



P. A. Schuster

THE
MCMMASTER UNIVERSITY MONTHLY.

JANUARY, 1896.

THOMAS S. SHENSTON.

“ O good gray head which all men knew,
O iron nerve to true occasion true,
O fall'n at length that tower of strength
Which stood four-square to all the winds that blew !
The long self-sacrifice of life is o'er,
And we will see him, or his like, no more.”

The subject of this sketch was born in Shoreditch, London, Eng., June 25th, 1822. “ He was the son of Benjamin and Mary (Strahan) Shenston, and was remotely related to the poet Shenston.” When nearly ten years old his father's family removed to Canada; the voyage from London to New York being, not six days, but six weeks. I do not know as to the roughness of the voyage, or the sickness of the young voyager; but that he was not meant for a sailor seems evident from the fact, that all his life he seemed to have as great a repugnance to the sea as did Mr. Spurgeon.

The family's first settlement was near Dundas, whence they removed to a farm near Guelph, and thence to near St. Catharines. But Thomas did not like the hard clay, and weary of unsuccessful farming, he betook him to St. Catharines, and to the harness-making trade. Here he evinced his loyalty and British pluck by enlisting under Mittleberger against the Fenian Raiders. Moving to Chatham he commenced business for him-

self, but the climate not agreeing with him, he removed to Woodstock, where his innate energy, diligence, and intelligence began to assert and manifest themselves. The ladder, though unseen, was before him, and he began to climb. On December 30th, 1843, he took, as he always thought, one of his most important upward steps, in marrying his loved and life-long companion, Mary Lazenby. Those who have known, as the writer has, for many years, this excellent woman, as wife, matron, and mother, will not wonder at her husband's ever increasing appreciation of her; or at his somewhat eccentric way of expressing it, by doubling his marriage fee to the minister who married them, on each promotion he received to public position. And such promotions came in quick succession, from 1849, when he was appointed magistrate, to 1853, when he came to Brantford and settled to his life work as County Registrar. How well and faithfully he filled that position is well known, and almost proverbial.

But a mind so sagacious and fertile as his could not be circumscribed to a Registrar's office. Business men soon learned to value his counsel, and almost every beneficent enterprise, material or moral, in the city, felt the influence of his farseeing interest and energy.

In the Y. M. C. A., Widows' Home, Children's Aid, and Bible Societies, he was among the foremost in sympathy and support, while the Orphan's Home was sustained by him for years. To the First Baptist Church, of which he was from 1856 to his death an honored member, he was a central, and perhaps the strongest pillar. As counsellor, supporter, friend, deacon, Sabbath-school superintendent for 29 years, and master and servant in one, few churches have had his equal, or risen more by the influence and energy of one man; while his intense interest in mission work, especially Foreign, gave both him and the church an enviable position in the denomination and in the land. "The liberal deviseth liberal things, and by liberal things shall he stand." And so Bro. Shenston, and the church he influenced so largely, experienced. In speaking thus, I would not depreciate other grand men, in some respects his superiors, who wrought so faithfully and nobly with him; but, as with David's thirty mighty men, he was among the first three, and in some respects, among them he was the first.

Perhaps the leading characteristic of Mr. Shenston's life was *faithfulness*. Like Hananiah, "he was a faithful man, and feared God above many." This was seen in all the departments of his manifold work. As Sabbath-school superintendent he was only absent from his place three times in twenty-five years. At preaching services and prayer-meetings he was almost always punctually at his post. And so in private and public, his duties were always strictly attended to. To the poor he was a judicious but generous friend. Instances of great interest have come to my knowledge that have helped to embalm his memory more deeply and lovingly in my heart. But from his method of doing, only eternity will reveal the treasures he thus laid up. Like self-made men generally, he carried with him throughout life idiosyncrasies which a liberal education and early friction with student life would have helped to eliminate or modify; but all in all, he was a rare man, and considering his advantages, or disadvantages at the start, made great attainments in self-improvement and left a large legacy of good. If he did err in some respects, and who errs not? his influence and efforts did very much to strengthen and extend the Baptist cause and the cause of Christ, not only in Brantford and Ontario, but in India and the world.

And now since he is gone,—
How many long in vain for that bowed form
Which all men knew so well upon our street;
And fain would have again those greetings warm,
That halted now and then his hurrying feet,—
Not long, for public trusts pressed on his mind,
And schemes that needed brain to pave their way;
While poor and sorrowing ones sought him to find
A heart whercon their heavy cares to lay.
And thus, like Job, the Christly friend of old,
"He made the widow's heart for joy to sing."
While woes and want that were not to him told,
He sought to find, and help and succor bring.
O love that lives in deeds, not words of air;
That follows in the line, laid down of yore,
That does not end in bloom, however fair,

But yields the fruits of Christ's own life once more !
 Each spot seems emptier now where he did come,
 In office, street, or place of trade, or prayer ;
 But O, how much more empty seems the home,
 Where the lone widow sees his vacant chair !
 The streams of life will still keep on their flow,
 And summer songs will follow winter's psalm ;
 But not again to her will come the glow
 Since that " good night," and then the settled calm—
 So sudden—" he was not, God took him ;"
 And far up he heard the " welcome," and, " well done."
 His doubts were over, light^a was no more dim,
 His fight was fought, the " *victory* " * was won.

W. H. PORTER.

*The last word that in reading he had ever underscored, was Dr. Gordon's last word, "*victory*."

ACEDÉ.

(POESY,—*loquitur.*)

A body of beauty is mine.
 O poet, maker of me,
 Withhold not the breath divine,
 The soul of truth that makes free.

Fair form in repose for a day
 (The body of beauty of me)
 With the pulse beats of life all away,
 Is well, for beauty and thee.

Yet give to me life all aglow,—
 Not a devil of darkness to blight,
 But a love-lit soul pure as snow,—
 Beckon me an angel of light.

A body of beauty is mine.
 O poet, maker of me,
 Inbreathe with breathings divine,
 Or body alone let it be.

THEODORE H. RAND.



John Stuart Blackie

PROFESSOR JOHN STUART BLACKIE.

This rare old merry Greek Oracle, "Ultimus Scotorum," after far exceeding the ordinary age of mortals, has at long last gone over to the "silent majority." To him Greek was a divine tongue. His last thoughts were steeped in it. On his death-bed he ejaculated his favourite motto, ἀληθείων ἐν ἀγάπῃ. He scribbled this on the corner of every envelope he used, and scrawled it on scraps of paper. "Work out my motto in daily life and earth will grow into heaven." It was his one cure for all life's ills. It was the great social and religious revolutionary force. He had another special motto that he loved to rub into the thought and soul of young men: χαλεπὰ τὰ καλὰ. Like Carlyle, Blackie scorned the easy road to noble things.

The Scottish Athens will evermore seem strangely wanting without its "Blackie." His students, and where are they not found, the wide world over, and in every vocation? will all have a quiet tear to shed as they ponder auld lang syne and the big-souled, honest-breasted, eccentric and companionable old young man whom all young men loved right merrily and really. The memory of Blackie will always bring cheer to the heart and expansion and nobility to the soul. What a supreme and eloquent contempt he had for the critical book-worm, the common-place, and the modern Pharisee! Nor was he one of your sedate, arm-chair, and orthodox professors. He would come into his classroom with a stately stride, hold up his hands, and gloriously repeat the Lord's Prayer in his pet Greek. He never frittered away a class-hour, and yet he would think nothing of dashing off a joke or a song in the midst of the lecture. But somehow or other anything that Blackie did seemed to be out of the common, had an invigorating moral tone to it. He would often give the class his opinions in English on some important question or event, and then demand of them the rendering of it in the Greek. He loved to pun on names, and even the colour of a fellow's hair. He once had an Irish student with a fiery head of hair and pointed him out in the distance on a public occasion as "yonder *beacon* on the back form." He cordially respected the principle of "give and take;" he had sometimes the tables turned upon himself and none enjoyed the joke more heartily than himself.

He gloried in shocking the circumspect. He believed in soul-laughter, brain-laughter, and body-laughter. He dealt sledge-hammer blows at the severity of the old Scotch Sabbath, was perfection itself in the rendering of an old Celtic ballad, and could trip the light fantastic toe in the middle of a great public lecture. He was in his pew on Sunday morning, would play croquet of an afternoon, and turn in to the Salvation Army at night. His innocent jests, and right loud healthful laughter have been heard in many a spacious drawing-room. He had the knack of slapping, with impunity, a reverend Bishop on the back or the knee, and of joking the ponderous Oxford dons on their unnatural pronunciation of the immortal Greek. He once shook Carlyle in the midst of an interminable harangue and cried, "Let your wife speak, you monster!" He was vigorously conscious of his own picturesque figure, and paraded it with a comical and dashing audacity. "When I walk along Princes Street," said he to a lady, with a humorous and mischievous criticism twinkling in his eye, "I go with a kingly air, my head erect, my chest expanded, my hair flowing, my plaid flying, my stick swinging. Do you know what makes me do that? Well, I'll tell you—just CON-CERT!"

He attributed his longevity to a hearty soul in a hearty body. In his old age he has threshed every mountain in Scotland with his feet, and stood as a monarch on their heights. At eighty-two he took a run to Constantinople. He immensely enjoyed what he jocularly dubbed his two-week "One Shirt Expeditions" over his native heath. He loved Oban and Oban loved him. There was wonderful consistency and continuity in Blackie's make-up, from his cradle to his grave. At eight he didn't know his alphabet, and what is more he never "learned" it! He was born with a contempt for the grammar and for rudiments and for all preliminary drudgery. He maintained his independent and spontaneous eccentricities throughout his life. He was ever the incalculable quantity. I believe he was amusing to himself, and certainly he was to all who came within his range. For fifty years he was the most popular lecturer in Scotland. I remember one lecturing visit he made to Glasgow. It was a Sunday night. His subject—well, it was one of Blackie's subjects—"The Philosophy of Love." He launched out upon

the love-songs of Scotland, burst forth in a Scotch ballad, and even danced a little. When the proceedings came out next morning in the papers, we religious people were shocked, and I think pardonably so too. But then, it was Blackie—it was just like Blackie, and so the storm died down. The following week, however, through some unknown source, he received a plain and faithful Scotch reproof, accompanied by an admirable caricature representing Mephistopheles carrying off triumphantly the sinning professor to other climes! What would Blackie do with the picture and the castigation? Lose sleep or appetite over them? Not he. They would be pasted in his scrap-album and exhibited to the first caller. So easily and sweetly could he take life with all its brunts and jars. He didn't care a button for anybody, and yet he loved everybody, and this, perhaps, often led him into harmless sallies of unvisdom. His comments on public characters were thoroughly original and sincere. Of Carlyle, who was young Blackie's solid friend, he writes, "A notable monster, and to be respected for the many noble thoughts he has elaborated." "His work was to rouse the world, but I was wide awake and required no rousing. He was hard-hearted and hated sinners." Mrs. Blackie called on Mrs. Carlyle one day, and she was taken down some dark kitchen stairs, and lo! there sat Carlyle, with trousers rolled up to the knees, and his feet in a tub of cold water. Blackie, on one of his annual pilgrimages to London, went to hear the late Charles Bradlaugh preach or lecture on a Sunday night. Here is his impression:—"A bull verily, a big Ajax, tall and broad. Having a fancy for looking closely at nature, I determined to go and hear him preach in his atheistic church at the East End. It was a notable exhibition. A terrible tearing assault against the Book of Exodus, and its anthropomorphic representations of the unseen God; eloquence powerful and fervid of the first order. Really a remarkable man, and from his point of view triumphant over those who hold by the infallibility of the record, instead of the Divinity of the dispensation. He made incidentally a public profession of atheism, which caused me to write him a long letter. I imagine that in the Socratic way I may be able to do him some good. He is a manly, honest fellow, and quite worthy of gentlemanly treatment, which I am afraid he seldom receives."

