conviction brings the poet peace, and the first dark questioning of reason is forever silenced.

But granted that Arthur is gone, that there is a life after death, the next question which suggests itself to the poet is this: "What relation does Arthur now sustain to me, who am left behind?" "Have I so soon faded from his memory?" But in an hour of deep despair, as the poet is all but stranded by gloomy Doubt, the conviction of Immortal Love comes once

again, ministering joy and peace. For although Arthur and he may be separated for the time being by the thin veil of Death, the curtain is soon to be lifted, and they are to be one, and

" sit at endless feast,  
Enjoying each the other's good."

But even if the future life is, as many hold it to be, absorption into the one absolute Spirit, the poet assures himself that he and Arthur at least shall seek

" Upon the last and sharpest height,  
Before the spirits fade away,  
Some landing-place, to clasp and say,  
' Farewell ! We lose ourselves in light.'

This I take to be the sublimest feat of Immortal Love over gloomy Doubt in the whole of "In Memoriam."

But granted that Arthur is gone, that there is a life after death, that he and Arthur shall one day experience a personal reunion, the question which now confronts the poet is this: Is not Arthur changing, and should we meet again, would not the fact that he stands so far in advance of me mar the beauty and sap the joy of our fellowship? But since Love is immortal, it cannot change in essence,

" And love will last as pure and whole  
As when he loved me here in Time."

He and Arthur shall not only experience a personal reunion, but it shall be a happy and congenial one.

This is a sweet happy thought to Tennyson. But even as he thinks it he shrinks back in shame from the evil he finds in his own heart. Arthur surely is free from any such taint of sin. How can I free myself from it? the poet asks. Love says: "Abide!" He is not to be blamed for human frailty. Despite the fact that he is a sinful man, Eternity will find his wealth safely garnered in

" When Time hath sundered pearl from shell."

From this conviction of evil within him the poet is led to reflect on its existence in the world without him. What is the purpose of evil in the world, and what shall be the future destiny of sinful men? is the question now uppermost in his mind.

In answering this question put forth by the intellect, the poet addresses a number of strong and charming lyrics setting

forth his views on the above questions. As he stands confronted by such vast problems as these he discovers that he is but a man, and is led to cry out:

“ But what am I?  
An infant crying in the night :  
An infant crying for the light :  
And with no language but a cry.”

His knowledge is poor, and his human vision short at best. After considering the whole question, he finds that he can but take an attitude of hope, and

“ stretch lame hands of faith, and grope,  
And faintly trust the larger hope.”

The poet here strikes a monotone of doubt, but his lyre, tuned by Immortal Love, is soon to give forth a nobler and sweeter strain, for Tennyson is to sing a conquest song, a song of triumph over gloomy doubt. Lyric LVII marks the turning-point in “*In Memoriam*”; from this onward his song ceases to be plaintive, and becomes one of hope. And the spirit of this lonely sufferer that had been in the darkness leaps up out of the night, for he had at last struck solid granite rock on which he could rest. And it is the assured conviction that his friend, although dead and gone, is yet alive, and that they shall one day experience a joyous and personal reunion.

The poet's grief is no longer the wild raging passion it was at the beginning of “*In Memoriam*.” His spirit has come to possess the ocean calm, for joy has taken sorrow's place in the heart.

The fact that there are so many worlds, so much to do, suggests the noble thought to the poet that his loved and departed friend may have been needed by God to fulfil some Divine purpose. This brings him comfort and peace, and resignation is beginning to find a home in the poet's troubled life.

This noble progress is not the mushroom growth of a night, no, no, it is sweet fruition of tears, of hours of calm reflection.

The chime of Christmas bells is once again heard by the poet, reminding him of his loss, telling him that another year has gone, but there is victory instead of defeat in their tones. The second Christmas-tide, which marks the second main division of the poem, finds the poet much more cheerful than he

was the previous year. As he looks down on the past year, he realizes that it has been one of terrible conflict; a new year is coming, and he wonders what it shall bring him. And so he lets his fancy run to see what it will prophesy for him. Although considerably more than a year has gone by since loved Arthur was called out of his life, he still finds him in his associations. Fancy is slow to give him up. His dream was a happy one, for he was dreaming of what the New Year might have brought him had Arthur lived :

" I see thee sitting crowned with good,  
A central warmth diffusing bliss,"

when suddenly the poet reflects that this is but an empty dream, for Arthur is long since dead and gone. Fancy is to be reproved for stirring up the old bitterness again, but yet as he reviewed his grief, his dreams of Arthur, he could say :

" I felt it when I sorrow'd most,  
'Tis better to have loved and lost,  
Than never to have loved at all."

Arthur Hallam and Alfred Tennyson had enjoyed a youthful friendship. Among the happiest and most profitable years spent together were those at Trinity College, Cambridge. Tennyson had been back to his old Alma Mater once again, but to find her full of waking memories of his departed friend,—the town, the college, the flats, the halls, and most of all, Arthur's room, where they formerly held debate. It is jubilant now with the merry laughter of other aspiring youths, a strange name is on the door, and there are new inmates. This visit to Trinity College spoke volumes to the poet, and filled his heart with an awful sense of loss.

But this is a visit lasting only a few hours, he is soon to go back to his new Somersby home, which brought continual recollections of Arthur. How can he keep so much sorrow garnered up in his heart? He must speak, even if he can utter but a broken cry, and so he calls :

" Ah dear, but come thou back to me :  
Whatever change the years have wrought."

The fact that Arthur is gone is further intensified by the

prophetic chime of Christmas bells once again. This third Christmas to be spent without Arthur marks the third main division in the poem.

The poet is still making noble progress, and this time we find him quite reconciled to his sorrow. And with the ringing of the New Year bells, he leaves the old year with its stony grief behind. And now, rather than bewailing the fact of his loss, we find him breathing out a prayer for nobler manhood, purer laws, for the fuller enthronement of Christ in the lives of the citizens as well as in the State at large.

Winter is soon gone, and instead of the bells which rang out the old year, and in the new, the songs of the birds in the branches tell of Spring's arrival. In Nature about him the poet sees life leaping out of death; joy, peace and promise are in the air; and in his heart he feels something of the rare exhilaration of a live spring day:

"and my regret  
Becomes an April violet,  
And buds and blossoms like the rest."

The last few lyrics of "In Memoriam" are happy and noble because a victor sings them. He stands upon the mountain-height and looks down into the dark valley of despair, whence by the aid of Immortal Love he was enabled steadily to emerge. How hard and dark his trial and life had been! The strife had been long, but the glory of it is that he at length has in his hand the palm of victory. It was a conflict of which he could say:

"not in vain,  
Like Paul with beasts, I fought with Death."

