



THE CHRIST

The noonday Truth
In its sevenfold beam,
Is the Christ sandal-shod;
Yeathe Truth in warm gleam
Of color and shine,
Both of age and of youth,
As on life's plains and wolds
His soul's prism unfolds
The white thought of God,
In human passion divine.

Enclosed in Ford

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IN MEMORIAM.

D. A. MCGREGOR

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Bend low, O April skies,
In weeping clouds bend low ;
Our hearts are dumb, our lips are sealed,
No tears relieving flow.

Bend low, O April skies,
Over our wildering woe ;
God moves in awful mystery
And lays MCGREGOR low.

All-Good, All-Wise, All-Free
Father, Thy will be done ;
This hour of darkness too shall tell
Some triumph for Thy Son.

Thou mad'st him wondrous fair,
Pure, gentle, true, and strong ;
So like the Christ, whose name inspired
His deathless dying song.

Hast Thou had need of him
For higher service there ?
In faith's repose, with him we sing,
" *The day will it declare.*"

J. H. FARMER.

WORSHIP A CONDITION OF THE HIGHEST MORALITY.

The relation of worship to morality implies a necessary relation between morality and religion. Since worship is only the expression of religion, our first task is to determine the relation between morality and religion. If it proves to be a necessary relation, then worship as the expression of religion will be a condition not only of the highest morality but of any truly moral life.

(a) Is there a necessary relation between morality and religion? In order to show that there is such a relation, it must become evident that the phenomena of the moral consciousness make it necessary to discover an ultimate ground of moral principles in reality beyond the mere subjective experience. If there is an ultimate ground of moral principles and if this ultimate ground is identical with the object of religion, there is a necessary relation between morality and religion.

In order to solve our problem, we must examine the psychological basis of ethics, i. e., we must examine the moral consciousness from the psychological point of view; for, among the factors of the moral consciousness, if anywhere, will be found reason for seeking an ultimate ground of moral obligation beyond consciousness itself.

What then are the factors of the moral consciousness psychologically considered? Prof. Ladd gives the following convenient classification: First, the feeling of obligation for which we use such terms as "I ought," "he ought," "one ought," or the opposite feeling, "I ought not," "he ought not." This feeling of obligation arises only in view of some deed or course of conduct which is conceived as possible either of voluntary acceptance or rejection—something to be done or not to be done, and, it is always implied that the activity in question is a deed of will. Intellect must have developed far enough to include the capacity of holding up in imagination the deed to be done or the course of conduct to be followed.

Again, the feeling of obligation is necessarily connected with judgment. But this judgment as to what is to be done is not different from any other intellectual judgment. There is there-

fore no special faculty of conscience as a matter of pronouncing judgments merely. As to what is to be done, custom, environment and education are all concerned in the final judgment which is nothing but the weighing of evidence in the particular cases.

There is also a second feature, namely, the sentiment of moral approbation or disapprobation following upon the contemplation of some deed or course of conduct as an accomplished fact and as respects its moral character, and this sentiment is not the same as that of obligation although dependent upon it; an examination of the individual consciousness shows that the "ought feeling" and the feeling of moral approbation are attached without any intellectual process intervening, to a so-called moral judgment, but in making up the judgment any amount of reasoning upon evidence is admissible.*

(b) Such are the factors which a psychological analysis of the moral consciousness reveals. A still further question is: are moral obligation and the feeling of approval or disapproval derived or underived? i. e., are the factors of the moral consciousness above presented a product or original in character? Many empiricists reply that the moral sentiments are derived. This empirical theory holds that the history of the moral consciousness has three stages. In the first "there is an association being continually formed and strengthened between our actions and the pleasant or painful feelings which they entail." This results in an inducement to do what brings pleasure and to avoid what produces pain. In the second stage of the development of the moral consciousness "this inducement derives a new character of obligation from the authoritative commands of external government, with the punishment which that government is accustomed to inflict for disobedience. In the third stage this consciousness of obligation reaches its complete development by attaining an insight into the reason of external commands and thus enabling us to feel that certain actions are obligatory for reasons which are independent of their being enforced by an external power."†

Prof. Murray criticises this theory of the moral consciousness on the ground that in the second stage, the assumption is

*G. T. Ladd, "Psychology Descriptive and Explanatory," p. 579, ff.

†Murray's *Handbook of Ethics*, p. 50, 51.

made that the external command carries with itself the obligation to obedience which is the very thing we are trying to explain the origin of.

In addition to the criticism just made, the empirical theory assumes a principle which will compel us to abandon the theory and maintain instead that the moral consciousness may be understood as a form of the functioning of reason itself accompanied by an underived ethical feeling. The principle to which I refer is the capacity of distinguishing between certain painful and pleasant results of action, with the accompanying desire to do what brings pleasure and avoid what produces pain. The theory also assumes reflection upon existing customs and laws and insight into their suitability for ensuring good and preventing evil, followed by free rational doing of the acts required by these laws and customs.

Now this assumption of reason's activity in view of actions proposed, is what I wish to call attention to. Recognize fully the place of reason in the consciousness of moral obligation and we shall find the empirical theory wanting. The results of action are known. Certain acts are found to produce desirable, others undesirable results. Certain ends of action have a value that others do not. Reflection upon a course of action discovers what reason would say about it. It is a reasonable act, one in which reason may find satisfaction and one which reason would impose on all reasonable beings. A closer examination shows that reason forbids us to view an act only in the present. There is a whole of life to be considered as well. Just so does reason forbid that an act be decided upon solely with reference to its consequences for the actor, because the actor is a member of a community and his acts have necessarily relations to others; so reason, which is supposed to consider all the data, requires a consideration of these other members of the community in reaching a decision as to a given course of conduct.

The act decided upon by reason will be accompanied by an unconditioned obligation, for reason having imposed this duty there can be no reasonable limitation of the obligation to realize the end pointed out by reason.*

This view is essentially that of Kant, but we now go beyond

*Murray's Handbook of Ethics, pp. 57-68.

Kant when we affirm that this presented end is responded to in a peculiar and underived form of feeling, called ethical, whereby everything is (in intent) surrendered to the presented end in corroboration of reason's declaration of its supreme worth.*

This effort to do justice to the principle of reason implied in the empirical theory of the origin of the moral consciousness compels the rejection of the empirical theory and the grounding of moral obligation in the functioning of reason itself accompanied by an underived form of feeling.