I had a little visit with the old Professor once in his own Edinburgh home. Somehow or other it was impossible to feel shy or anything but at home in his presence. "Poor devils," he pleasantly and sympathetically exclaimed, when talking on the Irish question, which was hot at the time. Blackie didn't think the world would either fall or stand on Home Rule. It is needless to say that I saw a fine home. One little corner holds his own books, great and small, and amongst these might be noted his volumes on Homer, the Highlands, and Self-Culture. Few houses can boast the same number of distinguished photographs, all autographed: Cardinal Newman, Emperor of Germany, von Moltke, Gladstone, Morley, Sir John Millais, Henry Irving, Browning, Dr. Guthrie, Norman McLeod, Duke of Argyle, Shaftesbury, John Bright, Kingsley, Rosebery, Ruskin, and many more. I saw so many diverse walking-sticks in the hall that I thought the Old Oracle might have opened shop for the sale of sticks! He was in free-and-easy dress, and looked at peace with himself and all the world, in his blue dressing-gown and scarlet sash and the Panama straw hat, with his mighty white locks in glorious disorder over his shoulders. He loved a turn at backgammon with Mrs. Blackie at night, usually turned in for the night after eleven, and breakfasted at 7.30. Every hour had its specific duty, and Blackie, to the last, lived and preached the gospel of a busy and a cheerful and a clean life. On the streets he was distinguished from the multitude; and the literary world, at least, is familiar with the figure in the black frock coat, the ever-present plaid slung around him, the big broad-brimmed black felt hat, the small inquisitive neighbourly twinkling eyes, and the hair floating on the winds! That figure now is "mouldering in the clay, but his soul goes marching on."

D. P. MCPHERSON.

"THE MINISTRY OF THE SPIRIT."

A REVIEW.

The earthly ministry of the beloved Dr. Gordon came unexpectedly to a close less than a year ago. Almost the last work of that fruitful life was to send out into the world this book on "The Ministry of the Spirit." It may fitly be called his monument, setting forth the reflections and experiences of a life-time, and revealing the inner thoughts and life-impulses of the man. Those who knew and heard him will recognize in the book a sort of transcript of his character; the quiet calm dignity of his bearing, the steady assured march of his address, his self-unconsciousness, his deep earnestness, his reverent contemplative view of truth, his sincerity even when he seemed to err, his strong attachment to certain methods of scripture interpretation and forms of theological belief, are all reflected here. It need not be said that its teachings were to him no mere theories, but truths which he found to be a great practical force in the lives of many Christian people.

The *aim* of the work is principally to "dwell upon the time-ministry of the Holy Spirit," "emphasizing and magnifying the great truth that the Paraclete is now present in the church; that we are now living in the dispensation of the Spirit."

The *form* in which the doctrine is presented is determined mostly by two factors. The first of these is the belief that time can be divided, in the course of God's providence, into successive ages clearly defined and somewhat abruptly beginning and ending. Thus, an age ends with the first advent of Christ; a second, beginning thence, ends with His ascension; a third extends from that point to His second advent, with another or others to follow; and throughout these ages the divine economy is administered by the Father, the Son and the Spirit successively. The second factor which shapes the form of the book is his view of the relation between the work of Christ and the work of the Spirit in the world. By comparing the "time-ministry" of each a parallelism appears. This is indicated in the chapters of the book in about the following manner:—(1).

To the advent of Christ at a definite time corresponds that of the Spirit at Pentecost, "the birth-day of the Holy Spirit." (2). To the early infancy, growth, and baptism of Jesus correspond "the naming of the Spirit" (Paraclete), "the embodying of the Spirit," (His incorporation in the church), and "the enduement of the Spirit" (his impartation to the consecrated believer). (3). Corresponding somewhat loosely to the active ministry of Christ is the activity of the Spirit in "communion," "administration," "inspiration," and "conviction." (4). The "ascent of the Spirit" parallels the ascension of Christ. The historic career of Christ and the personal earthly activity of the Spirit are alike in their general features.

To some people this may seem a fanciful presentation of the subject adopted for the sake of simplicity. Not so to Dr. Gordon. He says, "the time-ministry of the Spirit is distinct from all that went before and introductory to all that is to come after—a ministry with a definite beginning and a definite termination." "For the fulfilment of a definite mission He came into the world at an appointed time; He is now carrying on His ministry on earth, and in due time He will complete it and return to heaven again."

In the treatment of his subject the author sometimes goes pretty far afield. It is quite clear that the object of the work is not only to describe the Spirit's work, but to promote as well the author's views on such other questions as Inspiration, Regeneration, the Church, the Second Coming of Christ, "Rapture of the Church." The whole book is adorned with a devout and humble (yet confident) spirit, a compactness of statement, felicity of expression and aptness of illustration truly admirable. Our principal concern is with its doctrines. An adequate discussion of these requires time and space, aided by studious reflection and a richer Christian experience than the reviewer can claim.

But to accept without hesitancy the book as a whole would be exceedingly unwise in any person. How often the careful reader will stop and reflect long over some of its far-reaching statements! Sometimes he will desire to repeat and emphasize sublime truths set forth; again, he will put a note of interrogation after some instance of doubtful exegesis; or again, he will write a marginal note correcting some minor but important error

in quotations, these being taken sometimes from the A.V., sometimes from the Revisers, and sometimes one of these amended by the author. But here we can only touch the main features of the book.

First, consider the author's view of time as divided into distinct ages indicated in prophecy and history, and the Spirit's relation thereto. The belief that we are enabled by a study of the Scriptures to understand "the divine programme of the world's history," and the nature and, perhaps, the time of some events yet future, and also to set them in their proper relations to events past and present, has proved to be a very attractive belief to a large number of Christians, and is doubtless very comforting to minds which have been disturbed by their own attempts to unravel the mysteries of providence. It may be granted that Dr. Gordon's application of this method of interpreting revelation to the place and work of the Holy Spirit helps toward a clearer recognition of His personality and presence. But it may encourage mechanical conceptions of God's dealings with mankind and stimulate students of the Bible to further speculations, as has been too often the case. Many devout students of God's words will shrink from going so far as Dr. Gordon. They will feel that Christ himself is put too far away from us. They will consider that Jesus' great promise, "Lo, I am with you alway," means something more than "His presence by the Holy Ghost." They will fear that to represent the Holy Spirit as "Mediator between men and Christ" tends to a view of Christ as no longer Mediator between God and man: for the New Testament distinctly says that Christ is the "one Mediator," and never speaks of the Spirit as such. To speak of the time when the Son of God was in the flesh as an age of grace, and the present age as in contrast, "a dispensation of election and outgathering" is to fail to see that *the present age is one of election just because it is an age of grace, because it is the age of the Mediatorial reign of Jesus Christ.* Grace reigns now through Jesus Christ, who administers the kingdom. And our fellowship is with the ascended Christ himself, because the Spirit in us is His own. And it is because we have fellowship with Christ himself in the Spirit, and not because the Spirit is a substitute for Christ, that He is our Comforter. This does not hin-

der a fuller realization of the "presence" (*Παρουσία*) of Christ "when he shall be manifested."

The subject of the Spirit's work is a very difficult one, and, notwithstanding the clear light thrown upon it in many portions of Dr. Gordon's book, questions arise and mysteries appear almost as numerous as ever. What after all is meant by "the advent of the Spirit"? Is it the assumption of an official position among Christ's people, or is it a personal coming as truly as Christ's was? And if it is both of these, as seems the author's view, what sort of coming or presence or office is described in accounts of His operations before the advent of Christ, when heroes wrought and prophets wrote, "being moved by the Holy Ghost"? Zachariah was as truly "filled with the Holy Ghost" previously to the birth of Jesus as were the apostles at Pentecost. What sort of coming was it when He fell upon the baptized believers in Samaria, or the unbaptized believers in Cornelius's household, or the twelve disciples at Ephesus? Then, what is meant by the extra-scriptural phrase, "the ascent of the Spirit"? Is it the ascent ("rapture") of the church? To discuss this would lead us far into the question of Christ's second coming; but it may not be out of the way to remark that the passages of Scripture quoted in the last chapter of the book do not seem to teach what its caption suggests.

Second, consider some currents of thought and belief traceable in the book.

(1) *Pre-millennarianism.* This is reflected in the division of time into distinct and contrasted ages and dispensations; in the representation of the present age as one of outgathering to be followed by the fulfilment of Joel's prophecy (but see Acts 2: 14-21,) in a coming age of ingathering; in the view of prophecy as literal and mainly predictive, that is—a fore-view of events in chronological order, instead of being a setting forth of principles and the manner of their operation in the world; and it appears in the reliance placed upon ceremonial ordinances of the law of Moses as mathematically accurate anticipations of history even in regard to the order and degree of separation of events in time.

(2) *Mysticism.* There is a false mysticism and there is a true, and it is not always easy to say where the one begins and

the other ends. The false mysticism treats the "inward voice" as the voice of God, and it shades off on the one hand towards rationalism, and on the other hand towards fanaticism; but the true mysticism, while acknowledging the value of inner experiences and "intuitions," subordinates them to a revelation coming from without, and recognizes the source of truth and duty as external to the personal consciousness. A strong current of mysticism runs through the book under review. For instance, speaking of the meaning of the term Paraclete, it is said, "The heart of the church is the best dictionary of the Spirit,"—an admirable utterance, but how many questions and difficulties spring out of it. The testimonies and experiences of certain Christians are regarded as supplying an argument for a special conscious enduement of the Spirit (pp. 74, 85, 93, 95). An understanding of the meaning of Scripture is held to be the special possession of Spirit-taught men. The church is exhorted to "a prayerful waiting upon Him, the Spirit, for guidance,"—with the expectation that "the signs of the divine choice may be clearly manifest," as much so "as in the beginning." Whether this mysticism is sufficiently guarded may be left to the reader's judgment.

(3) *Confidence in the Scriptures.* The worth of the book is principally in its wealth of Scripture. It swarms with Bible-quotations. Everywhere is manifest a prayerful attempt to ascertain their meaning. Equal reverence is paid to Old and New Testaments. Both are treated as possessing infallible authority. Their language is "a language of the Holy Ghost." Their very words are inspired. No middle view between verbal inspiration and no inspiration is admissible. This is the doctrine taught, and the book lives up to it. The chapter devoted to this doctrine carries us back to a work of the Spirit anterior to the "age" to which the "time-ministry of the Spirit" properly belongs; it is therefore not a necessary part of the book, nor is the doctrine vital to a reverent and adequate view of His ministry. It is a little unfortunate that in the defence of this view of inspiration such passages as 2 Tim. 3: 16 and 1 Pet. 1: 10, 11 should have been quoted from the A.V. without due attention to the important changes in the Revised Version.