And of Arthur he could say:

"My love involves the love before;  
My love is vaster passion now;  
Tho' mix'd with God and Nature thou,  
I seem to love thee more and more."

Tennyson rejoices in his victory over Doubt; but do all conquer? No, not all! And so for those who are struggling with the high heaving billows of sorrow, and are likely to suffer shipwreck through gloomy Doubt, he concludes "In Memoriam" with a prayer: that even as he they too may conquer. The

poem at its conclusion finds some questions raised by the intellect unanswered by the poet. But he does not need to answer them. He has an easier and better method of solution. In reply to them all he can say:

"Power was with me in the night."

"I cannot understand : I love."

Love was with the poet in the beginning of his conflict with sorrow; Love was the watchword in the midst of the fight; Love gives the shout of victory as he triumphs over the grave.

In attempting to give a resumé of such a masterly poem as the one before us for consideration, anyone must feel it no easy task. "In Memoriam" is a poem so rich and beautiful both in thought and in expression, that in a short review, such as has here been attempted, we are forced to pass over much that is both significant and well worthy of comment.

But, passing from the general review of the poem, we wish, in the second place, to make a few observations regarding the special beauties of "In Memoriam."

The scenery of the poem is one of its most charming features. The downs in the distance; the woodland country; the lawn; the beech; the yew; the sycamore; Clevedon Church; and the Severn; form the general clothing of the poem. Nature is used in diverse ways. The landscape is often spiritualized, and made to image the moods of the poet's mind. This is often done in cumulative fashion, vision after vision succeeding one another. The eighty-sixth (86th) lyric is the best example.

The fine descriptions of Nature found in "In Memoriam" is also one of its most artistic beauties. The poet will often describe some general aspect of Nature, and then throw back on it some special mood of his mind. The ninety-fifth (95th) lyric is the best example.

Tennyson reveals in the poem a natural love for storms. His descriptions of tempestuous days are exceedingly fine. He generally dwells, however, on some particular aspect of the storm. The eighty-ninth (89th) lyric is the best example.

But far surpassing all these, "In Memoriam" possesses for us this great charm: simply that the poet puts here thoughts and emotions, which we could but poorly express at best, in such a noble and pleasing way.

We all sorrow for the loss of friends. We all feel, as Tennyson did, that we should not like to have our loved ones

“Toss with shell and brine.”

There is a peculiar human satisfaction in having them placed side by side in the family burying plot. We wonder where our loved ones have gone, if they still remember us, whether we shall one day join them in blessed and congenial fellowship. In “*In Memoriam*” Tennyson addresses himself to these questions, and answers them in a way that must be not only pleasing but comforting to anyone in deep sorrow.

The poet, too, showed great skill in the choice of the stanza in which he was to sing his song. “*In Memoriam*” is a lyric, each stanza being of four lines and of the Iambic Tetrameter metre. This is eminently fitted to be the vehicle for the poetic expression of his grief. “*In Memoriam*” is to be sung, not in the spirit of a war chant, nor yet is it to be a frivolous song of revelry, but on the contrary, it is rather to be a lullaby lay, sung in a minor key, in Sorrow’s night-halls, to a spirit overcome by the burden of his grief. And as one reads the poem, he cannot help but feel that the metre, so musical, so sweet, so low, is in perfect harmony with the spirit of the singer of this song.

To sum up and conclude, we may say that “*In Memoriam*” is given us as the log-book of the great voyage of the poet’s soul, lasting for two-and-a-half years. At the outset he is driven far out to sea by a hurricane gale of sorrow, and is almost lost in the waters of an overwhelming grief. For days and months the storm raged wild and fierce, and as the ocean ship is rocked in the cradle of the mighty deep, tossing from billow to billow, so the poet’s soul, passing from thought to thought, from argument to argument, finds no rest, no port of security from inward pain, in which he may put his battered bark and rest his wearied heart awhile.

But the storm is not to last forever. For by-and-by the winds cease howling and begin to whisper; and the waters of the homeless deep heave no more, but swell; for the tide, after it has washed the last pebble high and dry upon the shore, is ebbing; the East, after the dark and starless night, is reddened-

ing; the mist, which had settled so dense and so cold, is lifting; and when the morning breaks the sunshine brings a calmer sea. Yet the chainless winds are not to be forever still, for betimes they blow, and the whitecaps play about the poet's prow, and grave questionings of the intellect are ever coming in to harass his soul. But Tennyson is a courageous seaman, a stout heart:

" Strong in faith, to strive, to seek, to find  
And not to yield."

And so, the fiercer the storm, the more resolute does he become in purpose and the harder lean on Immortal Love, his faithful pilot through every storm of Doubt. The port at length after a high and heavy sea comes into view, and with all sails trimmed to victory he makes the haven with conquering joy. Tennyson's grief is consoled, and "In Memoriam" is sung.

LLEWELLYN BROWN, '96.

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### THE GIFT OF THE HOLY SPIRIT.

The doctrine of the Holy Spirit is the holy of holies of Christian truth. Into the depths of this sacred study not many have been privileged to enter, and none of these has ever explored more than a corner of the hallowed room. No one is permitted to enter without blood, the cleansing blood of the Lamb. Sin-defiled hearts must first be purified, and robes of divine righteousness must clothe them before entrance is allowed into this sacred enclosure. Advancing through the rent veil, we may stand in the presence of this Shekinah of grace and glory. The Christian may enter, and there in the light of that holy place may open his eyes to the glory that is his. He can there see, though but imperfectly, because of the exceeding glory of that light, the blessed heritage that is his through Christ.

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Unable here to touch on the agency of the Spirit in the Old Testament, we now pass to the New, and the opening of the dispensation of the Spirit. Again we find Him as the chief agent. John is filled with His divine power from

his birth. How thoroughly the forerunner was thus prepared ! What an atmosphere that was for building up a boy's character ! His mother filled with the same Spirit, pronounces a beautiful eulogy on Mary. His father gifted with the same holy impulse, prophesies the coming Dayspring. The Saviour of the world is begotten of the Holy Ghost, and when the forerunner stirs the nation to its very centre, the newly baptized Redeemer, emerging from the waters and praying, is baptized in the Holy Ghost. The dovelike form, gentle, beautiful, life-giving, abiding upon Him, shows that through Him the Holy Spirit is to warm and quicken into life the dead heart of humanity.