(c) Is there an ultimate ground of moral obligation? I mean: shall we, with Leslie Stephen, refuse to go beyond the psychological facts of the moral consciousness, rejecting all metaphysics? Or, shall we, instead, seek to relate the consciousness of moral obligation to the real universe, in other words, to God who is the foundation of all that is? I believe we must seek this ultimate basis of moral obligation. We should observe also that we can show a necessary relation between morality and religion only as we succeed in making it clear that moral obligation is grounded in ultimate Being and that this ultimate Being is at the same time the supreme Object of the religious emotion. If I can show this, the necessary relation between morality and religion will be evident and consequently, worship as the expression of religion, will be a necessary condition of moral attainment. Let us make the attempt.

Note, first, the bearing of the theory of knowledge upon the question at issue. If we are to accept the doctrine that our knowledge is by conceptions and limited to conceptions; if we are to make the test of knowledge consist in the clearness and distinctness of conceptions and the freedom from contradiction among them; if this thought-world so carefully ordered has a defensible claim to represent the world of reality: then must not this clear conception of unconditioned obligation which harmonizes so well with the totality of our rational world, have some definite meaning for reality? In other words, has not the consciousness of moral obligation as much claim to represent a real world and to be grounded in ultimate Being as the conception of causality or substantiality? These are categories of mind but

*Ladd, *Psychology, Descriptive and Explanatory*, p. 581.

we believe they are also categories of being. Why then shall we make an exception in the case of moral obligation and hold that it has only psychological significance, and that there is nothing in the ultimate nature of being which corresponds to it? This argument for a metaphysical basis of moral obligation certainly places moral obligation on an equal footing with the conceptions of cause and substance and if one is purely subjective, why not the others, leaving us in absolute solipsism?

Another argument for the grounding of moral obligation in reality may be found by analogy in the treatment of natural laws. What do we do with natural laws when we treat them from the standpoint of a philosophy of nature? We do not erect these laws like a scaffolding over things and command obedience. Natural laws are instead our thought-representatives of certain fixed, orderly ways of behavior on the part of the reality we know. "Laws of Nature" are so many abstractions made by the thinking mind in presence of the natural world. Reality in its changing activity founds law, gives a basis for this subjective interpretation, called natural law, by the observing mind. Now, if the natural world is the manifestation of some ultimate Being, must not the so-called natural laws be only our thought-representatives of the ways of energizing on the part of that ultimate Being?

Just so, I believe, must moral obligation in the shape of moral law, revealed by the functioning of reason, be carried over from ourselves to some ultimate ground. What I have already said supports this belief. In addition, I may appeal to Schleiermacher's "feeling of dependence" as the deepest factor of our inner life. We do not regard ourselves as self-sufficient but believe that we are real yet somehow dependent upon the one ground of all reality. If we did not have this consciousness of dependence, we might be satisfied to view the moral law as entirely subjective. Instead, as we ground the laws of the dependent natural world in the one ultimate Being, so we who are likewise dependent are impelled to ground our moral law in that supreme Being.

Another argument in favor of going beyond the mere psychological aspect of ethics is the relation of ethics to being. As Newman Smyth says: "All ethics involves some metaphysics;

for ethics is the science of well-being and well-being involves being."* The idea is that he who is to set forth a manner of life which can be described as favorable must first know the nature of the being which is living the life. That is before we can fully exhibit man's moral needs and characteristics, we must take his full measure or the coat will not fit. In other words a true ethic requires that man be considered in relation to the universe of which he is a part, and in relation to the one ground of all reality upon which his existence depends. This metaphysical consideration of man makes it necessary to establish the moral law in ultimate Being, in the Absolute, in God.

(d) Granting that the moral law must be thus grounded in this ultimate Being, this Absolute, personal or impersonal? This question must be answered before it can become clear whether or not there is a necessary relation between morality and religion. This is so because religion implies communion between the finite and the infinite personality. (I assume this without argument). Now, if it can be shown that the ultimate basis of moral obligation is the infinite Person, then, since the same infinite Person is the object of the religious emotion, the necessary relation between morality and religion will become evident. We have already seen that moral obligation must be grounded in that Being which is at the foundation of all that is. Confining our attention to moral phenomena, what is there in these phenomena to convince us that this ultimate Being is also personal?

One argument for the absolute personality is found in the nature of the moral law which, as we have seen, is progressively revealed with the development of man's reason. In the comparison of ends of action, a highest end is discovered which is unconditioned because reason imposes it upon all rational beings. Now, if it be true, as I have shown, that the laws of man's nature like the laws of all other finite existences are grounded in the ultimate Being upon which he is dependent; and if one of these laws is the moral law imposed or revealed by the functioning of his own reason, then, the moral law is grounded in an absolute Being that is rational, and because rational, moral. If, then, the Absolute is rational, we must hold that the Absolute

*Newman Smyth, *Christian Ethics*; p. 3 ff.

is personal, for reason is without meaning to us except as an attribute of personality. Therefore, the nature of the moral law itself enables us to conclude that the Absolute is rational, hence, ethical and personal.*

Again, the personality of the Absolute is made more evident by another psychological aspect of man's moral consciousness. Prof. James has given an interesting analysis of the self in its moral and religious phases. In speaking of what he calls the "social me," he shows that we are constantly asking how others think of us. There is a desire to be approved by our fellows. We carry on a constant self-judgment by imagining how we look in the eyes of others. But this desire for approval from some near and intimate companion is so vast that it becomes itself a kind of religion. This companion whose approval is sought, is idealized and magnified till he becomes the "great Companion," "God," "the absolute Mind." This relation between these two selves constitutes the moral relation; this moral relation is the restraint of one personality or self over another, and is the expression of the harmony or disharmony in their desires.† If this psychological analysis of our consciousness may be made a guide in our interpretation of the nature of the absolute ground of moral obligation, we again reach the conclusion that this Absolute is personal.