Third, a few words may be said in reference to some pre-ai-

ment doctrines. Of these take first, "The Enduement of the Spirit." By this is meant the baptism of the Spirit *given* once for all at Pentecost, but not actually *received* by every believer. It is an experience distinct from regeneration and subsequent to it; as consciously enjoyed; as marked in its fruits; obtained through a distinct act of faith directed toward the Holy Spirit, as the other is obtained by an act of faith directed toward Christ. "It is still the duty and privilege of believers to receive the Holy Spirit by a conscious definite act of appropriating faith, just as they received Jesus Christ," (p. 68. See also pp. 70, 74, 92, 94). This is called an act of consecration, and a prayer is set forth suited to such an act: "O Holy Spirit, I yield to thee now in humble surrender. I receive thee as my Teacher, my Comforter, my Sanctifier and my Guide." But where in the New Testament is there anything like this? On the contrary it may be pointed out that the expression, "faith toward the Holy Ghost" is entirely without parallel in the Scriptures; for there God in Christ is presented as the object of faith. Neither is there a single instance of prayer addressed to the Holy Spirit.

The result of a Christian teacher's views on this point may be serious. The subject is a difficult one. Men swing to extremes about it. Confusion is common as to the real teaching of passages supposed to bear upon it, and it must be pointed out, though reluctantly, that this confusion pervades much of the chapter on "The Enduement of the Spirit," despite its many lucid statements and its noble and exalted thought. Whether a man may receive Jesus as his Saviour without receiving the Holy Spirit, whether a man may be a full Christian and yet lack the Spirit, whether the Spirit, if received in regeneration, ought afterwards to be received in another sense, is not made perfectly clear; but the book bears toward an affirmative answer. For instance, the sealing of the Spirit, (which the N. T. never speaks of as pertaining only to a *class* of believers), the filling and the anointing are regarded as three aspects of the one spiritual fact, namely, the enduement which is experienced by some believers, but not all. What the author would have done with such passages as, "If any man hath not the Spirit of Christ, he is none of His," "As many as are led by the Spirit of God, these are sons of God," "Know ye not that ye are the temple of God, and the Spirit of

God dwelleth in you?" and the many others of like import, which are spoken of Christians without distinction, does not appear.

Two general criticisms may be given of the chapter under discussion:—1st. The import of its teaching is misleading. It seems implied that a regenerate man may be an unconsecrated man,—a most dangerous conclusion, obscuring the character of true conversion. [Note—The term "consecration" so often heard is not to be found in the N. T., Rev. Vers. Its nearest equivalent is "sanctification"; but every Christian is represented as sanctified]. The author would undoubtedly admit that every man regenerate through faith in Christ is a proper subject for baptism; but the baptism implies a union already with the Spirit, since it is a baptism "into the name of the Father and of the Son *and of the Holy Spirit.*" Or again, baptism sets forth a union with Christ in death, burial and resurrection life, (Rom 6 : 3-5). Can one conceive of a consecration more thorough than that?

2nd. The passages urged in support of the doctrines do not yield it. One class of these refer to the coming of the Spirit upon believers (as Acts 2 : 1-7 ; 8 : 14-17 ; 10 : 44-46 ; 19 : 1-7). The special circumstances of the time required (Acts 2 : 2-4) these miraculous displays appealing to the senses. If we are justified in expecting a baptism of the Spirit now, are we not also justified in expecting the gift of tongues and miraculous powers and in resorting to the laying on of hands for it?

Another class of these passages is represented in the teachings of the Epistles. As an instance take Gal. 3 : 2, 14. These are said to represent the Galatians as receiving the Spirit "by faith toward the Holy Ghost," not the same as faith toward Christ. But the context shows that it is just this saving faith in Christ, in opposition to works of the law, Paul is speaking of. To enforce his argument that men are saved simply through faith in Christ, he recalls their own experience of receiving the Spirit. If this had been by an act of faith different from that of accepting Christ as Saviour, his argument would lose its force. And so far from regarding that gift of the Spirit as subsequent to conversion, he dates it at the very beginning of their new life: "Having begun in the Spirit, are ye now perfected in the flesh?"

The other passages brought forward will be found under examination to yield a not dissimilar result.

However, let not our inability to accept Dr. Gordon's view lead us into making the sad mistake of overlooking the great truths which, no doubt, he was aiming to express: God wills that His saints should live lives of power and glorious victory over sin, and do great works of ministry to men through the indwelling of the Spirit bestowed upon the believer by the ascended Christ.

Our space is already gone before we have been able to touch the most important chapters of the book, those setting forth the "communion" and the "administration" of the Spirit. The former speaks of what the Spirit works *in* us as individuals, the latter of His work accomplished *through* us as members of the body of Christ. These chapters ought to be read again and again. With the exception of a stray sentence here and there, they may be safely commended to the earnest attention of every man.

In "the Communion of the Spirit," His work is described as making "true *in* us that which is already true *for* us in our glorified Lord." As the Spirit of Life He accomplishes our regeneration, which is not a development of a life naturally possessed, but the impartation of a new life whose source is from the beginning," "from above," even from God himself. "The lost image of God is not restamped upon us, but renewed within us." Notice here one striking sentence: "The sonship on which the New Testament dwells so constantly is based absolutely and solely on the new birth, while the doctrine of universal sonship rests either upon a daring denial or a daring assumption—the denial of the universal fall of man through sin, or the assumption of a universal regeneration of man through the Spirit." As the Spirit of Holiness he accomplishes our sanctification, which "consists in the double process of mortification and vivification, the deadening and subduing of the old [nature] and the quickening and developing of the new." Thus the dying and quickening of Christ is re-wrought in us, the former by means of the latter, and not the reverse as asceticism teaches.

Finally as the Spirit of Glory he accomplishes our transfiguration at the coming of Christ.

In "The Administration of the Spirit" the sovereign authority of the Holy Spirit is set forth in three particulars: 1st. In His ministry and government of the church—His choice of its officers, and His direction of its work; 2nd. In the worship and service of the church—its preaching, its praying, its service of song; 3rd. In the missions of the church. How the reading of this chapter sets a man's heart yearning to see it fulfilled in the churches. Their need is a deeper spirituality, which can be enjoyed only by a humble and obedient recognition of the presence and authority of the Spirit. We forbear to quote from the chapter under consideration, because if we quote any of it, we must quote it all. Objection has been taken to many statements in the book, but when we read this part of it, we can forgive them.

In conclusion: An examination of the book has compelled adverse criticism of many portions. This is regrettable, because the purpose of the work is lofty and its underlying thought is true and abiding. The frame-work of the book may not endure, but the spirit of it will live; and one result will be the quickening of many individuals and churches that were once half-dead. May it be so!

GEORGE CROSS.

ON THE DEATH OF FREDERICK HALLARD.

Oh, name him not, nor all the shadowy host
 Of lovely dead, whose memory haunts my soul!
 Be they as bright now as the starry pole,
 For me they are not, and to me is lost
 The presence of their beauty evermore!
 He was a youth whom to behold was joy,
 Dowered with all grace of the fresh-hearted boy,
 Pure as white light, and on his face he wore
 A wealth of smiles to greet all kindred life.
 Erect he grew, and light-plumed, like a flower,
 More blushing fair from fragrant hour to hour,
 Till when there came a cruel, cruel knife
 And lopped his pride. I turn my face away:
 Tears bring no help: I can but work and pray.

JOHN STUART BLACKIE.

Students' Quarter.

THE ESSENTIALS OF ORATORY.

"Is oratory a lost art?" is a question frequently asked and variously answered. The question itself suggests one of two things: either oratory is a lost art, or it comes so little into prominence that its existence is uncertain enough to occasion the question. The latter suggestion seems to me a truth.

Oratory is not a lost art; it has only stepped into the background. The art of arts has become the least prominent and this is a misfortune. Any loss of power is a misfortune to the loser.

Oratory is a great power, and there are to-day marvellous opportunities for the exercise of it. In the pulpit, at the bar, on the political platform, what opportunities for the man who can stand before his fellows and thrill them with his thought, fire them with his enthusiasm, and animate them with his will!

Surely if power is desirable the oratorical art should be assiduously cultivated. Yet its cultivation is persistently neglected by the majority, even of those who expect to occupy positions where its power would be of inestimable value to them.

This neglect is in part due to the great prominence given to training along particular lines. Intellectual training is the object of almost all our educational work. We are content to spend years in patient labour that we may be able to think; caring little, however, about the expression of thought, with the result that very often the attempted expression is the burial of that which intellect has brought forth. Yet all this vigour of intellect and wealth of thought is valuable only in so far as expressed. The sweetest harmonies may be ringing through a man's soul, but they do not benefit the world until with skilled fingers he sweeps the keys and pours forth those harmonies in sweet soul-thrilling music. An artist may have conceptions of beauty transcending anything that men have ever seen, but they are valueless until they live upon the canvas. So with a man's thought. It is useful and valuable only when communicated to his fellow men. How important then that he learn to express thought as well as conceive it.

This neglect of the study of oratory is due in part also to the opinion entertained by many that orators are born, not made. This may be true, but oratory is certainly no ready-made gift handed down to men from heaven. Those whom nature has endowed most richly with musical talents require years of hard work and training before they become accomplished musicians. Much more will he who pursues that most subtle and difficult of arts, oratory, require earnest toil and thorough discipline before he can hope for success. Most men are born with a certain amount of oratorical talent. Indeed, has not every man, who is neither idiotic nor mute, abilities of an oratorical character? He has a physical exterior and a voice, both of which he constantly uses in conversation. He has a mind and an emotional nature of more or less sensitiveness. He is capable of feeling, thinking and of expressing more or less perfectly his emotions and thoughts. These powers, which are his by nature, well developed and wisely used, give oratorical power. Some men by reason of a stronger personality, and superior abilities, will be greater orators than others, but every man who can think, feel and talk has oratorical gifts.

In possession of these abilities what training does he need, in order that he may use them effectively? He requires every possible kind of training. The whole man is to be developed, and there is no education, no form of healthful discipline which will not be of service to him. Everything that will tend to perfect voice and body will be of value to him. Every thing that will increase his knowledge, quicken his observation, sharpen his intellect, render more sensitive his emotional nature, wing his imagination, strengthen his will, develop his individuality, will be of service to him. So where I argue in favour of a study of and training for oratory I am simply arguing for the best training and most perfect development of every power that man possesses.

We gain some conception of the training required and of the powers needed for oratory when we consider what an audience is. It is composed of individuals of every character and disposition. No two of them can be impressed in exactly the same way. The orator may have a single truth to present. How shall he express it so that every individual in his audience will

grasp it? A logical presentation of it will reach the intellectual man, but his emotional neighbor will not be affected by it until the orator makes it glow with feeling. The imaginative man is reached by neither logic nor emotion. Something bold and brilliant impresses the truth upon him. Now the orator, to be successful, must have power to reach and influence all kinds of temperaments. But manifestly he cannot influence intellectual men unless he be intellectual himself; he cannot move emotional men unless he have emotion within himself. He cannot inspire imaginative men unless he be imaginative himself. He is the supremest orator who by reason of his diversity of developed powers and his wise use of them can most powerfully influence the greatest number and variety of men.