Only now is the Saviour prepared to work out God's purposes in Him. That enduement of the Holy Ghost is permanent and complete. It is without measure, never losing its efficiency because of the purity of His nature, which offered no resistance. Under that divine power, He is tempted and resists, He moves as a hero to His life-work. He preaches so as to win or antagonize, He casts out devils, He rejoices in God, He teaches, He endures the unspeakable sufferings of a world's sin-bearer, and after His resurrection gives the great commission to evangelize the world.

That anointing by the Spirit on Jordan's banks, was an event of almost incalculable importance to Christ, and through Him to the world. There His spotless soul and intelligent mind, with every faculty of His being, are seized by the divine Spirit, and God is exercising an absolute dominion over Him. He has the royal mind for ruling the kingdom of God, "grace is poured into His lips," the gospel is preached with grace and power. An infinite mind with all its intelligence is in immediate contact with His own ; an infinite power controls His members for God-appointed ends ; an infinite love bathes His soul in perpetual light ; an infinite purity preserves Him from the possibility of defilement ; an infinite patience and self-control enable Him to suffer for a world.

Having received such a baptism Himself, although holy in nature, it is unthinkable that He would send forth His disciples against the forces of wickedness in the world without the same enduement. They would seem to have been in greater need of this blessing than Himself. Accordingly, we think it is signifi-

cant that the burden of John the Baptist's message was two-fold. Christ was to take away the sin of the world, and, as mentioned by all four evangelists, He was to baptize with the Holy Ghost. These are the two sides of the new covenant as given by Ezekiel, and afterwards emphasized by the Apostles and especially by Paul. In the mind of His forerunner the greatest work of the Messiah was to exercise the divine prerogative of baptizing with the Holy Ghost. This was to be the distinguishing feature of Christ's work, and to Him alone was it deputed.

There seems to be little doubt, but that John did not know the full meaning of that baptism the Messiah was to bestow. But the Anointed One knew, and if we would learn of Him, we must enter the class of disciples, and listen while He tells them of the One He was to send, who was to envelop those disciples with His divine and gracious energy. We may know something of Him through His names. He is the *Paraclete*, one summoned to their side as a helper. A helper in all things, in thinking, in learning, in understanding, in knowing, in remembering, in praying, in teaching, in wrestling with evil; to keep, to comfort, to strengthen, to uplift, to perfect—an Almighty champion for every necessity and exigency of life. He is the *Spirit of Truth*, and hence without Him, it is impossible to know the truth. Tennyson's "follow the gleam" is the disciple's true attitude, and following that gleam, the soul will be guided into the beautiful Palace of Truth. The Paraclete alone, can keep the mind from falsehood and error. He is also the *Spirit of Power*. He is the will, the blood and muscle of Christianity—God morally renovating the world and extirpating evil. There is no power on earth that makes for holiness but the Holy Ghost. He is the *Spirit of Holiness*. He alone convicts of sin, righteousness and judgment. He gives a desire for holiness, bestows holy motives, imparts holiness, makes holy, and blesses only that which He sanctifies. All that is pure and holy on earth is due to Him. He is the *Spirit of Grace*, the very embodiment of the great mercy, loving kindness and favor of God. He is the *Spirit of Love*. He can fill the heart so that it may throb with love pulsating from the very heart of God, who is love. He is the *Spirit of Christ*. He is to glorify Christ, not Himself, He

is to reveal Christ and hide Himself, He is to give the things of Christ, not the things of Himself.

Such is the nature of that Paraclete, who was to take Christ's place, and in whom the disciples were to be submerged until every faculty of their being was touched by the finger of God. The promise was definite and clear. It was the promise of the Father—a gift from God to His own children sent by Himself. Certainly it is an unspeakable gift, second only to the gift of His Son, if indeed, it be second to that. It is not the work of the Spirit in regeneration. This is nowhere hinted at as being the same as the baptism of the Spirit. The promise of the Spirit is everywhere represented as a gift to the already believing child of God, to be received by him. "The world cannot receive Him."

Inspired by the hope of this great promise and expecting an immediate fulfilment, it is little wonder that they tarried in prayer at Jerusalem. Regenerated men and women they were, who knew the Lord, who loved Him, and had forsaken all to follow Him, yet, for all the practical purposes of Christianity almost powerless. Ten days they waited. Prayer, that indispensable condition for the gift of the Spirit, was ceaselessly offered. The tenth morn brought the promised Paraclete. Few events in the history of the world, have had greater consequences than Pentecost. "The sound from heaven filled all the house where they were sitting, and there appeared unto them tongues parting asunder as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." They now had received the promise of the Spirit through faith, and He was poured upon them abundantly.

The succeeding events of that day are familiar to all, but we must touch on some of the more noticeable effects of that baptism. To the inspired historian, the most remarkable was the gift of tongues. The great intellectual quickening due to the contact of that mighty intelligence with the minds of the disciples, was instantly followed by an ability to speak other languages. This astonishing feature, however, was not permanent, for nothing further is heard of it at Jerusalem.

There is also manifested a burning zeal and God-like courage. They are now charged with a message. The Holy

Spirit was to glorify Christ, and now that He has seized them, it is impossible to do anything but proclaim the Christ. As that same Spirit animated the heroes of the Judges, so He now filled those timid disciples with a courage that knew not the fear of man.

Thus endowed with the Spirit, they also speak with an authority and certainty as of God. They know they are of God, and they have His message, and He wants them to deliver that message. Thus they wield a sceptre of almost divine authority. For them to preach was to achieve a great moral victory. Such is the preaching of those who have received the Holy Ghost.

But the most permanent feature of this gift, was the new instinct and principle of organization. They are united into a church having distinct principles and ordinances. United before by bonds of sympathy, they are now bound together in the Divine Spirit. They are "all baptized into one body," each becomes a member, and the building up on the mystical body of Christ is begun. The Spirit has now begun the distinct age-mission of gathering the members of Christ and uniting them in a vital union. The visible church now becomes a recognized force among the world's factors. Though regenerated before, this gift of the Spirit is essential to the existence of the Church. For this the Spirit must be poured out, and, if people are to be gathered out of every nation and kindred and people and tongue, it must be poured out upon all flesh. Is regeneration alone then sufficient spiritual qualification for membership in an apostolic church? As there would have been no Christianity without Pentecost, can there ever be a Christian in a God-recognized sense of the term, without the gift of the Spirit in some measure?