Once more: many are willing to ground the moral law in the universe, but find it necessary to stop short of a personal God, and put in his place a moral world order. Fichte did this in his attempt to escape what he considered a crude anthropomorphism in attributing personality to the Absolute. This means no personal God, but a moral world order. In reply, we may say with Lotze that this moral world order can not be regarded apart from the world—an unjustifiable abstraction. If this moral world order is simply order, *i.e.*, relations of that which exists, it can never be that which orders, never present itself as one who claims my personal allegiance. The moral consciousness does recognize this "great companion," and a true philosophy must not overlook this fact. Consequently, Fichte's moral world order is only a half-way house to the recognition

*Murray, *Handbook of Ethics*, 358 ff.

†W. James, *the Principles of Psychology*, I., 315, 316.

of the personal nature of the absolute ground of all reality.* Even Fichte himself later practically put the personal God in the place of his moral world order.†

A final argument for the divine personality may be drawn from the following implication of moral obligation: If we are to be moral, we need to believe that our life and the world are so ordered that morality is possible. This faith rests on the assumption of an intelligent Creator of the universe of which we are in some sense a part. Socrates, while he did not teach a philosophy of nature directly, really did so indirectly, for he implied that the righteous man would be happy and favored, because the world was so ordered as to work in his behalf. "This arrangement of the world could only arise from the wisdom and beneficence of the creative reason which we can nowhere seek but among the gods."‡ Kant in the Critique of the Practical Reason makes the existence of God the postulate of the certainty of happiness consequent upon virtue. Paul Janet says: "Man hopes and prays and believes that somehow the right not only ought to be done but can be done, not only ought to prevail but will prevail, and this conviction leads him to postulate the existence of the God who is able to establish righteousness and reward the faithful." The thought is that unless men did believe in the ultimate triumph of righteousness and goodness through a God of righteousness and goodness, there would not be a sufficient motive for the moral life. Hence, Janet says: "I make religion the practical condition of morality," and so may we.§

Reviewing our argument for the necessary connection between morality and religion, we have seen that, psychologically, the consciousness of moral obligation is not derived empirically, but is, with Kant, revealed in reason, and is, in addition to Kant, supported by a unique and underived form of feeling; that, considered from the metaphysical standpoint, this moral "law," like other laws of the finite, must be grounded in ultimate Being; that an analysis of moral phenomena shows

*Lotze, *Microcosmus*, II., 673 ff.

†Otto Pfleiderer, *Philosophical Review*, Sept. '96, p. 464, 469.

‡Zeller's *Outlines of Greek Philosophy*, p. 111 ff.

§*Theory of Morals*, 472-482.

that this ultimate Being must be personal. But religion also (this is assumed) requires as its object infinite Personality. Therefore, there is a necessary relation between morality and religion, and we may expect to find that worship, as the expression of religion, is a necessary condition of moral attainment.

(e) An appeal to history would confirm this statement concerning the relation between morality and religion. I can here only refer to the conclusions of such a writer as Newman Smyth, who says: "The two have grown together, and, so far as we can discover, have usually sprung up together. Throughout known history the two powers of human life, religion and morality, have been coexistent and coöperative." The earliest forms of the religious consciousness contain implicitly the moral consciousness as well; while "an awakening of the moral consciousness is usually accompanied by a profound stirring of the religious depths of human nature." On the other hand, "no religious teaching can remain, if its idea of God is discovered to be immoral." "All attempts absolutely to divorce these two original and allied elements of man's being, his religious faith and his moral sense, seem to be impossible; by some Power, creative of our nature, they have been so joined together that man can not put them asunder." This general interdependence does not, however, mean that morality and religion may not have a relative independence of each other from time to time; but "ultimately they belong together. Each originally implies the other, and in the perfected life both are made one."*

(f) At this point, I may refer to the views concerning the relation of morality and religion held by the Societies of Ethical Culture, of whom Felix Adler is perhaps the chief representative. These societies affirm that religious organizations, *i. e.*, the churches, have outlived their usefulness, that the day has come for separating ethics and religion in practice as well as in

*Newman Smyth, *Christian Ethics*, p. 1, 5 ff. The reader may profitably consult also Luthardt's *History of Christian Ethics before the Reformation*, Vol. I. Otto Pfleiderer's *Philosophy of Religion*.

NOTE.—One of the most impressive lessons of the history of philosophy is that the race mind develops in its entirety. No one part can advance far without influencing, or being influenced by, the other parts of the race mind. Indeed, such words as "parts" of mind are altogether misleading. The so-called "parts" are only phases of the one life. This truth alone is sufficient to overthrow any argument for the separation of morality and religion, either in the individual or the race.

theory in the interest of a nobler and more firmly rooted morality. Indeed, religion is a positive obstacle to the highest morality.

Such teachings are certainly rather sweeping, and it is refreshing to have them met by such a man as Prof. Pfeiderer in an article in the *Philosophical Review* for September, '96. Prof. Pfeiderer acknowledges the importance of the objections to religion made by these Societies of Ethical Culture, but maintains in reply that these objectionable features of present-day religion and religious teachings are remnants of a by-gone age, which served their purpose then, but are now out of harmony with the higher stage of ethical and truly religious life of the present. These objectionable features will necessarily pass away in the increasing purity of the religious life.

Our Ethical Society friends object to religion in connection with morality on the ground that religion corrupts morals by appealing to hopes and fears through a system of rewards and punishments. We may reply that the doctrine of retribution has an important part to play in the history of the race, but that it must give way to the "individual's certainty of the inestimable value and endless content of his life in virtue of his oneness with God," and his expectation of "nothing in the future except the further development of the intrinsic richness of his nature—the 'manifestation of the glory of the children of God'—as St. Paul puts it." Rom. 8: 18.

From the same quarter comes the objection to religion in connection with morality on the ground that it sets up such an authority over man that man is deprived of his true manhood, because he is made a slave of a foreign will. In reply, we may present the doctrine of freedom in God which means that man willingly surrenders himself to God, and in that life finds his highest freedom. For him who has the right view of the divine personality in relation to himself, the divine will ceases to be foreign and compelling. Such a relation is established in the religious life between the finite personality and the divine, that fear is removed, and friendliness and helpful, loving intercourse prevail, the communing spirit is at home with God.

Prof. Pfeiderer also argues positively against the doctrines of the Ethical Society that moral ideals without the support of

religion, are not powerful enough in their hold upon men in general to effect their realization. For example, it is a serious question whether altruistic ethical doctrines which require disinterested philanthropy would be long put in practice without the support of religious belief in a common Father of all, each of whose children is to be loved and served, not only for his own sake, but for the Father's sake.