The reader may think that if this be true there is no occasion for the regret expressed in the beginning of this article, that so little attention is paid to training for oratory. I am ready to admit that all the education and discipline so earnestly and patiently striven for is helpful and essential, but while these things which ought to be done are done, my regret is that other things which ought also to be done are left undone. To some of the things left undone I wish now to call attention.

The study of elocution is much neglected. Elocution is not oratory, nor will the study of elocution make one an orator. In fact it is possible for a man to be an accomplished elocutionist and not understand the first principles of oratory. Elocution is valuable because of the development and control of voice and body which a faithful study of it gives. It certainly is of importance that both voice and body be brought to the highest degree of perfection, and for this end elocution is of incalculable value.

The voice is a wonderful instrument and its possibilities of development almost unlimited. When well developed its services to the orator are of inestimable worth. But an organ so delicate and capable of so many variations will require a vast amount of careful exercise and training to bring it to perfection. The body also should receive attention. The testimony of two witnesses is stronger than that of one, and a sentiment will be immeasurably more effective when expressed by both voice and body at the same time than when expressed by the voice alone. The

position and movements of the body are often eloquent; on the other hand it frequently happens that a speaker's wretched voice, ungainly postures and awkward gestures detract the attention of his audience from his subject. True elocutionary training will remove these defects and by perfecting voice and body make them instruments of power.

But the development of voice and body is far from being the most important thing to which the would-be orator must attend. The most perfect organ is useless unless there be a master to touch the keys, and the most splendidly trained voice and body are of little value unless there be behind them a master power to direct and control. This power, I believe, lies in psychic activity. In true oratory every faculty is actively working. Intellect, imagination, the emotional nature, are all in a condition of the greatest alertness and activity. The personality too is aroused and is flashing out in every tone and look and gesture. Voice and body if well disciplined respond readily and submit themselves to the direction of these forces.

But how may these forces be called into operation? What will induce the highest activity of these faculties? Inspiration from the subject may contribute to this end; perhaps also inspiration from the audience. Indeed it frequently happens that these two influences stimulate a man's faculties and lift him to that condition in which he speaks with greatest power. But, and this is the point which I wish to emphasize most strongly, a man can and ought to do by the exercise of his will, just what the influences from his subject and his audience have done for him. For physical earnestness, for proper mental and emotional conditions, let him depend upon his will. He may be susceptible to all the inspiring influences which come from the audience and from the subject, but he must not be dependent upon them. If he is dependent upon them, he will utterly fail where they are lacking. He must be self-reliant. He must have his will so developed that it will marshal all his powers and make them do their best under any circumstances. And this perfect mastery of his powers will but the better enable him to profit by all the helpful influences which may come from his subject and his audience.

Further, there is needed an overmastering purpose. It may

be possible for an orator to delight and thrill an audience, without having any very strong purpose. But before he can greatly move them and influence their wills he himself must be actuated by a mighty purpose. An earnest purpose and an unyielding will, together, will do more than anything else towards enabling a man to achieve the highest success in the oratorical art; and this success is surely desirable because of the power which it gives. For its attainment then I would say let voice and body be carefully trained. Let intellect, the emotional nature and the imagination be brought to the highest perfection. Place the will in supreme authority over them and then let there be behind all some mighty purpose connected with human life in time and in eternity. These all combine to give to their possessor in a superlative degree that mysterious but all-powerful influence over the minds and wills of men which true oratory exerts.

JNO. F. VICHERT, '97.

THE PALACE OF SONG.

In an hour of despondence and gloom
 He shewed me the Palace of Song,
 Where the bending trees in the murmuring breeze
 Make music all day long.

Suffused with a rapturous joy,
 I heard the Seraphim raise
 To the hautboys clear in that ringing sphere
 One loud hallelujah of praise.

Majestic crescendoes of joy!
 Sweet diminuendoes of love!
 And the lyric wine of those songs divine
 Transported my spirit above.

Those thrilling and jubilant chords,
 That music that never shall cease,
 By the crystal flood in the Palace of God,
 Had spoken me Infinite Peace.

O. G. LANGFORD, '95.

HOME AND CHARACTER.

The subject carries us back at once to the home of our infancy, and what words fall upon the ear with so much of music in their cadence, as those which recall the scenes of happy childhood now numbered with those of the past! But while only memory can trace the past, fond recollection delights to dwell upon the events which marked our early pathway, when the unbroken home circle presented a scene of peace and enjoyment, found only in the bosom of a happy family. Happy the life whose roots have penetrated deep into such a soil, and have drawn from it the elements that form a strong character.

Tennyson, in "The Bugle Song," gives simple but beautiful expression to an important truth which he makes the climax of this little poem. The scene is an English landscape as it appears in the evening to the spectator. The day now is almost past. The sun grows broader as he travels toward the western horizon. His long rays "shake across the lake," lighting up old ruins with splendor. Nature assumes an air of soberness and silence. It is an hour which the thoughtful welcome, as bringing sentiments and affections, which if not so practical from an earthly view-point, are yet more fruitful in deep experiences of soul, searchings of heart, questionings of spirit, height and sublimity of aspiration, than the busy toilsome day. The turbulence of activity, or thought, or passion is stilled: we listen to the dying sounds of labor and toil, and when all is still about us we feel a kindred quiet of soul to possess us and calm the agitation of the day. Without distraction we can listen, and there are borne in upon us, voices which before were too faint to be heard. The "Horns of Elfland" make nature vocal, with sounds and songs sweet as music from an angel's lyre. We catch the sounds, store them in memory, and not too soon, for "thinner, clearer, farther going," they die. They die, but

"Our echoes roll from soul to soul
And grow forever and forever,"

so lasting and far reaching is the influence of man upon his fellows.

The meshes of a net are not more surely knit together than is man to man. Every human life is a centre of influence for good or for ill, and while we may be forgetful or unconscious of this secret force; by our deeds, by our words, by our very thoughts, we are exerting it. We ask ourselves why we have grown into this character rather than into another, why we are what we are while others who entered the race of life when we did, are better or worse than we? The answer is not far to seek. The soul is a sensitive plate receiving and retaining impressions from almost every source, and we are what we are, because the rays of influence fell upon it from minds true, pure, and good, or perhaps because rays from a darkened mind came upon it, and produced the image that now appears. "I am a part of all that I have met." This conclusion is inevitable; we cannot escape it. A ring of light dilates around a pebble thrown into water. The little silvery ripple expands, from its inch of radius farther and farther, until its circumference touches the most distant bound of the lake, until every bay and tiny inlet has responded to its influence. There is not one individual, however humble, who may not, rather who does not cause a ripple upon the sea of humanity, and exercise some influence, however small, upon the world. Nor can the individual be found who has not been thus influenced.

If individual influence be so great, and is so important a factor in the formation of character, how much more then is it true that home associations are largely responsible for the characters of those who come within the circle of their influence! It is the prerogative of home, to make the first impressions upon our natures, and according to its own character to give the first bent to our lives in one direction or another. Through life we bear the image and superscription of the homes that have reared us. The home makes the first indelible stamp, and sets the first ineradicable seal on the plastic nature of the child. Every stratum of our being must be removed, before home impressions can be banished from our characters. A pound of gold may be drawn into a wire that will girdle the globe. The influence of every true and worthy home is a golden cord, binding the hearts of each member of the household to every ennobling virtue, and a gentle but effective rein restraining from an evil course of con-

duct. The individual who has had the advantage of being nurtured in a home of piety, of character, perhaps of somewhat stern principle and of strong attachment to religious sentiment, where supreme regard is had to laying deep and lasting the foundation of earnest, reverent character, has already strong assurance of success in life; and whoever has brought from such a home the convictions which form the basis of a vigorous moral life will not speedily fall a prey to the temptations that surround men in every station of life. The recorded experiences are at our disposal, of many who have left virtuous homes, and coming under the power of strong temptation have experienced the supporting influences of home life. Even when heart and will had given way, the remembrance of a father's patient care, a mother's tender sympathy, the cherished love of brothers and sisters, and the thought of the shame and grief that would come to all from the exposure that *might* follow have almost invariably had a restraining power.

It is true that occasionally an individual rises superior to, or falls below, the moral influence of the home, but such instances are comparatively rare. The majority of those who have become noted in all vocations of life—the most illustrious statesmen, distinguished warriors, eloquent preachers, and the greatest benefactors of human kind, owe in large measure their greatness to the fostering influence of homes, often poor and humble but virtuous. In these days, much attention is paid to legislative reform and rightly so; schools, colleges and universities are preparing men for engagement in the varied callings of life. Machinery in every department of church and state, is being set in operation for the defeat of vice and for the amelioration of unfortunate conditions. But each and all these agencies are proving themselves inadequate to their self-appointed tasks. The responsibility has been placed by the highest authority, upon another institution: older than universities, older than human governments, older even than the church. In that comprehensive command: "Train up a child in the way he should go, and when he is old he will not depart from it," the responsibility is directly placed upon the home. Prevention is ever much better than cure. The place to reform men is not the reformatories, prisons and penitentiaries of our land, but in the homes. Let but the

homes be centres where the grand principles of industry, economy, sobriety, and veracity are taught and exemplified—where the twig is bent in the direction in which the tree should incline. and the problems which are racking the brains of benevolent toilers for man's betterment, will be of comparatively easy solution. Parents are not responsible for bestowing upon their children this world's goods in abundance, nor are they always responsible for furnishing them with a college education; either might prove ruinous. But every parent is responsible for sending the son or daughter into life with the principles of moral right and wrong, deeply implanted within his or her nature. No parent is guiltless who neglects in the home training of the child this first requisite to an honorable upright character.

"Each creature holds an insular point in space;
Yet what man stirs a finger, breathes a sound,
But all the multitudinous beings round
In all the countless worlds, with time and place
For their conditions, down to the central base,
Thrill, haply, in vibration and rebound,
Life answering life, across the vast profound,
In full antiphony by a common grace?"

M. C. McLEAN, '98 (Th.)

THIRTEENTH ANNUAL REPORT OF THE FYFE MISSIONARY SOCIETY.*

It is our privilege to present to you to-night the thirteenth annual report of the Fyfe Missionary Society. Our desire in so doing is not to gain applause for work done, nor yet that we may be entertaining, but that we may be eloquent, for "true eloquence," says Broadus, "is so speaking as not merely to convince the judgment, kindle the imagination and move the feelings, but to give a powerful impulse to the will." We believe that feeling will be aroused, that imagination will be kindled and judgment convinced, but how to give a powerful impulse to your wills is the problem. Yet even here we believe the difficulty may in a great measure be removed if we can awaken in

*Read at the annual public meeting of the society, 1895.

you a true sense of the relation, which as members of the Baptist denomination, you bear towards this society. Ownership ever brings with it responsibility. McMaster University is the heritage of Canadian Baptists, whereby their sons and daughters, through all time, may receive a Christian education. It is theirs to rejoice in, theirs to care for, and they and they only are responsible for the influence of its various departments of activity. Then how careful, how watchful, how solicitous should they be concerning that department which strikes the very keynote of its spiritual life! Now while we are very grateful for the many friends, who rejoicing in our society, have watched over its interests and cherished its aims, we nevertheless feel that there are others who have scarcely begun to realize what a mighty influence for good exists in our midst. In presenting this report therefore, it shall be our aim to give such information as shall be most likely to deepen your appreciation of the importance of the society to the University, to the Denomination, to Home and Foreign Missions.