The Church newly sprung into existence, lived in an atmosphere of the Holy Ghost. There was no doctrine of the Spirit in those days. It is not a theory or simply a belief, but a consciousness; in the Holy Ghost they consciously lived and moved and had their being. The Paraclete was their all-sufficiency. When persecution arose, and some were thrown into prison, a prayer-meeting was held, the place is shaken, and they are refilled with the Spirit, speaking then the word with great boldness. Pentecost may thus be repeated, in kind but perhaps

not in degree. It needs no more than a glance at mediæval and modern missions to substantiate this statement. It seems impossible that it should be otherwise, for how shall the whole body of Christ receive the promise of the Spirit? It is not sufficient to say that the Spirit is in the world since Pentecost, and all that is necessary is to receive Him. Was He not in the world before, and will He not always be? Wherever there is no church or a dead church or a dead church-member, there is needed an out-pouring of the Spirit. There is a long step of advancement between regeneration by the Spirit and receiving the gift of the Spirit.

Possessing this early fulness, this rich taste of the heavenly gift and powers of the age to come, the Church was stamped with a character and with principles it did not soon lose. The moral sublimity to which they had been lifted by the promised Paraclete, made them sensible of their need of Him for every duty of life. To be fitted to serve tables, men must be filled with the Holy Ghost. Barnabas was specially noticed because a good man and full of the Holy Spirit. He might have been the former without the latter. Stephen's sublime defence and martyr death reveals the power of the Spirit in the greatest crisis of life. It might almost have been expected then, that when Philip went down to Samaria and made many believers, the apostles should desire to have the work completed. It lacked one feature, very important to an apostle's mind—they had not received the Holy Ghost. When this lack was filled, the Church might be left to fulfil its own mission. The Samaritan believers received the gift through the laying on of the apostles' hands in addition to prayer. The former, however, is not always necessary, for Peter freely promises it to the repentant, the baptized and obedient. It seems incredible that the apostles could have laid hands on the thousands at Jerusalem. As nothing is said of the gift of tongues in Samaria, that gift would appear to be incidental to receiving the Spirit, not essential. The same is true of the other miraculous gifts. The great purposes and effects of this baptism of the Spirit are spiritual. The graces are better than the gifts. In view of this action of the Apostles in Samaria, the question forces itself upon us, are we right in claiming to be apostolic in our belief and practice?

Pentecost is repeated at the introduction of Christianity among the Gentiles. Upon Cornelius and his household the Holy Spirit fell as they heard the word, and they "spake with tongues and magnified God." Peter recognized this as another Pentecost, for he says, "As on us at the beginning," and this because of the promise "Ye shall be baptized with the Holy Ghost." This outpouring of the Spirit was the one convincing fact to Peter, that the Gentiles, as well as the Jews, could be saved. Other outpourings are recorded. The church at Antioch seems to have been established under a special effusion of the Spirit. Paul is filled with the Holy Ghost immediately after his conversion, before baptism, before beginning his ministry or his study of the Christian system. He is now properly qualified to study Christianity. At Antioch, at Iconium, in Galatia, in Thessalonica, the Spirit was manifested in mighty power. Little is done at Athens, but at Corinth it is in demonstration of the Spirit and of power. At Ephesus an incident occurs that is full of interest, because of the light it throws upon the Apostle's methods and teaching. He finds certain men who are believers, but imperfectly instructed in the way of Christ. What is his first question? Not about regeneration, baptism or doctrine, but "Did ye receive the Holy Ghost since ye believed?" Their answer of ignorance leads to the question of baptism and soon they are baptized into the name of the Lord Jesus. Then laying his hands on them, they receive the Holy Ghost. This time the gift is accompanied by the gift of tongues, but as we have seen, this is incidental, not essential, suggesting, however, the power of the tongue in the spread of Christianity. Notice the Apostle's order. First, there is required belief on the Lord Jesus, perhaps an imperfect and fragmentary teaching; then baptism into His name, and in the third place, though the order of the latter two may be reversed as in the cases of Cornelius and Paul, receiving the Holy Ghost. To say that we receive the Holy Spirit in regeneration and no further special gift is possible, is, we believe, not only unscriptural but antiscritural, contrary to experience, misleading and inimical to the very genius of Christianity. Which of the above three does the Apostle regard as the most important? Perhaps it is not safe to form any conclusion on that point, but the incident shows how necessary to the Chris-

tian is the endowment of the Spirit, in the estimation of the Apostle Paul.

We have said that this incident furnishes us an example of Paul's methods and teaching. If it be objected that this is but a single instance and a special case, so that nothing can be argued from it for the present, we urge on the other hand, that it is given for the express purpose of showing apostolic ways and work. Paul must have taught faith in Jesus Christ for salvation, baptism, and, as the completion and climax, the gift of the Spirit. If he insisted upon these three with the twelve Ephesians did he not with others? If he did not, would he have been consistent with himself and faithful to his great trust? Would he not have been guilty of an offensive partiality in securing the priceless blessing for some and not for others? Can we conceive of Paul purposely withholding this gift from those to whom he knew it had been promised? Among the Thessalonians the word was received with "joy of the Holy Ghost," and he adds that God "giveth his Holy Spirit unto you." It was so among the Galatians, for they received the Spirit by the hearing of faith. It was so among the Corinthians, for all then had some spiritual gift. It was so among the Ephesians, as we have already seen. Was it not so everywhere? The laying on of hands is not necessary, for Paul's question implies a bestowal of the gift without it. Again we feel like asking the question: Are we following the Apostles in doctrine and practice? Is our Christian theology not woefully defective in respect to this gift?

In the course of the above remarks you may have noticed that the Scriptures have employed different terms to represent the same great blessing. It is called the outpouring of the Spirit, the baptism of the Spirit, the fulness of the Spirit, the gift of the Spirit, the promise of the Spirit, receiving the Spirit, and further it is called the sealing of the Spirit and the anointing of the Spirit. These are different ways of viewing the same truth. They describe the manner, the means, and the effects. It may be summed up in Paul's significant words, "Receiving the promise of the Spirit through faith." Gal. 3: 14.

Let us now consider some of these expressions more carefully. There is the fulness of the Spirit, which seems to imply that all the soul's faculties are seized and placed under the con-

trol of the Spirit. The flood of divine holiness, love and joy lifts the soul up into the life of God until it realizes that it is sitting in the heavenly places in Christ Jesus. Our Lord was full of the Spirit, and retained that fulness throughout His life, for His nature knew no sin. John the Baptist apparently did not retain it during his melancholy imprisonment. Peter did not or he could never have made his fatal blunder at Antioch. John and Paul seemingly did, for we hear of no mistake in their lives. The infant church did not retain this fulness but it was soon rebaptized. There have been many others who have kept this blessed fulness, but very many more have not. The church did not, for how soon it fell back. Corinth, Galatia, Ephesus, the entire church soon lost the fulness of the Paraclete, and the eclipse of the fourth century was followed by the long night of Papal darkness. It was a double night. Both Saviour and Paraclete were lost sight of in the deep gloom. To a few despised mystics and others they were both known, and chiefly through these the Saviour was again revealed. Comparatively little notice was taken of the Paraclete. Of late years only has His place begun to be recognized. Mercifully were the Scriptures preserved to make Him known. This is the hope of the church. To how many has it been plainly and repeatedly taught that every child of God has the privilege of enjoying the fulness of the Holy Ghost at all times? Fresh and repeated baptisms of the Spirit may be wished for, and we have already seen that they are possible. We might, if time permitted, produce scores of illustrations of these facts from Christian biographies and from histories of mediæval and modern missions.