In regard to the objection that religious organizations, *i.e.*, the churches, both Catholic and Protestant, have outlived their usefulness, it is to be granted that "churchly dogmatism and ecclesiastical supremacy" should give place "to the development of the true religio-ethical disposition," and "to the awakening and strengthening of the feeling of duty, of love and of confiding hope." This desired reform can not be accomplished on the Ethical Society basis, but must be done "in the name of the eternal religio-ethical Idea." Hence the church will continue to be the legitimate and powerful representative of the moral and religious life. "Those who are in earnest in demanding a truly ideal morality and a truly ethical community must labor, not for a morality outside of the church, but for a reformation within the church."

Finally, the thesis which Prof. Pfeiderer maintains against all the above objections to the union of morality and religion is: "Moral sanction must have a transcendental ground; it must have as its basis some absolute or super-subjective rational will, *i.e.*, God." Thus the principle that I am seeking to establish, namely, that the religious life is an essential condition of the highest morality, is confirmed.*

(g) Having shown that morality, considered from the philosophical point of view is grounded in the absolute life, bringing morality into vital relation with religion, which has the same ultimate object, there is but one conclusion to be reached, namely, that one who is to be thoroughly moral should live conscious of the complete meaning of moral obligation, which is, in short, to have the worshipful spirit; that is, one must not stop short in the subjectivity of the moral nature. If it be true that the moral law has an ultimate basis in the divine

*Otto Pfeiderer, *Philosophical Review*, Sept., '96, pp. 449-472. Versus Pfeiderer, see Prof. Eliza Ritchie, *International Journal of Ethics*, January, '97, pp. 180-191.

Being, one should train himself to view his conduct *sub specie eternitatis*, as Spinoza said. This means that one needs to be religious if one is to be truly moral. It is even worship of the divine as altogether worthy. Thus I have come to my journey's end by showing that worship is a condition of the highest morality.

In conclusion, I may add that the worship which is to promote the moral life is in part, at least, the worship of our churches. It should and does lift the heart to God. This is doubtless the chief value of our religious services. It is not so much what is said or done or sung—if all this succeeds in lifting the hearts of the people to the "best things," good is accomplished, and the moral forces are strengthened.

But I would not limit the expressions of the religious spirit which are to promote the moral life, to our church services. This world is the temple of God, as Habakkuk said, and "the Lord is in his holy temple," and "all the earth may well keep silence before him," (2: 20). Let us feel the throb of the divine life in the world of nature, of art, of poetry, of music; for all things good come from Him who is good, and merit a loving response from devout recipients. The worshipful life, whether it find expression in the shop or the study, in Pagan temple or Christian church, is of God and leads to Him, having as its ripest fruit a high moral life.

One word more: while there is room for every form of worship, if only there be the true worshipful spirit which can support the moral life, the very nature of the moral law would require that the worship (or rather the religion of which worship is the expression) should be as much in harmony with the demands of reason as possible, that is, if the moral law, psychologically considered, is, in one aspect at least, the functioning of reason, and, metaphysically considered, is based in the divine Reason, then the form of religious worship which is to recognize and give expression to the ultimate significance of moral obligation should be as much in accord with reason as possible. It is all summed up in "worship in spirit and truth," worship according to the true state of things, worship according to the ultimate object, both of the moral law and of religion, which is the Truth, God, the Father.

The reader may not agree with either the arguments or the manner of presenting them. But let no one be blind to the magnitude and importance of the question at issue. I have sought to make an earnest protest against the effort to separate morality and religion either in theory or in practice, firmly believing that the religious life is the fulfilment and inspiration of the moral, that it enlarges our view and enhances the moral motive.

J. TENBROEKE.

THE SOUTHERN ELECTIVE SYSTEM.

The elective system of the South is quite unlike the system of electives or options with which we in the North are familiar. It originated with Jefferson, who established it in the University of Virginia, where it has ever since been maintained. Dr. John A. Broadus, a graduate of that University, is responsible for its existence in the Southern Baptist Theological Seminary at Louisville. The nature of this system will be more readily understood if we first call to mind the main features of our own fixed curriculum and elective methods.

I. *The Fixed Curriculum.* Note:

1. There is one course for all—a general course.
2. The studies in this course are chosen for their general educational value. They properly prepare for the degree of B.A., and are supposed to furnish the best liberal education.
3. The course is divided into three or four parts, each part to be done in a year. This is the *year system*. All students are expected to cover the same work in the same time.
4. This year system makes it necessary to adapt the range and strength of the course to the average student, and creates a difficulty for those who rise above or fall below that average. In the latter case the solution is found in a low pass mark; in the former, two main solutions have been sought. Sometimes Honor standing has been granted to those taking upwards of a certain per cent., and sometimes additional Honor work has been provided.

5. The strong points in favor of this plan are:

(1) The course of study has the highest educational value—a fact, surely, of the first importance.

(2) It enjoys the advantage that is always urged in favor of the class or year system that it fosters a desirable *esprit de corps*, and so furnishes a powerful stimulus to the student to keep up with his year.

6. Its weak points are:

(1) All men, however they may differ in preparation and aptitude for study, are assigned the same tasks. Strong and weak must pull the same load. It becomes galling to the man who is slow but sure, and sets a rather high premium on the student who can learn quickly, though he may be the other's inferior in real ability.

(2) In its low pass mark it disregards the fundamental principle that thoroughness in work is essential to the highest mental discipline.

(3) It discourages the slow student who is impatient with superficiality, and so robs him of the buoyancy of spirit and delight in his work which he might have under more favorable conditions. On the other hand, it may compel others to spend four years on that which they could advantageously do in three.

These three are inseparable from the year system.

(4) It involves hardship for students who, though strong in most departments, are hopelessly weak in one. For example, a student might be debarred from graduation by exceptional inability to learn mathematics, although, be it said, such exceptional cases may be met by a little practical good sense.

II. *The Northern Elective System.*

1. This differs from the foregoing in offering an extensive system of options. Two observations should be made in order to make clear the nature of the changes involved.

(1) Instead of one fixed course a large number of courses are offered. A large University like Harvard, with such a system, becomes little more than a congeries of small colleges, each with a small staff of teachers and a small attendance of students.