But before proceeding to portray its influence in these various directions we would say a few words regarding one or two of our officers.

You know that great artists sometimes resort to the doubtful practice of announcing their appearance in any place as positively their last. President Farmer more than once gave us to understand that as President of this society he had positively made his last appearance. Yet he is with us to-night in that same capacity, and we are glad that he is. It is, however, only due to our president to say that his acceptance of this office for the third time, was as he expressed it, "against his very best judgment." It is needless to point out that even the "the very best judgment" of our professors is, at times, liable to go seriously astray. But in regard to the office of Corresponding Secretary we are not able to report so favorably. We cannot but feel that in Mr. Priest's departure for India we have sustained a great loss. Mr. Priest, who occupied this position for several years, was a wise counsellor and a very able secretary. Indeed so diligent and efficient did he prove himself as a correspondent that we find him, only a few weeks after the close of the term, with all arrangements made to sail with a Mrs. Priest for India.

But coming now to the influence of the society. Influence, what a subtle thing it is! Who can measure it? One moment in full view, the next completely hidden, but only to appear again in a form and manner least expected. Let us watch it as it works embodied in the Fyfe Missionary Society.

If we would estimate a man's true influence we must know him in his home. The Fyfe Society has a home—McMaster University—and a wonderful influence in that home. We have always felt its power over the traditions of our University, but each passing year makes this more evident. We believe its establishment in our midst was providential, and that so long as it is faithfully preserved it will do much to maintain the Christian character of the University. It is true we have a grand motto—"Τὰ πάντα ἐν Χριστῷ συνέστηκεν" "In Christ all things hold together;" but these words, however noble they may be, will avail but little unless embodied in a life. We believe the spirit breathed in our motto has crystallized in the Fyfe Missionary Society. Meeting as it does but once a month, you may be doubtful of its great influence, yet, like the leaven of our Lord's parable, it permeates and transforms the whole University life. To us this meeting one day in each month, the setting aside of all studies to engage in religious thought is in danger of becoming an old story. We are like a man who, in ignorance hangs a valuable picture in his attic, where it remains almost forgotten till some stranger begins to expiate on its many beauties. It does us good occasionally to see ourselves as others see us. A few weeks ago we were speaking of the society to a prominent Presbyterian minister. He was at once intensely interested; the thought of its value struck him with great force. It seemed as if for the first time a ray of light had pierced a black cloud of perplexity, for in it he saw a means of keeping alive the spirituality of University students.

Let us hear also the testimony of Chancellor Wallace, our Honorary President. Addressing the society at its first meeting in October, he said, "Occasionally during the past few years, it has been my privilege to meet with you at chapel service. It was always a matter of surprise to note the deep spirituality that seemed to pervade those services. I wondered if it were characteristic of the University life. I did not think it could be.

Since coming among you I have changed my opinion. I find this deep spiritual life pervading every department of our work, and I believe we have the secret of it in these monthly missionary days."

One other testimony, from a student pursuing advanced work among us—"I have been in many colleges and in some have noted more activity in actual Christian work than at McMaster; but in no other University or Christian school have I found the deep earnest spirituality characterizing the students in their daily life as I find here."

Now our object in repeating these testimonies, is by no means the glorification of the student-body, but rather to give credit where credit is due, and to impress upon our own minds, and upon your minds, and upon the minds of the whole Baptist denomination, the fact that, while we have a glorious heritage in our University, its value to the denomination is many times enhanced by the existence of the Fyfe Missionary Society. In proof of this let me quote freely some words of Dr. Rand's, addressed to the society in January last. He said, 'It was a remarkable fact that, the history of Baptist institutions of learning showed that not one had been founded without having for its chief end the promotion of the cause of Jesus Christ, yet it was sad to notice that with but few exceptions, institutions founded with such noble thought were fast becoming secularized.' We hope, nay, we have reason to believe, that in the Fyfe Missionary Society we have a power that shall forever remove the day when such shall be true of McMaster University.

But if such is the influence of the Society over the University life, does it not stand to reason that its influence over the denominational thought in succeeding years must also be great? Some have laughed at the very idea of a Christian University, and mockingly asked how Christianity, much less Baptist doctrine, was to be imparted through the study of Latin, Mathematics, Philosophy, or other of the sciences. And the objection might very largely hold good were it not for the existence in our midst of some such society as the Fyfe, for by no means all of the students are pursuing *theological* studies. Whence then are *they* to get their training in Baptist, or, as we believe, New Testament principles and thought? Not by the study of a

Cæsar or a Juvenal, not by following the subtle mind of an Aristotle or a Plato, not by tracing the locus of some imaginary point, nor yet from some fossil of by-gone ages, no matter how well preserved, but, as we believe, by attending the various meetings of our society.

And what of this society in its relations to Home Missions? You are well aware that a large proportion of its members spend the summer months as missionaries, using this word in its large sense of gospel preachers. We shall not attempt to estimate all the good resulting to Home Missions from this work. The most we can do is to present a few facts and figures, thus giving you some knowledge of the power expended, from which you must form your own judgment as to its importance.

So far as we have been able to ascertain there have been added to the denomination through the labors of our members during the five months of summer some four hundred and seventy-seven persons, an advance over last year of nearly one hundred, of whom over three hundred were received by baptism. It is, of course, true that these same students would, in all probability, have been preaching had there been no such society as the Fyfe, yet judging from the testimony of theological institutions at large, there can be little room for doubt that the success of our members as soul-winners is largely traceable to the influence of the society which keeps them spiritually alive in the midst of the too often withering influences of merely intellectual pursuits. So that, instead of leaving the University in the spring cold and unproductive as winter, they go out with souls burning for Christian service.

Examining more closely the details of the past summer's work, we find that nearly three thousand, one hundred and fifty sermons were preached, being divided among one hundred preaching stations; about one thousand, five hundred prayer-meetings conducted: seven hundred Sunday School lessons taught, three thousand tracts distributed, and nearly twelve thousand pastoral visits made. The total number of students engaged in this work was the same as last year, about sixty. It is hard to realize the amount of work, worry and anxiety that these figures represent.

The lights and shadows of a student's missionary life are

many and various. His youth and inexperience, each a serious disadvantage in some respects, are in other respects his only hope. If we might change the words of a well-known quotation, we would say "that youth leaps in where age would fear to tread." It is frequently the student's lot to enter fields that would entirely overwhelm an older man with discouragements, but youth and buoyancy of spirit seem to carry him successfully over the hard places. Still, even in an ordinary field his work is by no means light. He must preach twice and often three times each Sunday, and conduct one or more Bible classes. During the week he must, as a general thing, shoulder the responsibility of the Young People's Meeting and the prayer meetings, one or two or three as the case may be, and feels, if he has any voice, he must by no means neglect the choir practice. He must visit each afternoon, study each morning, and what is often still harder, he must at all times and under all circumstances be pleasant and interested in everybody and everything about which anybody and nobody may choose to converse with him. But then, of course, he gets well paid; most certainly! He is guaranteed the munificent sum of about one dollar a day, or the wage of an ordinary street-car driver, who has little to do but to sit and turn a crank, while the student-pastor has often to turn not one but many cranks.

But of all the discouragements that meet a student none are more perplexing and disheartening than the petty jealousies and quarrels, for they are not worthy a more dignified name. You have little idea how prevalent they are, and what trifling things lead up to them. The following conversation between two returned students will furnish a sample. "Well, what kind of summer did you have?" "Just fair." "Why, what was the matter?" "Split in the church." "Is that so, what was it about?" "Oh, two of the leading members quarrelling over a dead sheep, they have been at it for a year or so." Followers of the Lord Jesus, just think of this: quarrelling for one whole year over a dead sheep! When persecution raged, the heathen world admiring cried, "Behold how these Christians love one another!" When in these days liberty of conscience prevails, the world derisively points and repeats sarcastically, "Behold how these Christians love one another!"

But there are lights as well as shadows. A very interesting as well as encouraging feature of the past summer's work is the large number of "special meetings" that have been held, all of which were greatly blessed by God. The following are the places at which these services were conducted: Acton, Belfountain, Canaan, Georgetown, Goodwood, Minesing, McNab, Pinkhand, Renfrew, St. Eugene and Whithy. As a result of these meetings, some two hundred professed conversion. Up to October 15th, however, only seventy-one had united with any church; some have been received into fellowship since that date, and doubtless others will follow during the winter. From this you will see that the number of baptisms reported during the summer would, in all probability, have been very greatly increased, had the students been able to remain on their fields another month or six weeks.

While remembering the Home field and the influence of the society there, we must not forget the Foreign, for the two supplement and condition each other. What then is the Fyfe Missionary Society doing for Foreign Missions? Dr. Strong, of Rochester, referring to the fact that their society for twenty-five years has not failed to send one of its members to the Foreign field, says: "I would feel as if the spirit of the Lord had departed from us if this were not the case." Thank God that we too can point to a rapidly increasing number of those who have gone out from our midst. It is not many weeks since we bade farewell to three of our members, Mr. and Mrs. Stillwell and Mr. Priest. But having thus wished them God-speed, shall we forget them and their fellow-workers in the distant land? Surely not! In their strange and lonely life, burdened with crushing responsibilities, they will often crave our sympathy and prayers. They will miss the touch of a kindly hand, and the sound of a familiar voice, and it will gladden their hearts to know, as they do know, that away off in the home land the members of the Fyfe Society call their names, and bear their wants to the Throne of Grace, where they have the ear of the King. And thus it is that the influence of our society reaches out and beyond, and touches the lives in far-off India.

Returning once more to our own city, we would speak a word concerning the society's work among the poor. You will

remember that last year we had three missions, River Street, Carlton Street and Rose Avenue. The last two have been amalgamated, the work being continued on Amelia Street. We have also taken up work in a much neglected district, to the north-west of the city; the outlook for each of these missions is very encouraging.

Of course we desire to do good wherever possible, yet one of our chief aims in establishing these city missions is to provide a field of labour for those students who are without preaching stations, during the winter. For it is keenly felt that if the society is to do its work in regard to keeping up the spiritual life of its members, it must provide some outlet for practical work.

In conclusion permit a word about our finances. While we raise, annually among ourselves, fifty dollars for the support of a native preacher in India, and another fifty dollars for the work in the North-West, still the chief expense is in connection with our city missions, some three hundred dollars being required for these alone. Of this last amount about one hundred dollars is also raised among the members of the Society, leaving a balance of two hundred dollars to be raised by its friends. It is true this leaves you but little opportunity to show your interest and generosity, yet we trust you will be considerate of one another, and that none will give more than his due proportion of the needful amount.

With this little word of caution we commend to you the Fyfe Missionary Society; and ask that by your prayers, sympathy and gifts you will stand nobly by us. Then shall the work prosper in our hands; then shall go forth from our midst those ever loyal to the Master's cause, thus bringing the highest honor to the name of Baptists.

"He that overcometh I will make him a pillar in the temple of my God and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, and my own new name."

Signed on behalf of the Society,

WM. W. McMASTER, '94,

Recording Secretary.

TYPES.*

I.