This doctrine of the fulness of the Spirit, is, however, attended with some subtle dangers. A perversion of it has resulted in the theory of sinless perfection, or of instantaneous and entire sanctification. It is not difficult to understand how one, enraptured by a baptism of the blessed Spirit, and feeling for the time that sin in him was crushed down under the power of that Spirit, should make the mistake of believing that it had been completely eradicated. In this way they may fall into a snare and lose all sense of the sin, crouching like a wild beast at the door, curbed for the time, perhaps, but never slain. Fanatical faith healing is another form of error into which numbers

have fallen. There is genuine faith healing. We believe that one possessing the fulness of the Spirit may enjoy it. This may be proved from both Scripture and Christian experience to be possible, but fanaticism has brought discredit on a precious truth. Extreme mysticism is another form, but, as a real mysticism is necessary, an extreme one is better, we believe, than none at all. The greatest burlesque of this blessed truth, however, is found among certain lower sects, who have an experience, which they call, "getting under the power." How true are the words of Godet, "God never put a man upon the stage, that Satan does not immediately bring forward an ape."

The fulness of the Spirit may not always be the result of a definite and conscious act of faith. On some it has come without expectation, as with Finney and others. There may have been in these cases an unconscious submission of the will to Christ, and an immediate and rich effusion of the Spirit. With some it has been after many years of progress in the Christian life and scarcely recognized as a distinct gift of the Spirit. With the majority, however, and more in accordance with the plan of Scripture, it is the result of a conscious exercise of faith after deep submission and fervent prayer. In the light of experience it seems to be a far more difficult thing for a believer to receive by faith the gift of the Spirit, than for a sinner to receive by faith the gift of salvation in Jesus Christ. Is this because it is in God's sight a greater gift?

Further, this special bestowal of the Holy Ghost is called a *sealing*. Jesus Christ was sealed by the Father. There seems to be no doubt that this took place on the banks of the Jordan. Now, a seal is something placed upon an article already possessed by the person who seals. It is a something additional, that marks the property of the owner, so that it can be at once recognized by all. The seal of the Christian is the Paraclete Himself. It cannot be regeneration itself, for "after that ye believed ye were sealed with the Holy Spirit of promise." We must be His first. It is "*in Him* we are sealed." It is not the work of the Spirit but the Spirit Himself. Our own personality becomes stamped with the divine personality and thus bears the imprint of divinity. We are recognized by ourselves and others as God's own possession. A sealed Christian can never be mis-

taken for a non-Christian. This sealing signifies ownership. We are God's and the work we do is supposed to be done for Him alone. It means also holiness, for the Holy One abides permanently upon us. Can this be said of every regenerated person? One thus sealed has definitely and permanently become a partaker of the Holy Ghost. This sealing may or may not take place at conversion; it may or may not be accompanied by the fulness of the Spirit, for the Corinthians were somewhat carnal, but we maintain that it does imply a special bestowal of the Spirit.

Another aspect of this gift is called *unction*. In some respects it is similar to sealing, but the purpose and effect are very different. The Lord was "anointed to preach the Gospel." Examining passages referring to this, we find that it means an equipment by the Paraclete for work that requires mental activity. It is an intellectual endowment, an unction, bestowing the truth itself upon the soul, so that it may possess spiritual knowledge. The mind then has power to discriminate between truth and error, to know "all things." "The things of God none knoweth save the Spirit of God." An omniscient mind is thus in permanent contact with ours, lending itself as it were to our needs; a Paraclete in the intellectual realm. Can anyone conceive of the measure and value of such a gift? Can it be said that a merely regenerated soul has this power? Must it not imply a special endowment?

That in the teaching of the Apostles the gift of the Holy Ghost received a tenfold greater emphasis than at the hands of theologians, does not seem to admit of a doubt. To them it was the culmination of all gifts and promises concerning the present life. In the letter to the Galatians Paul gives us a passage of far-reaching import. Here he places the promise to Abraham, realized in Christ Jesus, as but the stepping-stone to another promise. "Christ hath redeemed us from the curse of the law, *that* upon the Gentiles might come the blessing of Abraham in Christ, *that* we might receive the promise of the Spirit through faith." The open door to the Holy Place, the blessing of Abraham, sonship and heirship, is faith; the open door to the Most Holy Place, the gift of the Spirit, is faith. Has not Christianity been largely content with the one? How many have entered

into the other? The two promises are equally broad. Every one who has accepted Jesus Christ as Saviour is entitled to, and expected of God to accept the Holy Ghost as Paraclete. God has made this twofold provision because He saw the need of it. Is not the *receiving of the Spirit* essential to what God considers success in the Christian life?

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In the opening verses of the eighth chapter, the Apostle says, "God . . . . condemned sin in the flesh that *the requirement of the law might be fulfilled*. . . . by walking after the Spirit." What means he when he says, "Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwelleth in you." Does he mean that the Paraclete is only one of the inmates? "By the Spirit mortify the 'tricks' of the flesh." *i.e.*, have the passions subdued so that they are powerless to manifest their strategies. One "led by the Spirit of God is a child of God"; "the Spirit Himself beareth witness with our spirits." If these things are possible at all, it is inconceivable how they can be approximated without a large endowment of the Holy Ghost. It is well for us to remember that the Paraclete is among us vicegerent of the risen and glorified Jesus to *make possible* to His people the riches of the glory He Himself possesses. He sits above re-invested with power, re-clothed with glory and re-endowed with the infinite treasures of grace purchased for us on the cross.

On behalf of the churches at Ephesus and Colossæ the Apostle offers prayer and asks blessings that seem to transcend all possibilities in this life. What a mighty tide of Holy Ghost power must have lifted the soul of Paul to conceive of such petitions as these. What a fulness of that same Spirit's power they imply in the Ephesians and Colossians. Were they never intended to be realized, or did the Apostle ask for what he knew to be impossible? Did he not realize them very largely in his own life through the great Paraclete?