(2) These courses are not determined wholly by their educational value, but are also intended to meet different tastes and preferences, or prepare for special pursuits. To this extent they become professional schools, and depart from the fundamental conception of that liberal education which was formerly represented by the degree of Bachelor of Arts.

2. It agrees with the fixed curriculum system in holding to the year system, with all that is involved in it.

3. Its strong points :

(1) The class *esprit de corps* is retained, though perhaps somewhat weakened.

(2) It makes provision for constitutional differences, and so avoids the hardships sometimes involved in the fixed curriculum. Moreover, the student may fairly be expected to do better work in the studies which are most congenial to him.

4. Its weak points :

(1) It has the three weaknesses of the year system already mentioned.

(2) It sacrifices the greatest advantage of the fixed curriculum in departing from the true conception of a liberal education. I would like to refer the reader to an excellent article on this point, by Professor Forbes, of Rochester, in the Baptist Quarterly for July, 1888.

III. *The Southern Elective System.*

1. Its main features are as follows :

(1) It differs radically from the two systems already noticed in its *abandonment of the year system*.

(2) The subjects of study are arranged in schools, such as the School of Latin, the School of Mathematics, etc. The work of a school may be covered in one or two years.

(3) There may or may not be optional studies. In the University of Virginia a generous amount of options is provided, but the whole system of options is held strictly subordinate to the thought of furnishing a true liberal education. The B.A. represents in all cases a general rather than a special course. Out of eight units demanded for B.A., one must be in each of the six great divisions—Classics, Moderns, History and English Literature, Mathematical Sciences, Natural Sciences,

Philosophical Sciences; the other two may be chosen from any of these. For example the first six might be Latin, French, English Literature, Rhetoric, Mathematics, Chemistry, Political Economy; the other two might be Greek and German, or Modern English and Astronomy, or Physics and Moral Philosophy, etc. In the Louisville Seminary there is a fixed course for each degree.

2. Its weak point is the loss of the class spirit and whatever stimulus that affords.

3. Its advantages are :

(1) It adjusts itself easily and naturally to the ability of the student. One may be able to pursue work satisfactorily in five or six different classes; another may find himself taxed to his utmost to keep up with three; whilst the average student will do thorough work in four. They go just as rapidly as they can go thoroughly. Sometimes a man who has been unaccustomed to study may cover but little in his first session; but with practice his ability to work grows, and in the last two years of his undergraduate course he may succeed comfortably in making up for his early slowness.

(2) Thoroughness can be, and is, insisted upon. The pass mark is 75 per cent. This means better education.

(3) Each class can cover more work in a session. If, in a class, any student begins to fall behind in spite of earnest application, he is advised to take less work, i. e., to drop one class. There is no obligation on the part of the teacher to hold the class back for his sake.

This involves two very important advantages :

(a) It lessens the number of classes and so makes for economy.

(b) It makes it possible to do a higher order of work.

(4) Since there is not the same unyielding pressure on the slow student there is less danger of men becoming discouraged, or breaking in health.

This is a very brief and imperfect sketch. I have striven to state as simply as possible, what seem to me to be the merits and demerits of each plan. If I seem to regard the Southern plan as the best, it is not because I have sought to do any special pleading. I have tried to state the facts just as I have found them in actual experience.

Students' Quarter.

(Graduates and Undergraduates.)

M. C. McLEAN, '98, W. B. H. TEAKLES, '98.

EDITORS.

"WHERE EVERY PROSPECT PLEASES."

In the southern part of India, away inland, rise the Nilgiri Hills to the height of five, seven or eight thousand feet above sea level, with here and there a peak of greater altitude thrusting its head above the crowd. These hills are a favorite resort for English and American residents of almost any part of India, who flee from the terrible heat of the plains in the summer months. The great attraction is, of course, the cool, bracing climate, but add to this grand scenery and beautiful, luxurious vegetation, and one has an ideal sanitarium.

There are two towns of resort among these hills, Ootacamund and Coonoor, distant twelve miles one from the other. "Ootz" (for short), higher in altitude, and consequently cooler, is the Government Sanitarium, and is more favored with the presence of "society," while Coonoor, further down the range, smaller and less pretentious, though not less beautiful in situation and surroundings, seems to be more sought after by the missionaries of many Societies, than by the "madding crowd," who follow in the train of the Governor and his suite.

The hills are traversed by fine roads, kept in perfect repair, hard and smooth as a concrete pavement, clean-swept as a ball-room floor built and kept up by that wonderful institution, the English Government. It depends on where one starts from, of course, but as the journey must be made on an Indian railroad, we are pretty safe in saying that it is probably a long, and it is sure to be a hot and tedious, ride before one arrives at Metlapollum, the terminus of the railroad which ends at the foot of the hills. The journey is through a dry and parched country. The ground is baked, the grass dead. The trees have lost their spring brightness and tenderness of hue and texture. The prospect is monotonous in its stretch of dreary barren field and dry river bed. The tall and solitary palm tree lifts its dimin-

ished and bedraggled head against the fierce blue white sky, looking as if it were longing to lie down in peace to die, if it could only bend that stiff, slender trunk. Here and there a village flashes into sight, a clump of thatched mud houses, a group of large trees, a shrieking crowd of dancing children—and it is gone. Now we shoot past the grateful gloom of a mango grove, and out into the glare again. The only relief to the dazzled eye is the soft blue outline of the hills, whither we are bound, now growing nearer and more distinct with every mile of our journey. At last the end is come, and we step out on the station platform at Metlapollium. Upon doing so, a breath as out of a heated oven smites us in the face. The atmosphere quivers over the bare, gray fields, and the glare is blinding.

From M——, the ascent—twenty-two miles to Coonor, thirty-four to Ootz—is made in various kinds of conveyances. One may go up in the "tonga," a vehicle of the mail cart species drawn by four skinny but expeditious animals. This trip is made by daylight. Or one may patronize the humble and unostentatious ox-cart and make the ascent in the night. The latter method of procedure has its disadvantages; one does not get much of the scenery, but it is not devoid of a certain charm for those who love the night. A tender, subtle charm lies under the starlight, dwells in the hush of Nature, and speaks peace to the weary and care-worn, a charm peculiar to "Night's soft presence," which flies before the approach of Day.