“Largesse! largesse!” cried the rabble;—
On them the proud prince looked
With nod indifferent, nor brooked
Their loud acclaiming babble,
Yet he threw them coins, as one
That tosses stones, in fun.

II.

This wealth of mine, this fortune,
How it flashes, gleams,
And joys me! O meseems
Should any one impórtune
A jot of it, I’d turn and hiss
In sudden anger, “Fool, this? this?”

III.

He generous bounty did impart
With unobtrusive grace,
His noble, kindly face
Finds home in every loyal heart.
His touch the flame of truth renewed,
Ah, Heaven grant us gratitude!

G. HERBERT CLARKE, '95.

*Written for Founder's Day, 1895.

EDITORIAL NOTES.

Many of our readers will be pleased to see the familiar name of their old friend D. P. McPherson at the close of our second article, which he has kindly contributed in response to a request from the Editor. Our genial Canadian brother is standing stoutly for the Baptist cause in Old England and under circumstances, we doubt not, which call for as much of Blackie's "good Scotch rummlegumption" as he can command. Mr. McPherson writes that he is at present deep in the anxieties of church-building, and hints that there are old friends of his in Ontario who might lend him a helping hand if they knew his address. It is 4 St. James' Place, Exeter, England.

We hope every student who reads Mr. McPherson's racy article on Professor Blackie will wish to know something more of this wonderful Scotchman, so pure, so earnest and so inspiring in all he said and did. They will find delightful reading in Anna M. Stoddart's *Life of John Stuart Blackie*, 2 vols., Blackwood & Sons, Edinburgh. This work, published at about 16s., has already run into a third edition. Our specimens of Prof. Blackie's poetry will be found in Vol. II.

The portrait of Professor Blackie, which accompanies our second article, is from a photo by Moffat, Edinburgh, kindly sent us by Mr. McPherson and certified by him as one of the Professor's latest photographs.

PROFESSOR BLACKIE'S CONFESSION OF FAITH.

Creeds and confessions ! High Church or the Low ?
 I cannot say ; but you would vastly please us
 If with some pointed Scripture you could show
 To which of these belonged the Saviour Jesus.
 I think to all or none ; not curious creeds
 Or ordered forms of churchly rule He taught,
 But soul of love that blossomed into deeds,
 With human good and human blessing fraught.

On me nor Priest, nor Presbyter, nor Pope,
 Bishop, or Dean may stamp a party name ;
 But Jesus, with His largely human scope,
 The service of my human life may claim.
 Let prideful priests do battle about creeds,
 The church is mine that does most Christ-like deeds.

JOHNSON'S UNIVERSAL ENCYCLOPEDIA, New Edition; Charles Kendall Adams, LL.D., President of the University of Wisconsin, Editor. 8 volumes, published by A. J. Johnson Company, New York. This appears to be in all respects a new work, and fully up to date. In general plan it is a good deal like Chambers, but contains many articles of special interest to Canadian students which they will look for in vain in any other Cyclopaedia. Such are descriptions of all our towns and cities, articles on Canadian history and literature, and brief biographical notices of distinguished Canadian authors and statesmen of our own and past days. This alone should secure for Johnson's Cyclopaedia a large sale throughout the Dominion. It is worth six dollars a volume, cloth. A copy has recently been placed in the Yorkville Public Library. Mr. Bain says its the best Encyclopaedia (of the size) he knows of.

THE readers of the MONTHLY will be interested to learn the latest conclusions of Dr. Sayce, the leading orientalist scholar of England, in reference to the "higher criticism" of the Old Testament. In an article in the October *Contemporary Review*, he deals some hard blows against this view. Fifteen years ago, he was favorably disposed to this criticism; but now he says "those of us who have devoted our lives to the archæology of the ancient Oriental world have been forced back into the traditional position, though doubtless with a broader basis to stand upon, and clearer views of the real significance of the Biblical text," and he adds, "Year by year, almost month by month, fresh discoveries are breaking upon us, each more marvellous than the last, but all, as regards the Pentateuch, in favor of the old, rather than of the new." He declares that he sees "no reason for denying that the Pentateuch is substantially the work of Moses." This is significant testimony, coming from such a distinguished and representative source. Even Dr. Cheyne, the most pronounced higher critic of England, has been compelled to concede that his theory and that of his compeers must be modified in view of archæological discoveries. It is also reported that Prof. Buhl, the successor of Dr. Delitzsch, of Leipsic, declares that "the drift of German Biblical criticism is decidedly towards more positive and more orthodox opinions."

HERE AND THERE.

O. G. LANGFORD, EDITOR.

HOMER.

ILLIAD BOOK II. ll. 453-473.

From Professor Bluckie's Translation.

" And now the war was sweeter far to each well-greaved Achaean,
 Than to seek his home across the foam of the billowy broad Ægean.
 As when destroying fire hath caught a stretch of dry old pines
 High on a hill-top, and afar the blazing forest shines ;
 So shone the copper-coated host, as rank on rank advances,
 While flash quick brands in a thousand hands, and gleam the eager lances.
 And as the uncounted tribes that scour the sky with mighty vans
 Of geese or vagrant-banded cranes, or the long-necked race of swans,
 Where far the Asian lowland spreads, and by Cayster's flow,
 Freely on joyful pinions sail, and wander to and fro,
 And with their clanging wings loud rings the mead where they alight ;
 Thus swarmed the Greeks from ship and tent, to find the fateful fight
 Far o'er Scamander's plain : and earth rebellowed to the sound,
 As the mail-clad men and the four-hoofed horse tramped o'er the hollow
 ground,
 Till on the broad grass mead they stood, a marshalled multitude,
 Countless as flowers in flowery spring, or leaves in a leafy wood.
 And even as swarms of busy flies on buzzing wings are spread,
 Drifting in clusters through the air, close by some shepherd's shed,
 In the spring-time, when in the pail the creaming milk doth flow ;
 Not fewer then the Argive men in many a glittering row
 Stood ; while each long-haired warrior pants to pierce some Trojan foe."

Many of our most valuable exchanges have made very favorable comments upon Mr. G. H. Clarke's article entitled "Spenser's Influence upon Succeeding Poets," which appeared in our November and December issues.

The *Varsity* clips the following from the sporting column of the *Globe* of November 11th :

"The girls of Vassar College held their athletic sports in the rain at Poughkeepsie, N.Y., on Saturday. Miss Leslie Baker won the running broad jump, with a leap of 11 ft. 5 in. Miss Brownell won the running high jump, 4 ft. The girls wore divided skirts and sweaters."

Can it be possible that the ladies at Vassar thus disport themselves in masculine attire ?

ACCORDING to *The Aricel*, President Harper, of Chicago University, has thoroughly vindicated himself in the Prof. Bemis controversy. The following sentence, which was supposed to have come from President Harper, he flatly denies : "It is all very well to sympathize with the workingmen, but we must get our money from those on the other side, and we cannot afford to offend them." We are glad for the sake of the university that the matter can be put right.

The McGill Fortnightly is always full of interesting matter. The November 27th number has a readable article on Gray, giving special attention to the various amended editions of the *Elegy*; another writer discriminates well in an article upon the old theme, *Prose and Poetry*. A later issue has some gems of musical poetry from which we clip the following :

WITH THE DEAD LEAVES.

IN MEMORIAM.

Watching the dead leaves drift along,
 Urged by the keen wind's restless feet,
 Tossed here and there in a shuddering throng,
 Through the lanes of the well-swept street:
 Wanders my memory back to the time
 When I wooed my love with sigh and rhyme.

Then it was spring, and the sun rays shone
 On fresh young tints from a cloudless sky;
 And I with my sweetheart strolled alone
 To tell her my soul's deep ecstasy;
 I kissed her smiles, and my thoughts love-mad
 Ne'er dreamed that the future could be so sad.

But winter came and the green leaves fell,
 My Love's soul went to the Dreamland shore;
 And the winter with dead leaves sang the knell
 Of the good true heart I should woo no more;
 So when I hear the leaves and the rain
 I think of my love, and live again.

Stat Nominis Umbra.

Trinity University Review gives up nearly three columns to a poem (?) "The Dying Pugilist." It is the last groan of a regular old bruiser whose highest ambition had been to break the head of anyone who was foolish enough to face him. Sometimes we wonder what lesson is to be learned from such a recital as this and what kind of taste is cultivated by giving it publicity,

THE following clipping is from the editorial columns of the *Boston Transcript* for October 30: "Chinese women are beginning to make their little footsteps patter down the corridors of time and rouse the echoes! The appointment of a Chinese girl as secretary of the medical class in the University of Michigan brings forth the liberality of co-education in that institution with dramatic effect. The University at Ann Arbor ranks high in the estimation of the European scientific world, and in its halls have been, at one time or another, some of the strongest men and women who have adorned American scholarship. The young lady from China, whom her classmates have chosen their secretary, proves, by the very fact of her position as a medical student there, her force of character and her humane and beneficent purpose of life. The Chinese woman is evidently done with the universal implication that she is a nonentity."

THE *Varsity* administers a severe scolding to those who write essays for the literary societies: "Concerning the charge laid against the essayists, it must be admitted by all who have attended the regular sessions of any of the different societies, that they have heard read more than one contribution to the polemical literature of the day, dignified by the name of essay, but with very little in the subject matter to warrant the assumption by the author of such a title for his hastily-written, carelessly-constructed and entirely plagiaristic production. It is needless to say that these are the grand exception; for most men and women, when they are asked to take part in the programme and give the result of some of their thought and reading to the public, for the benefit of all those who wish to increase in knowledge, feel that they are under a responsibility, that they are in duty bound to do their very best, and that they have no right to waste the time and impose upon the patience of those who come to hear them." It is thought the new *Quarterly* will do much to raise the standard of quality in these productions.

THE following clipped from *Harper's Weekly* contains some good common sense comments: "The claim of the daily press that it sets forth the news in the order of its importance does not seem to be sustained by its method of treating the news from the colleges. Overmuch prominence, perhaps, is given to the news of a game of football between two colleges, which is an event of importance, but not of the highest importance. But no attention whatever is paid to the collegiate year, to the conditions under which the vast collegiate system of this country resumes its serious work of education and progress.

"It would be no exaggeration to say that the opening of the collegiate year is a more important event than the opening of a session of Congress. The growth of the American colleges in numbers and wealth during the past thirty years has been one of the great facts in our history. It has been accompanied by a corresponding increase in the influence of a collegiate life on politics and society. No other institution—religious, political or social—has grown as the college has; it is fortunate to reflect that its influence has been wholly beneficial.

"The annual game of football or the athletic meeting is not the important event in the college record. It is perhaps of less importance than the story of any other day in the year. The real life of the college, the real meaning and value of the vast and magnificent array of learned endowments in this country, the small ones as well as the great ones, can be understood only by those who look more deeply into the subject than do some of the editors of the daily papers."