Peter recognizes a special gift of the Spirit, for he speaks of the "Spirit of glory and of God which resteth upon you." John speaks of "the anointing which abideth upon us," and Jude's expression, "praying in the Holy Ghost," seems to imply a greater effusion of the Spirit than is generally known.

If then, we believe with the Apostles that there is a baptism of the Spirit possible to all believers, we must guard ourselves against an error, common regarding the purpose of this gift. It is held by some to be only for some special public service such as preaching, etc. We believe it is also for *living*, supposing we are called to no particular service. All life is a service, and all of life needs the Holy Ghost. The New Testament scarcely recognizes as Christians those who did not receive the Holy Spirit. Are not all the leading characteristics of the new life and the new man produced by the indwelling and power of the Divine Spirit? This baptism seems to be the immutable condition of accomplishing a divinely appointed life and mission. It does not seem possible to begin to realize God's ideal of a Christian character without the bestowal of this marvellous power. We believe from the teachings of the New Testament that in the estimation of God and the Apostles, no man is properly fitted for any sphere of Christian activity unless gifted with the Holy Ghost to a more or less marked degree. With this wondrous gift, the natural powers are quickened into unwonted energy and activity, the soul in the presence of a great mind, has imparted to it great thoughts, deep emotions and vast energies. Forms of activity otherwise impossible are undertaken and accomplished. Consciously brought under the power of an infinite mind, we can move and act according to God's thoughts, emotions and activities, possessing moral and spiritual power to accomplish all things as God wills. With it there will be soul-transforming apprehensions of truth. Spiritual teaching then will be relished and the Bible will no longer be a sealed book or a dead letter. Without this blessing there must be servitude to natural propensities, faintings under chastisements, falling when under temptations, and despondency over repeatedly-broken resolutions. Then only will the words of Jesus be fulfilled, "Out of him shall flow rivers of living water."

This unspeakable gift does not generally come to believers unsought or unexpected. In the case of Finney and others it did, but in examining Christian biographies, we find that it is generally after seeking and waiting. This is the Bible method. "Tarry ye in Jerusalem until ye be endued." Many instances

might be given to substantiate this. Men and women in mediæval times, among the Puritans, missionaries and especially in the great revivals of the last two centuries in England and America, and an even greater number in recent years, after prayer and waiting have "received the Holy Ghost."

Such people have preserved Christianity. If the Church be the salt of the earth, they are the salt of the Church. It would be intensely interesting, if time permitted, to trace the relation between evangelical Christianity and the doctrine of the Spirit. We know of no more accurate thermometer of the spiritual temperature of the Church than the place and work they assign to the Holy Ghost. A hopeful feature of this age is the revived study of this subject. But how few are deeply interested. A blessed day it will be for the Church and the world when the doctrine of the Spirit is proclaimed in every pulpit, when the important question will be, "Did ye receive the Holy Ghost since ye believed?" That day will not come until the men of the theological schools are men baptized in the Holy Ghost: when they are ready to answer Paul's question in the affirmative. Ordination councils could put no more pertinent question than this. Will the day ever come when an affirmative answer will be required? On the other hand, when men are possessing the fulness of the Spirit then are they properly qualified for the laying on of hands. The question of orthodoxy would then settle itself. "It is not theological schools except in so far as they are controlled by the Spirit, not theological works except in so far as they are dictated by the Spirit, not theological parties except in so far as they are filled with the Spirit," not ordination councils except in so far as they are directed by the Spirit, "but the Holy Ghost Himself is the conservator of orthodoxy." This He ever has been and ever will be. The measure of the Spirit's power is exactly the measure of Christianity. The proportion cannot vary. Vital religion can be maintained in no other way. May the day come when every pastor will first experience, then teach and preach that the baptism of the Spirit is of greater importance than the baptism is water; that, not only is there salvation in Jesus Christ by faith, but also the gift of the Holy Spirit by faith.

JAS. J. REEVE, '94.

## EDITORIAL NOTES.

Since the last issue of the *McMaster Monthly*, our Canadian Confederation has entered upon another year of its national life, and a new era has dawned upon our political horizon. It will be the prayer of every devout and patriotic heart that the record of our nation's doings from this date forward may be in every respect pure and honorable, and that the men who shall be chosen to administer the affairs of the state may not only rule so wisely as to secure widespread prosperity, but also do business on principles so fair and square as to command the hearty approval of all right-minded men throughout the Dominion. The best of administrators may err in their calculations regarding questions of policy, but there can never be any excuse whatever for wilful dishonesty. Such a thing should never be spoken of in a Christian nation.

THE new Calendars for *McMaster University* have been ready for some time, and many have already been distributed. In typography and general appearance, they leave nothing to be desired. The work of the curriculum has this year been arranged by subjects, following the names of the respective professors, which will be found to be a decided improvement upon the old plan. In the departments of Classics and Moderns, there are several changes of text-books which students will carefully note before purchasing books. The prevailing cool weather is favorable to study, and we expect to hear many of our specialists have been doing heavy reading during the long holiday.

A number of our leading educators, observing the effect on the minds and bodies of students of a whole month of "grinding" and daily written examinations are disposed to pronounce emphatically against our present system of determining a student's academic standing, and some of the wisest heads in University circles have been earnestly seeking a simpler and inexpensive method of examination. In periodically making special efforts to gather up and thoroughly grasp the details of a subject, and afterwards in putting forth all his powers to express quickly and in accurate language his knowledge of many different phases of that subject, the student is gaining a mental equipment without which his university course will be of little use to him in practical life. The various exercises included under the appellation of term-work may test whether he is intelligently taking in his preceptor's instructions; but it is the terminal examinations which will prove and strongly develop his ability to retain and effectually use the knowledge he has gained.

This, however, does not justify the usual practice of putting all these test examinations at the close of the college year. There is no gain to the student, but rather untold injury in thus forcing him to endure the mental tension consequent upon three to six hours of daily written examinations for three and even four weeks at a time. A number of subjects could just as well be written off at Christmas, thereby relieving both examiners and students of much of the hurry and high pressure now incident to the close of every academic year.

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### MOULTON COLLEGE EIGHTH ANNUAL COMMENCEMENT.

The closing exercises in connection with Moulton College took place last week. On Tuesday evening, June 8th, a musical recital was given by the pupils of Miss Smart and Mr. Vogt, in the Sunday-school room of the Bloor St Church. Piano solos were played by Misses Mayberry, Kirk, A. Nicholas, and O. Matthews, and Miss Boehmer sang Luckstone's "Delight" in a very charming manner. The chief feature of the evening was Henry Smart's Cantata, "The Fishermaidens," rendered with much taste and expression by a full chorus of the young ladies, under the direction of Miss Smart. The solos in this were taken extremely well by Misses Boehmer, Maud Jamieson, McKay, and the accompaniment was very skillfully played by Miss Mabel Bertram.