The ascent is begun, our carts are creeping up the hill, the tinkling of the bells on the oxen's necks echoing under the trees along the sides of the roads. Up, up, up, winding along the road which circles the hills again and again, crawling along their slopes, diving down into the valleys, climbing up the steeps, traversing the brink of the precipices, stealing under the great over-arching bluffs. The night is still, breathless. Only the stars look down upon us from their steadfast height.

Up, up, up, through the cool, sweet darkness laden with the fragrance of many a hidden mountain blossom, full of the "calm, majestic presence of the night." Up, up, farther up, and now the mountain breeze begins to stir in the tree-tops, rushes down the gorge and sweeps past us to the plains, and a little

stream, starting from some hidden source high up in a woody dell, goes twinkling down the road-side on its way to the thirsty plains. "Why to the plains, little stream? 'Tis hot and dusty down there—you will' choke, you will die—stay, come back!" But no, it hurries by while we go still further up. Every puff of cool, fresh air brings to our ears the sound of distant waterfalls, the woods on either side of us breathe in the darkness and stillness. Up, up, up—the gathering light foretells the day—a little while and the breeze freshens, the dawn breaks, the birds in a thousand trees awake and sing, the flowers by the road-side shake off the glittering dew-drops, the sun arises, and on a new world, for we are "on the hills." Look around us—here they are!

They stand on all sides, crowding, peeping over one another's shoulders, stretching away and away to east, to west, to north, to south, in "verdure clad," in sunshine bathed, crowned by the blue above. They bear on their slopes the marks of man's industry as well as signs of the Creator's skill. Here and there are plantations of tea and coffee, with the houses of the planters in the midst. See the low-spreading coffee bush growing close up to the roadside. Here is a branch of it, with its dainty white blossoms set close along the stem.

The way into the Town of Coonor is literally a flower-strewn path. The sun which burns up in its fierceness the vegetation of the plains, here smiles down on a profusion of leaf and blossom. The grass is a tender, vivid green; many flowering trees stand along the way. For instance, there is the rhododendron, its thick, coarse foliage lit up by tufts of gorgeous crimson bloom; the gordonia with its waxy, white, scentless flowers, and many another leafy resident of the heights. Passion flowers, red, purple and pure white, run madly up the roadside shrubs and wave their tendrils in the breeze; pink lilies gather in fairy circles under the shade of the fir-trees, and clumps of stately callas cluster round the low-lying pools, looking strangely out of place amidst such undignified and rustic surroundings. Ferns and tiny English daisies clothe the banks in living beauty, while climbing over the lantana hedge, and almost falling over the bank into the road in their haste come the sweet pink roses, the dear familiar roses of our own homeland, to greet us like old friends in a strange country.

Many are the beauties of this land of "pure delight," over which our pen would linger in loving memory, but there is not time nor space for the recounting of them all. But one scene especially, returning again and again to the mind, insists upon "honorable mention."

We are on "The Droog," the summit of a hill which lifts its head high above the surrounding peaks. It is the guardian of the mountain pass into the plains below, and keeps silent and constant watch over the country at its feet, the country which we call "the plains." The word "Droog" means "fort," and sure enough, here are ruins of some ancient building which look as if it might just as well have been a fort as anything else. History has it that this fort was the stronghold of an ancient king, and that his enemies used to attack him from the mountain steeps below. One imagines that it must have been with very little success, for an army would have an interesting time scrambling over those "horrid crags" to take a fort set on such a pinnacle, and the party on top must have been most decidedly the master of the situation. Whether the old fort stood the siege, or whether it surrendered, who can now tell? Whether that old king repulsed his enemies and reigned "ever after" in peace and splendor over his land, or whether he died a prisoner, or whether he fell in valiantly defending the fort, who shall say? Only the old black stones lying about in confusion, or that fragment of staunch old wall could tell, and they will not speak.

But, leaving all that, turn your face to the scene before you and behold a world at your feet! It is as if a vast map were unrolled before you, and far as the eye can reach the scene is the same. A great plain lying still and dim and yellow under the sunlight, too far away for us to distinguish clearly the features of the landscape and yet, in the clear atmosphere near enough to allow us to pick out the prominent points. The whole surface is dimly marked into squares, which are fields, with here and there what looks like a heap of dust but which really is an isolated hill. The long, dark wavering lines which wander in every direction indicate the courses of rivers or streams whose banks are fringed with trees. A cluster of dots just distinguishable is Metlapollium, were we left the train and began the ascent; further up the dark line is another cluster

which is another town; the white ribbon unfolding from beneath us is the road which connects us with the world below. All this lies beneath our gaze, flat and open to the sky, flecked with the morning shadows of the white clouds which are sailing in the heavens. A godly sight!

But look behind you to the right and to the left. You are looking over a never-ending sea, an ocean of hill tops, wave after wave of hazy-blue, of blue-green, of pink and brown hill-tops and mountain slopes. They dip and swell, they take on many hues and shades from distance unto distance; near and far they rise and fall, some in shadow, some in full glory of sunlight; some close to us where we may distinguish rock and tree and mountain path, some far, far away, throwing up their heads against the distant sky. A thin white streak on a far hill side tells where St. Catherine's Falls leaps from the riven rock. The great world lies steeped in silence all about us, and our merry chatter and exclamations of wonder are hushed under a sense of the greatness of God's revelation. We stoop and pluck the tiny blue flower which dares to lift its head in the crannies of the great, wind-swept rock.

We leave the spot, and as we ride home down the mountain road and come to the well known place where one sees the last of the plains through the opening in the hills, we turn and catch a wonderful glimpse as we pass. There has been a shower down there, the clouds are breaking and the sun shines fitfully through on field and forest. Fleeting shadows and shifting sunbeams give the scene a strange weird beauty, and it shines like an opal, glooming and gleaming in alternate shade and shine.

But the good-bye day comes and we must descend the hills. The down trip is made in an open carriage, and as we spin down the road we get the benefit of daylight upon the scenes around us. We leave on a showery morning, and the trees and shrubs along the way are fresh, fragrant and "dripping with coolness." Every woodland scent is intensified, beaten out by last night's wind and rain; the little rills are full and run races with us down hill, over stones, under culverts, playing hide and seek round the big rocks, dodging under the road and laughing at us from the other side, most winsome travelling companions as we dash along under the waving plumes of the graceful bamboo. The

hills grow in height above us and with every curve new beauties appear. We pass Sentinel Rock, where we had a pic-nic one day, which juts out bold and brown over the ravine below. The clouds are floating low in the moist air, taking on many a strange, fantastic shape, and on the opposite hill sides before us a new scene presents itself. The drifting cloudlets are clinging close to the trees, and it looks as if two armies ambushed on the opposing slopes had burst into a volley of noiseless artillery.