DR. JOHN STUART, B.D., Ph.D., late of Hartford and Owen Sound, Ont., has retired from the Presidency of Iowa State University. His place has been filled by A. B. Chaffee, D.D., of whom *The Central Ray* gives a most excellent portrait. The esteem in which Dr. Stuart was held is shown in the following: "Our late president, Dr. John Stuart, in the mastery of Greek and Moral Science stood, we believe, near the topmost rung in his profession. Bravely and gallantly he shouldered

the work of an institution and carried it along by the assistance of his loyal faculty. Not only was Dr. Stuart a scholar and teacher, but he also had an insatiable longing for the souls of men. None knew better than he the spiritual condition of each student." From a perusal of Dr. Chaffee's inaugural address it would seem that the ideal of the incoming President does not differ very widely from the well-known ideal of McMaster. Let the following paragraph speak for itself: "In this 'constant' of method by which souls are brought into profitable contact, there remains one other quality. This is in my estimation a spiritual quality. It subordinates man's other considerations to his spiritual. It makes character more than learning. It regards faith, hope and love as of greater value than the principal parts of a verb or the re-action of acids and bases. It lays as a fundamental axiom that a man without cultivation of spirit is a trained brute, not a disciplined and developed man. It places greater emphasis upon kindness of heart and benevolence of disposition than upon technique in knowledge and skill in manipulation. It places God above His creatures, and man supreme in creation."

COLLEGE NEWS.

W. P. COHOE, '96, R. D. GEORGE, '97,
J. F. VICHERT, '97, MISS E. WHITESIDE, '98.

Editors.

THE UNIVERSITY.

O Founder's night! O Founder's night!
Erat much optimus delight,
FRESH homo cheering Alma Mater,
Sed* soror a few hours later.

*Latin for remorse, grief, sorrow.

Two warm rooms:—Where the Bakers hang out.

OVERHEARD in the corridor:—"Tighe, Tighe, bring down my Human Body!"

THE McMaster Choral and Orchestral Union recently gave a successful entertainment under the auspices of the W. C. T. U. in Dovercourt Road Hall.

AN enterprising Toronto pastor recently advertised his Sunday evening service in the following suggestive way:—"Evening Service: subject: 'Woman.' Come and worship."

PROFESSOR in English:—"It is a question whether we should consider Satan or Adam the hero of Paradise Lost. Our sympathies go out to Satan in spite of ourselves, and at any rate we are more like Satan than we are like Adam."

WE are very glad to note the successful ordination service held at Bridgewater, N.S., whence our old friend Harry A. Porter, '94, emerged a full-grown Reverend. Bridgewater will hereafter prove the source of stirring and cheering news.

OUR Literary Society meets the Literary Society of Victoria University in an inter-collegiate debate on the evening of Friday, Jan. 24th, Messrs. W. W. McMaster, B.A., and E. J. Stobo, will represent Mc. Master.

Dr. WANLESS, travelling secretary of the Students' Volunteer Missionary Alliance, visited the Hall and addressed the prayer-meeting on the evening of Dec. 17th. He spoke chiefly of the work and needs in India, where he himself laboured for some years. We have among our students several members of the Alliance.

THE auction sale of the Reading-room papers was more successful from a financial standpoint than usual this year. This we may say was due, not to any material improvement in the financial condition of the students, but to the energy and enthusiasm which Mr. A. N. Marshall manifested in wielding the hammer.

FRIDAY evening, November 29th, the Ladies' Literary League held their fourth annual open meeting in the University Chapel. Quite a number of friends were present in spite of the unfavorable weather. The president, Miss M. E. Dryden, '96, opened the meeting with a few words of welcome and briefly stated the aims of the League and the way in which these aims were furthered. The programme was as follows :—

Instrumental Solo	Miss Burke.
Reading—"In the Children's Hospital" (Tennyson) ,	Miss A. G. Iler, '98.
Vocal Solo	Miss Boehmer.
Address	Prof. Alexander. University of Toronto.
Instrumental Solo	Miss Burke.
"The Maple Leaf."	

Professor Alexander's address was most interesting and impressed itself deeply on all those present. It was the first time McMaster had had the pleasure of welcoming Prof. Alexander, but after such an intellectual treat we trust it is but the delightful foretaste of future visits.

THE regular meeting of the Literary Society on Dec. 13th was one of special interest, and will be remembered as one which placed another gem in the circlet of McMaster's honors. At the request of the Thirteen Club of the city, arrangements were made for a friendly debate on the subject : "Resolved,—That the present system of Party Government is not in the best interests of the Nation." The affirmative was ably presented by Messrs. J. H. Hathaway and J. E. Maybee, C. E., Solicitor of Patents, representing the Thirteen Club, while Messrs. C. J. Cameron, B.A., and B. W. Merrill, B.A., representing McMaster

Literary Society, upheld the present system of party government. At the close of the debate, Mr. Rowell, Barrister, in his excellent summation of the arguments advanced by the opposing speakers found that more conclusive points had been made by the speakers on the negative. Our boys therefore sang "Boom on Mac," with considerable vigor. Two solos by Mr. Fred. W. Lee were heartily appreciated.

Some hae meat and canna eat,
And some wad eat that want it,
But we have meat and we can eat
And so the Lord be thankit.

These lines are what those who were privileged in attending McMaster's annual Christmas dinner saw printed across the top of the *menu* card. It was clearly demonstrated on that day, in spite of previous doubt, that given meat, McMaster men could eat. Such a bill of fare as there was! For the first time too we had the pleasure of entertaining the Senate and Board of Governors. In' addition to these Dr. Geikie represented the medical profession, and representatives were present from the University of Toronto; Queen's, Western University, School of Pedagogy, Wycliffe, Knox, the Dental School, and Woodstock College. The dinner proved a perfect success and was enjoyed by all. Then came the toast list. Among the speakers on that occasion were the Chancellor, Hon. John Dryden, Dr. Geikie, D. E. Thomson, Esq., Q.C., J. Short McMaster, Esq., Dr. Sykes, and others. The success of the dinner is largely due to the efforts of the High Kakiac, C. J. Cameron, B.A., assisted by Messrs. Stobo, Cohoe, Sycamore and McMaster.

Two of the years have already held their rallies. Class '97 held a very successful and enthusiastic one on the evening of Thursday, Dec. 5th, at the home of Mrs. Menzies, 89 Jamieson Avenue. At the beginning of the evening, President McKechnie, in a short address, welcomed the guests and on behalf of the class thanked Mr. and Mrs. Menzies for so kindly placing their residence at the service of the class of '97. Mr. J. J. Reeve, B.A., responded happily to the address of welcome, after which the evening was spent in social intercourse interspersed with musical selections and an art exhibition. On the evening of Dec. 12th, the Freshmen held their rally. Dr. and Mrs. Newman kindly opened their residence to the class for the occasion. After short addresses by the president, Mr. F. J. Scott, Chancellor Wallace, and Mr. P. G. Mode, '97, a programme was rendered consisting of a vocal solo by Mr. G. R. Welch, '99; oration, by Mr. J. C. McFarlane, class orator; recitation, Miss Bailey, '98; class history by Mr. C. L. Brown, historian; and an instrumental solo by Miss Cohoon, '99. A "Quiz Match" in the latter part of the evening proved very interesting and amusing. Both classes are to be congratulated upon the success and pleasure which attended their rallies.

THERE is no feature of University life at McMaster more pleasing and at the same time more profitable than the open meetings of the Literary Society. From the first suggestion of an open meeting until the last number of the programme is heard all are interested and ready

to lend a helping hand. The enthusiasm of President Sycamore not only took hold of his staff of officers, but spread to the youngest member of the freshmen, and considering the excellence of the regular meetings we were not surprised at the success of the open meeting. Realizing the difficulty of accommodating the many friends who attend our open meetings, the committee of arrangements seated the dining-room for the occasion. The platform was beautifully decorated with palms, ferns and flowers, and festoons and wreaths of evergreens made the room like a summer bower. The Orchestra and Glee Club were in their best musical spirit, and showed what good material, under good leadership, can do. McAlpine's "Auld Scotch Sangs" are always encoored. Miss Hart has many warm friends in every department of the University, and we are always delighted when she steps upon the platform. The hearty and persistent encores show the delight which Miss James always gives her audiences. Miss Woolverton's instrumental solo speaks much for the musical talent among our lady students. The editorial staff of "The Student" are to be congratulated on :

"This folio of four (?) pages : Happy work !
 What is it but a map of busy life ?
 Here rills of oily eloquence in soft
 Meanders lubricate the course they take.
 Cataracts of declamation thunder here,
 While fields of pleasantry amuse us there,
 With merry discants on a nation's woes."

No one who heard the earnest eloquence of our debaters could doubt for a moment that the future welfare of the nation depended upon the question under discussion. They gave us four *good* speeches. We were honored by having with us as judge of the debate the Hon. J. A. Boyd, Chancellor of Ontario, and we would have been delighted to have listened to a longer address from so eloquent a speaker.

THE exercises in celebration of Founder's Day were held on the evening of Friday, Dec. 20th, and were attended by larger numbers than those of any previous year. Our halls, usually very sober in appearance, assumed for the occasion a festive and variegated dress. Bunting, flags and lanterns tastefully arranged made the interior bright and pleasing to the eye. A varied programme furnished something interesting, amusing and instructive for mind and heart. In the dining-room at 8 p.m., Rev. P. K. Dayfoot, M.A., of Port Hope, delivered an oration on "The True Ideal in Education." After showing the imperfections of the educational ideals of the Greeks, Romans, and Chinese, he described what he conceived to be one true ideal. In Christ and His teaching are found this ideal. To the attainment of this ideal all branches of secular study, inasmuch as they contain truth, contribute, and in this ideal is found the answer to the questions of the philosophers, "Whence? How? Whither?" The frequent applause during the delivery of the address manifested the appreciation and pleasure which the audience felt. At the conclusion of the exercises in the chapel the audience adjourned to the halls, where a variety of programme and entertainment was presented. Guests were at perfect liberty to

room where they pleased and listen to what they preferred. Two students' rooms, one a model of order and neatness, the other quite the reverse, attracted much attention and were thronged with visitors. Those who came into the vicinity of the chapel heard issuing from it sweet strains from the orchestra. In one end of the hall views were projected upon the screen, among them many mirth-provoking local hits. On the stairs a programme of music, oratory and elocution was presented, and such music, such oratory, such elocution! The members of the quartette in their heroic effort drew to themselves the sympathies of their hearers; the orators covered themselves with glory, and the elocutionist presented so vividly Campbell's picture of the battle of Hohenlinden that it can surely never fade from the memories of those who heard it. When all the parts of the programme had been rendered and refreshments served in the dining-room, the playing of "The Maple Leaf Forever" by the orchestra brought the evening's proceedings to a close. The form of entertainment was a decided innovation and was apparently much appreciated and enjoyed by the very large number present.

THE following are some of the books recently presented to the Library:

From the University funds:—Tiffany: *A History of the Protestant Episcopal Church in the U. S. A.*; Mac Coun: *Historical Geography Charts of Europe (Mediaeval and Modern)*; Brooke Foss Westcott: *The Gospel of Life*; A. H. Sayce: *The Hittites, and The "Higher Criticism" and the Verdict of the Monuments*; J. D. Davis: *Genesis and Semitic Tradition*; Robert Flint: *Historical Philosophy in France, French Belgium and Switzerland*; S. R. Driver: *Isaiah, His Life and Times, an Introduction to the Literature of the Old Testament*; A. B. Bruce: *St. Paul's Conception of Christianity*. From Dr. Newman:—W. P. Strickland: *History of the American Bible Society*; Alonzo King: *Memoir of George Dana Boardman*; Westminster Abbey Sermons; Alessandro Gavazzi: *My Recollections of the Last Four Popes*; G. F. Wilkin: *The Prophesying of Women*. From Prof. M. S. Clark:—F. Weidner: *An Introduction to Dogmatic Theology*; Chiniquy: *Le Prêtre, La Femme et Le Confessionnal*; J. Snodgrass: *Heine's Wit, Wisdom and Pathos*; Richardson: *Wacousta*; Vandam: *An Englishman in Paris*; Masterpieces of Foreign Literature. From Mr. W. S. W. McLay, B. A.:—Shakespeare's Works, and Peile: *Primer of Philology*. From Mr. G. H. Clarke, B. A.:—Stevens: *Usages of the Best Society*; *The McMaster Muse*.