On Wednesday evening, the Alumnae of Moulton had their annual dinner. The attendance of members was unusually large this year, and the banquet, with accompanying toasts and speeches, was thoroughly enjoyed.

On Thursday evening, Miss Hart's pupils gave an entertainment in elocution and physical culture, in the school-room of the Bloor St. Church. Miss Cornell recited "Papa Puzzled," and Miss Jessie Dryden "The Wayside Inn." Both these recitations were given in very simple and pleasing style, without any of that attempt at elocutionary display which so often mars such occasions. After a number of young ladies, in pretty gymnastic suits, consisting of blue skirt and cream-colored blouse trimmed with blue, had gone through exercises with wands, clubs, and balls, colored lights were turned on the platform and some very beautiful æsthetic movements were given by Misses Alway, O. Clarkson, Cornell, Cutler, Dryden, Main, A. and M. Nicholas, O'Connor, Piez, and Rosser, all being attired in flowing Grecian robes. Then followed an elaborate and most perfectly executed series of scarf groupings, by Misses Cutler, Brophay, Jamieson, Mayberry, Erb, Clemens, Dyer, Conger, and Needler, which elicited much admiration. Some quaint and dignified "Spanish Exercises" followed, and the entertainment was brought to a close with an illustrated recitation of the "Lotos Eaters," in which the members of the graduating class covered them-

selves with honor by their fine rendering of the poem, and their artistic and expressive posing. The success of the evening reflects great credit upon Miss Hart for her artistic skill and untiring energy, as well as upon the pupils for their diligent study and practice. The music on this occasion was furnished by the pupils, a beautiful "Schaferlied," by Miss Boehmer, deserving special mention.

On Friday evening the Graduating Exercises took place in the Bloor St. Church, which was tastefully decorated with flowers and the motto of the class of 1896, "NON PRO NOBIS." The following was the programme, the music being provided by Mr. Vogt and the Jarvis Street choir :

Invocation	REV. W. G. WALLACE.	
Quartette, "The King of Love,"	MISSES PICKELL, IMPEY ; MESSRS. LYE, DAVIES.	<i>Shelley.</i>
Essay, "Where Music Dwells,"	HELEN MARY HARRIS.	
Essay, "Wordsworth,"	ANNA CAROLINE CORNELL.	
Solo, "Show me Thy Way,"	MISS DORA L. MCMURTRY.	<i>Toronto</i>
Essay, "Unpractical People,"	EDITH ALICE TAYLOR.	
Essay, "A Group of Noble Dames,"	JESSIE ERNESTINE DRYDEN.	
Duet, "Love Divine,"	MISS JAMES ; MR. LYE.	<i>Stamer</i>
Principal's Address,		
Presentation of Diplomas,	CHANCELLOR O. C. S. WALLACE.	
College Song,	MOULTON STUDENTS.	
Address to Graduating Class,	REV. C. A. EATON.	
	National Anthem.	

The pupils marched in to music, in order of classes, each wearing the colors and flower of her class. Diplomas, on the completion of the Matriculation Course, were awarded by Chancellor Wallace to the following young ladies : Anna Caroline Cornell, Jessie Ernestine Dryden, Helen Mary Harris, Louise Darling Matthews, Sarah Belle Rosser, Edith Alice Taylor, and Mabel Ruth Wallace. Miss Dicklow's words to the graduates were few and well chosen. Mr. Eaton's address was brief and appropriate, closing with the lines beginning, "Bear a lily in thy hand," from Longfellow's "Maidenhood." Beautiful bouquets of flowers, sent by the friends of the graduates, were presented to each as she left the platform. The prize offered by the Moulton Alumnae to the member of the graduating class who should win the highest standing during her final year, was awarded to Miss Jessie Dryden. In this connection the work done by Miss Helen Harris, which also ranked very high, was referred to by the Chancellor in highly complimentary terms. After the exercises were over, many of the friends adjourned to the College for a farewell reception, and the pleasant hour which followed seemed a fitting close for the happy and prosperous year just ended.

## WOODSTOCK COLLEGE CLOSING.

The annual closing exercises of Woodstock College were held on Wednesday and Thursday and were, as they always have been, a great success. Everything was favorable to their success. The weather was delightful, and the surroundings beautiful, the students were enthusiastic, the visitors interested in the students and their work, and the teachers and their wives warm in their greetings and generous in their hospitality. The citizens of the town were present in large numbers at the various meetings, and thus showed that their interest in the College has in no way diminished. There was also a considerable number of Alumni present, a gratifying evidence that the men and women who have gone forth from the halls of the dear old school do not waver in their affection and loyalty to their Alma Mater. The presence of Chancellor Wallace, of McMaster University, added much to the interest of the occasion. These were the first closing exercises that Chancellor Wallace has attended in his official capacity, and he won the admiration of all by his able address to the students, and the rare tact he displayed in the presentation of the prizes to the winners. His kindly words for the College, and his congratulations upon the successful completion of the year's work, were gratefully received by all present.

**THE GRADUATION EXERCISES.**—The graduation exercises were held on Thursday afternoon, in the chapel-room of the College. The students had decorated the room with evergreens, and these, combined with the presence of so many tastefully-attired young ladies from the town, gave the room a very charming appearance. On the platform were Chancellor Wallace, Rev. James Grant, Rev. W. H. Cline, Principal Massé (of Grande Ligne), D. W. Karn, Esq., and the members of the Faculty.

Essays were read by Messrs. LaFlair and Grigg. The latter also acted as valedictorian of his class, and read an appropriate and touching farewell to the teachers and students. Messrs. Bowyer and Gazley delivered spirited orations for the prize in public speaking. Both orations were worthy of praise, but the committee agreed in giving the palm to Mr. Bowyer. Then followed the reading of the class lists and the presentation of prizes, after which short addresses were delivered by Chancellor Wallace, and Mr. and Mrs. Massé, of Grande Ligne. The class and prize lists are as follows :

**JUNIOR MATRICULATION—PART I.**—English—Class I.—Arkell, Coumans, Phipps. Class II.—Bowyer, Carswell, Guyatt, Kipp, McDonald, Pembleton, Sayles, Stone, Vichert, Wilson, Welsh. Class III.—Alexander, Brown, Gazley, Wallis, Welsh, Welwood.