Now we are passing under the shadow of the last of our friends. Old Droog looks up the ravine and down the ravine, steadfast, immovable, though the clouds playing about his mighty head sometimes obscure him for a time, only to roll back again, leaving the old monarch revealed, standing just where he was before. So do the clouds of Time flit over the face of Eternity, sometimes hiding—never obliterating.

Goodbye, little stream, we must part now. You have run a good race, but you've come to the river at last. Goodbye, old Droog, in sunshine days, in moonlight nights, in pelting storm and rushing mighty wind thou art the same old Guardian of the Pass.

“ Adieu to thee again ! A vain adieu !
There can be no farewell to scene like thine :
The mind is colored by thy every hue : ”

O. A. G.

STUDENT LIFE AT THE UNIVERSITY OF MICHIGAN.

The University of Michigan is situated at Ann Arbor, Huron County, Michigan, about thirty-six miles from Detroit. This is one of the most noted universities in America. Its educational facilities, number of departments, large faculties, number of students in attendance, and its many victories on the athletic field give it a recognized position.

At its head is President Angell, who is one of the most brilliant men of the present century. He has, during the past month, been appointed Minister to Turkey, by President McKinley.

The student life at Michigan is similar in many respects to that of many other American universities. There are the three

castes; rich, middle and poor classes. The latter of these is just as distinctly separate from the other two, in the social life, as if they were not members of the same institution. The poor student lives in a dingy back room, for the rent of which, perhaps, he tends the furnace, waits on the table or does many other odd jobs; while the rich student occupies a fine suite of rooms in one of the Fraternity houses. In the class-room, however, no caste distinctions are made; in many cases the poor man is a better student than some of his more fortunate class-mates.

This University is especially favored with at least twenty Greek-letter Fraternities, each having a chapter house. These houses are large, well lighted, and of handsome design. Each Fraternity has from twenty to sixty active members, the majority of whom live in the houses. The members are selected from the incoming Freshman class at the beginning of the college year. These members are selected because of their social position, wealth, or proficiency in some line of college life.

In the Fraternity house is seen the ideal student life. The boys rise about 7.30 a.m., and from then until 5 p.m. they have their daily: outline of studies and classes to attend to. Directly after dinner they assemble in the parlors and lounging room and have an hour of good solid fun. The would-be orchestra plays, and the supposed-to-be glee club sings, while the remainder have either a grand march or a bicycle race through and around the rooms. By seven o'clock quiet reigns supreme, as the boys have gone either to their rooms to study or out to spend the evening.

Early in the fall there is the bidding and training of the Freshmen. Their initiation takes place, usually, the first Friday in November. This is a day never to be forgotten. The poor Freshmen are chased all over the country, at the end of a long rope, and made to do and imagine many horrible things. The next day he feels as if he had been drawn through a knot-hole, but, just think, now he is able to wear a Frat. pin, and be envied by his less fortunate classmates and many friends.

The Fraternities control, to a great extent, all class elections, social events, class socials, glee and banjo clubs, all the papers and magazines published, except the daily, and take a very prominent part in athletics. It is indeed surprising how they can

wield such a strong influence in the student organizations, when we consider that only about 10% of the student body are members of Fraternities. One reason for this is, that only the men who have a social position or are prominent in some particular line of college life, are chosen as members. The training in this line is of the greatest benefit to men in their later life, as is proved by the fact, that some of the most prominent men in the United States, at the present day, are Alumni Fraternity men.

President McKinley, ex-Presidents Harrison and Cleveland, and Chauncey M. Depew are old Fraternity men.

The Independents are so called because they are not members of any Fraternity. They are in the majority, and control the U. of M. Daily, The Students' Lecture Association, The Students' Christian Association, Alpha Nu, Jeffersonian, and Adelphi literary societies, Chess Club and several other organizations.

During the last five years the U. of M. has advanced very rapidly in the athletic line, and to-day is attracting the attention of all American institutions. She has held the championship of the West in football and baseball for several years until last year, when Chicago University won it in baseball. The championship in football was left undecided. Thousands of dollars are expended every year on her football, baseball and track teams. The men trying for these teams are put through a severe course of training under the guidance of professional coaches and trainers, hired for this purpose. The football team begin work about the middle of September and are kept in active training from then until Thanksgiving day when the last game is played, usually with Chicago University at Chicago. The team play, on an average, two games a week with different college teams both at home and abroad. The base-ball team begin indoor training in January, and continue this until the weather is fit for outdoor work. This team plays about a half more games than the foot-ball team.

One of the most important student organizations is the Choral Union. They give a series of eight concerts during the winter, and in May what is called the May Festival, consisting of five concerts. Some of the most important musical artists and organizations in America take part in these concerts; such as Thomas's Orchestra, the Boston Symphony Orchestra, Max

Heinrich, Madame Nordica, Campanari, the noted tenor, Madame Klasky, and many others. The Students' Christian Association is another organization worthy of note. They have a fine large building directly opposite the Arts department, containing an excellent library, large reading rooms and auditorium. Here services are held during the week, and also on Sunday afternoons. This association is conducted and supported entirely by the students. The Students' Lecture Association gives a series of lectures every winter, by noted men on the important topics of the day. Such men as President Cleveland, Chauncey M. Depew, and Ex-President Harrison have appeared under their auspices. The U. of M. Glee and Banjo Clubs are, perhaps, better known than any of the student organizations. Last year these clubs made the longest trip ever taken by similar organizations. Prof. Stanley, Dean of the School of Music, has entire charge of the instruction and drilling of the Glee Club, and to his untiring efforts a large share of the success of this club is due.