We must also acknowledge the receipt of important records, reports etc., from both the Ontario and Dominion Governments.

MOULTON COLLEGE.

Some of our number had the pleasure of attending the open meeting of the Ladies' Literary League, and enjoyed the occasion exceedingly. All the numbers on the programme were excellent, and the main feature of the evening,—Prof. Alexander's scholarly and extremely interesting lecture on "The Function of Poetry," was fully appreciated. The lady-students of McMaster are certainly to be congratulated on the success of the evening, as well as on the earnest manner in which they are striving to advance the high literary aim they have placed before them as a society.

WE are in hopes that on our return after the holidays we shall have the pleasure of spending some pleasant afternoons on our rink. Its size has one thing in its favor, namely, that those who practice on it have a very fair chance of becoming experts in the art of turning the corners gracefully.

MOST of us have enjoyed the privilege of attending sociables held in our respective churches during the past month. On December 3rd the Baptist girls attended the reception to the Rev. Mr. Eaton, held in Bloor Street church. On the 5th the Presbyterians were present at a sociable given in their church, and those who attend the Methodist church, in their turn, enjoyed a social evening there on the 11th. Such evenings are always welcome, and afford us pleasant recreation.

THE following is the programme rendered at the open meeting of the Heliconian Society, which took place on the 19th of December:—

PIANO DUET,	“Radiense,”	Gottschalk.
	Misses Tilson and Kirk.	
RECITATION,	“The Student’s Story.”	Longfellow.
	Miss Edith Taylor.	
“THE HELICONIAN,”		
	Editors, Misses Wallace and Brophy.	
PIANO SOLO,	“Mazurka, No. 4.”	Godard.
	Miss Violet Kirk.	
RECITATION,	“The Starless Crown.”	
	Miss Edith Carmichael.	
VOCAL SOLO,	“Good-bye, Sweet Day.”	Varmah.
	Miss Boehmer.	
Recitation,		Selected.
	Miss Mabel Wallace.	
DEBATE.— <i>Resolved</i> :	“That written examinations should be abolished.”	
	Miss Jessie Dryden.	Miss Jennie Cutler.
RECITATION,	“The Knight and the Page.”	M. C. Howe.
	Miss Orma Tait.	
PIANO SOLO,		Arabesque Lack.
	Miss Nina Tilson.	

WOODSTOCK COLLEGE.

DIGESTION v. INDIGESTION.—*First Student*—(in dining-room after a story)—“Gentlemen, I read in Physiology that stories and jokes aid digestion.” *Second Student*—(combatively)—“I don’t think so, for Tommy Jimmie told a story and it stuck in my throat for a week, and even then I didn’t swallow it.”

A POST-CARD from Paris, France, addressed to Woodstock College, Woodstock, Md., reached our college a few days ago, after having received the following amusing endorsement: “Not for Woodstock, Eng., Try Canada, U.S.A.”

"SLEEPING IN."—One of our teachers has not escaped the contagious disease known as "sleeping in," which at times is so rampant among the members of the school. One morning at the breakfast table, as his chair was vacant, one of the boys, obeying the kindly impulse of the golden rule rather than the sterner mandate forbidding eatables to be carried up from the dining-room, procured a tray of viands, and followed by two other students bearing "res frumentaria" of corn-beef and brown bread sandwiches, proceeded to the room of the missing member of the Faculty. It is said that they expect the compliment to be returned at some future date.

WE are exceedingly glad to welcome a new accession to the ranks of the "Old Boys of the College," in the person of the Minister of Agriculture, who, having now gone through our class-rooms, taken three meals in the dining-room, and slept one night in the College, claims to be one of the boys—a claim we are very proud to admit. His strong and inspiring words will not soon be forgotten. He proposed "Pluck and Plod" as the motto of a successful life,—pluck to do the right and to do as well as any one else. Chances come to every one, but it is pluck that seizes them, and plodding that develops them.

THURSDAY, Dec. 12th, was one of the gala days of last term, when we had the honor of entertaining the delegates of the Ontario Fruit Growers' Association, assembled in Woodstock for their annual session. About forty most intelligent-looking gentlemen arrived at the College about eleven o'clock, and spent one hour or so in visiting the various departments. The Manual Training, as one of the most novel features of the school, appeared to be an object of especial interest. All then repaired to the dining-hall, where an excellent dinner was enjoyed, and brief addresses were delivered by Principal Bates, Mr. T. H. Parker, resident of the local Association, Mr. G. R. Pattullo, Hon. John Dryden, the president and vice-president of the Association, and Prof. Saunders. A half-holiday completed the day's pleasure.

ON the occasion of the Laurier demonstration the boys were invited by Mr. Sutherland, M.P. for North Oxford, to attend the meeting *en masse*. They assembled in full force in the Opera House, in the upper gallery, which was reserved for them that they might enjoy the fellowship of the "dei." Having to go early to avoid the rush, they had a full hour to wait before the arrival of the speakers, but the time did not drag heavily. The audience enjoyed a fine concert, furnished by the combined talent of the College and Woodstock Collegiate. Conspicuous among the numbers was a song written by the College bards and sung to the tune of "Vive la Compagnie." Before Mr. Laurier's entrance many interesting and instructive speeches had been delivered by the aid of the megaphone, and College songs as well as voices were almost exhausted. The appearance of Mr. Laurier and his colleagues was the signal for loud and tumultuous cheering and for the conclusion of the concert. Everyone was charmed by the silver-tongued orator except our concert-leader, who expresses the suspicion that the "silver tongue" was merely nickel-plated.

GRANDE LIGNE.

WE are glad to see Mr. Pelletier with us again after a severe illness of two weeks. A few days ago, however, Mr. Wadleigh fell from the trapeze in the gymnasium and now takes his place with a broken collar-bone. He is doing well though, and we hope to see him in his usual place among us in a short time.

OUR skating-rink is in fine condition now, and the students are making the best use of it, as well as of the numerous ponds in the neighborhood. The teachers also are sometimes so enticed as to spend part of their evenings gliding over its glassy surface. Even the gymnasium is deserted, now that this chief of winter sports lends itself to our enjoyment.

ON Dec. 10th our Principal made an announcement that was very pleasing to the students; viz: that in honor of the birth of his son he would close the school for the Christmas vacation on the evening of Dec. 20th, instead of the 23rd, on condition that the students would promise to return promptly on January 2nd, 1896. Of course this promise was eagerly made, and just as eagerly kept.

ON December 9th the residents of Feller Institute and Grande Ligne were delighted to learn of the arrival of another Protestant, who has come to make his dwelling among us. At present he intends boarding at the house of Mr. and Mrs. G. N. Massé for a number of years. We have not as yet had the pleasure of seeing very much of this visitor, nor do we know his name, or the color of his eyes or hair. We have learned, however, that he weighs about nine pounds, that he has excellent lungs, and will be twenty years old in A.D. 1916. Mr. Massé informs us that he is a thorough Protestant, his father being a staunch Baptist, that he is a firm believer in equal rights, and that he declaims loudly against any interference with his own individual liberty. In fact, he is the autocrat of the house.

THE celebration of the sixtieth anniversary of the arrival of Madar Feller and Mr. Roussy in Canada was a day to be remembered at Feller Institute. This should have taken place on Oct. 31st, but for various reasons was postponed one day. On the morning of November 1st a few friends came from Montreal to join in the celebration. The afternoon was spent in listening to interesting addresses, given by Revs. T. Lafleur, A. L. Therrien, G. N. Massé and M. B. Parent, on the life and work of Madame Feller, Messrs. Roussy, Riendeau, Côte, Normandeau, Cyr, Rossier, and Miss Jonte. We were shown how the work had grown, through much self-sacrifice and trial, from such a small and insignificant beginning, to its present importance and influence. After the addresses, the graves of the missionaries buried in our little cemetery were decorated with flowers provided for the purpose by Miss Chapman of Brooklyn, N.Y. Thus passed a pleasant, and we believe, very profitable day devoted to the memory of our pioneer missionaries.

On Oct. 30th, Rev. H. F. Laflamme paid us his promised visit, and gave us an address on the work of the Canadian Baptist Mission in India. Rev. L. R. Dutaud had, on a previous occasion, given us a magic-lantern talk illustrating the habits and customs of India's people; Mr. Laflamme told us of their religious beliefs. The evils of caste, polytheism, pantheism, etc., were set before us in such a way as to show us the awful religious need of the people. The duty of giving the gospel to them, and to the world, was earnestly pressed home, and the hope was expressed that some of our students might some day find themselves giving the gospel to India as well as to Quebec. It did us all good to have Mr. Laflamme with us, to encourage us in our work here by making us feel that we are working for the same Master, encountering the same difficulties and discouragements, and shall one day share in the same rewards of the same glorious conquest as our missionaries in India, China, or Africa.

Mrs. A. E. Massé's annual concert took place as usual this year on Friday, Dec. 13th. Quite a number of invited guests attended. From Mrs. Massé's previous record in giving concerts, we all expected an enjoyable evening, and though the style of music was not the same as usual, our expectations were fully realized. In contrast with previous years, when the selections have been taken from the old masters, sometimes devoting a whole evening to a single author, the selections this year were all taken from the best modern composers. The following programme was well rendered:

PIANO,	"Spanish Dances,"	<i>Moszkowski.</i>
	Mme. Massé et Mlle Baker.	
PIANO,	"Valsette,"	<i>Sauer.</i>
	Mlle. Pearl de la Ronde.	
CHANT,	"Cherette,"	<i>Rœckel.</i>
	Mlle. Ruby de la Ronde.	
PIANO,	"A la Valse,"	<i>Bohm.</i>
	Mlle. Antoinette Lachance.	
FLUTE,	"Heimweh,"	<i>Jungmann.</i>
	M. Stewart de la Ronde.	
PIANO,	"Berceuse,"	<i>Beaumont.</i>
	Mlle. Hannah Dutand.	
PIANO,	"Redowa,"	<i>Mason.</i>
	Miles. Schutt et Vadnais.	
CHANT,	"A Winter Lullaby,"	<i>De Koven.</i>
	Mme. Massé.	
PIANO,	"Cabaletta,"	<i>Lack.</i>
	Mlle. Ruby de la Ronde.	
PIANO,	{ (a) "Deuxième Mazurka,"	<i>Godard.</i>
	{ (b) "Polish Dance,"	<i>Scharwenka.</i>
	Mlle. Baker.	
QUATUOR VOCAL,	"Parting and Meeting,"	<i>Leslie.</i>
	MM. Therrien et Rossier,	
	Miles. Piché et Gendreau.	