Arithmetic—Class I.—Arkell, Brown, Carswell, Coumans, Guyatt, Kipp, McDonald, Pembleton, Phipps, Vichert, Welsh, Welwood. Class II.—Alexander, McDonald, Sayles, Stone, Welsh, Wilson. Class III.—Bowyer, Brophay, Gazley, Wallis.

Physics—Class I.—Welwood. Class II.—Brown, Pembleton, Stone. Class III.—Carswell, Sprague.

History—Class I.—Arkell, Coumans, Guyatt, Kipp, McDonald, Phipps, Sayles, Stone, Pemberton, Vichert, Welsh. Class II.—Bowyer, Brown, Carswell, Gazley, Welsh, Welwood, Class III.—Alexander, Wallis, Wilson.

JUNIOR MATRICULATION—PART II.—English—Class I.—Grigg, LaFlair, Roberston. Class II.—Brophey, Brownlee, McLennan, Pengelly, Snelgrove, Sprague, Walker, Welsh. Class III.—Alexander, Canfield, Cornwall, McLean, Smith, Whittaker.

Mathematics—Class I.—Cornwall, Grigg, Robertson, Snelgrove, Welsh, Whittaker. Class II.—Alexander, LaFlair, Pengelly, Sprague, Walker. Class III.—Brophey, Canfield, McLean, McLennan, Smith.

Bible—Class I.—Brownlee, Cornwall, Grigg, Pengelly, Robertson, Snelgrove, Sprague, Walker, LaFlair, McLean, McLennan, Welsh, Whittaker. Class II.—Atkinson. Class III.—Brophey, Canfield, Smith.

French—Class II. Whittaker, Wood. Class III.—Alexander, Canfield.

German—Class II.—Smith, Sprague. Class III.—Canfield.

History—Class I.—Grigg, Robertson, Sprague, Walker. Class II.—LaFlair, McLean, Pengelly, Snelgrove, Welsh, Whittaker. Class III.—Alexander, Brophey, Canfield, Cornwall, McLennan, Smith.

Latin—Class I.—Alexander, Grigg, Robertson. Class II.—Brownlee, Cornwall, Pengelly, Smith, Snelgrove, Sprague, McLennan, Walker, Welsh, Wood. Class III.—Atkinson, Brophey, Canfield, Whittaker.

Chemistry—Class I.—LaFlair, McLean, Snelgrove, Sprague, Whittaker. Class III.—Alexander, Smith.

Greek—Class I.—Cornwall, Grigg, Robertson, Snelgrove. Class II.—Alexander, Brownlee, Pengelly, Walker, McLennan, Welsh, Wood. Class III.—Atkinson, Brophey.

F. C. Elliott was granted full *agrotat* matriculation standing. J. S. LaFlair and A. McLean were granted diplomas in the English Scientific Course.

SCHOLARSHIPS WON.—The following prizes, medals and scholarships were awarded :—In the fourth year, the Hiram Calvin scholarship, to W. E. Robertson of Toronto. In the third year, the S. J. Moore scholarship, to H. B. Coumans, of Lockport, N.S. In the second year, the D. W. Karn scholarship, to S. McLay of Woodstock. In the first year, the Dr. Thomas prize, to W. C. Pearce, of Toronto. In the preparatory year, the William Davies prize in drawing, presented by Miss J. C. Hendry, to F. D. Hood of St. Louis, Mo. The first prize in essay-writing, to S. E. Grigg, of Hatch, Eng. The second prize in essay-writing, presented by Mrs. J. Codville, to J. S. LaFlair, of Cape Vincent, N. Y. In the manual training department, Senior year, the Bartlett gold medal, to F. J. Wellwood, of Wingham; Middle year, the W. J. Copp prize, to F. Wolverson, of Marshall, Texas; the Mrs. D. L. Clarke prize, to E. Scarlett, of Powassan; Junior year, the John White prize, to L. LeGrice of Woodstock; the A. M. Scott prize, to S. McKechnie, of Woodstock. The prize in public speaking, to W. Bowyer, of Woodstock. The athletic championship medal of 1894,

to J. E. Pengelly, of Peterboro'. The athletic championship medal of 1895, to E. Scarlett, of Powassan.

THE ALUMNI MEETING.—The annual business of the Alumni Association was held after the reception. The following were elected:—Honorary Pres., Chancellor Wallace; Pres., Rev. W. H. Cline; 1st Vice-Pres., Miss C. Thrall; 2nd Vice-pres., G. R. Welch; Sec'y, Rev. G. B. Davis; Treas., N. S. McKechnie.

The platform meeting in the evening was largely attended, the chapel room being filled to overflowing. Rev. Mr. Cline, President of the Alumni Association, acted as Chairman. The College quartette, which has furnished such excellent music during the afternoon, sang several selections during the evening and were heartily cheered for the excellence of their singing.

Mr. L. Brown, B.A., representing the graduates of Woodstock in attendance at McMaster University, read a good paper on "The Ideal College and What it Should do for the Student." The writer paid a tribute to Woodstock College, and commended McMaster University to the graduating class. Mr. I. G. Matthews, of Brantford, also representing College graduates in McMaster, recited "Spartacus to the Gladiators," with effect.

Mr. E. R. Cameron, B.A., of London, read an exceedingly interesting paper, which he modestly termed a few "desultory remarks." Among other things he said that it was a lesson worth learning to know that it was not necessary to work six days out of every week of every year of one's life. A month's camping with congenial companions and books such as those of Burroughs, Thoreau, or White, of Selborne, will repay the time apparently lost.

Rev. T. Trotter, B.A., of Wolfville, N. S., sent his paper on "What Woodstock College Has Done for Me." This was a magnificent paper, to which no justice can be done by a digest. It has been suggested that it should be published, and it is to be hoped that the suggestion may be put into effect. Such a paper should be read by every Canadian Baptist.

Perhaps the most interesting number on the programme was the reading of "The Sheaf" by Mrs. W. H. Cline of Paris. Old students of the College will remember "The Sheaf" and "The Gleaners," whose organ it was, and will be able to appreciate the pleasure afforded us who were fortunate enough to hear from them again. In its palmy days the Gleaner Society had the good fortune to have Miss Emma Crawford as editress of *The Sheaf*, and it was a happy thought of the Alumni Associations to select her to edit it on this occasion. Among those who aided her in publishing *The Sheaf* were Mrs. Eva Rose York, Miss Belle Crawford, Mrs. J. W. A. Stewart, Mrs. John Firstbrook, and Mary Sinclair Lang. May *The Sheaf* appear annually hereafter, is the wish of all who had the pleasure of hearing it read this year.