The social events during a college year are many and of various kinds. There is hardly a week passes without something of importance taking place. The Freshman Banquet is one of the many events. It occurs early in the Spring, and is generally the cause of considerable trouble between the Sophomore and Freshman classes. For many years it has been the custom for the Sophomores to kidnap the Toastmaster, and for this reason there is always a very bitter feeling between the two classes until after the banquet. The great social event is the Junior Promenade on the third Friday in February. Ladies, young and old, attend this important event, from all over the States. The large Gymnasium puts on its holiday attire, and with its walls decked with bunting and roof with many lights, it presents a picture never to be forgotten. Lessons are suspended, and for two days the little town is given over to entertainment of the fair ladies. Class and various church socials occur at different times, so it may seem that life there is not all work.

One of the questions asked by many of the visitors to this University is, "How do the students spend their Sundays?" The students, as a general rule, attend church very regularly, the seating capacity of the important churches being tested at

almost every service. The pastor and churches do all in their power to have the students attend, and are assisted by the Students' Christian Association.

In this short article I have attempted to give the student life just as I found it. If at some future date any one should think of taking a course in an American University, please remember the U. of M.

KENNETH MCLEOD.

"ZEROLA OF NAZARETH."

The substance of this story appeared in *THE MONTHLY* long before it was published in book form, and though the writer modestly conceals his identity under the nom de plume of Louie Barron, any one curious enough to take from his book-shelf the first volume of this magazine will find that his real name is William J. Thorold, a well-known graduate of McMaster University. While still an undergraduate Mr. Thorold expanded the brief sketch into practically its present form, and published it as a serial in Dr. Talmage's paper, *The Christian Herald*. Last summer a friend lent me the modest little volume to read, though he left me in blissful ignorance as to who its author really was. I read it and enjoyed it greatly, and therefore, seeing that I did not dream for an instant that it was by one of McMaster's clever graduates, I cannot be accused of enjoying it on other grounds than its real merits. I happened to say to the editor of *THE MONTHLY* that I had found the tale pleasant reading, whereupon he asked me to write down my ideas concerning it. I am glad to do this because I can recommend *Zerola of Nazareth* to the students of our University, not only because of the fact that it was written by a comrade but also because of its intrinsic interest. We have reason to be proud of the ability of McMaster's graduates and we ought to show an interest in their work. To awaken that interest I shall give the following short sketch of the story, and then point out what I consider to be its merits and shortcomings.

As the title indicates the heroine of the story is Zerola, the daughter of Mary, the mother of Jesus. It opens with her betrothal to Thaeon, the son of Stephen the martyr. A cloud over-

shadows their happiness in the person of Karmes, an Egyptian, whose jealousy of Thacon and desire to possess the beautiful girl lead him to pronounce a curse upon their joy and to resort to the deepest cruelty to accomplish his purpose. Through him and the blind zeal of Saul of Tarsus, Thacon is stoned and Zerola sold as a slave, but not to Karmes, as was planned.

Corbulo, a Roman general, purchased her through Pilate, as a gift for his wife Niane in Rome. She is sent to the Imperial City, but Karmes corrupts the master of the ship and the maiden is placed in an underground dungeon in Rome. Here she languishes for over two years, her persecutor by some strange chance, being for some offence, also imprisoned. Finally, Corbulo returns victorious from his campaign and searches for the lovely slave. His pains are at last rewarded; he finds Zerola and takes her home. When he and Niane, his wife, learn her story they gladly set her free and send her on her way to Nazareth.

On the same vessel is Paul, who has become a follower of the Christ, full of sorrow over his share in Zerola's unhappiness. Neither one knows of the other's presence. She reaches her home, her heart filled with loving expectation, only to find it deserted. Wearied, she falls asleep on a garden seat, and here she is found by her mother who has just returned from Egypt where she has been searching for her child.

At this happy moment Paul enters the gardens, meets Zerola and is forgiven. Mary tells Zerola of the stoning of Thacon whom she thinks dead, but who miraculously escaped and is now in Rome hoping to find his loved one. Corbulo there tells him she is home, and the story closes in the light of the joyful reunion of Thacon and Zerola.

These are the main facts out of which the writer has made his entertaining romance. His treatment of them indicates purity of thought and tenderness of nature. The unselfish affection of the lovers, the tender faithful love of the mother-heart, and the charity peculiar to the true Christian are well portrayed. Their presence in the story give a fine, wholesome tone to the book. The character of Zerola is particularly well drawn. There is a strength and beauty in it that wins the sympathy of the readers. These qualities appear in various

incidents of the story, but especially where she strives to give a cup of cold water to the poor sufferer at the Damascus Gate. When it is rudely dashed from her hand she fearlessly denounces the mob for their heartlessness and cruelty. She does not know that it is her lover she is befriending, but her heart goes out in sympathy because he suffers. Zerola is indeed a lovable girl and well worthy to be a heroine.

With regard to the style, I think the author has used his materials in such a way as to sustain the interest of the reader to the end. In places, however, the style is somewhat abrupt and the conversations fragmentary. The effect of such a style is often far from pleasing. Some expressions seem rather modern for Roman thought. For example, Niane speaks of Paul's conversion as "a very sudden affair." In another place the author speaks of the "upper tens," which hardly sounds like an Eastern expression.

The author has naturally followed the tendency of the age in making use of sacred characters and relationships as a basis in a work of fiction. The wisdom of this is questioned by many who believe that much handling of such a subject for mere entertainment tends to lessen for it our feeling of reverence. In our time we are only too much inclined to touch anything and everything with rude and irreverent hands, forgetting the poet's longing that, "more of reverence in us dwell."

I have endeavored to point out the good qualities and weakness of the book as they appear to me. I am quite sure that the excellences outweigh the shortcomings, and that the book will give its readers a good measure of wholesome pleasure.

I think the author can do better and wish him the success in his next effort that crowns only earnest desire to do more than entertain for a passing moment.

E. D. M.

RESURRECTION.

Forth from the dark, damp earth with pure white lips
The slender snowdrop bursting through the sod,
Bends o'er to shield its petals' naked tips
From the white radiant searching light of God.

Yon airy, aimless wanderer fluttering by,
Has burst her sombre prison, lives anew ;
Wove her rich saffron mantle secretly,
And soars exultant in th' ethereal blue.

So shall I burst my prison, cleave the sod—
Strange the transforming process of the dark !—
Quit the cramped cells of sense and space and time
To live anew in that celestial clime,
Where every fluttering spirit like the lark
Pours out its full glad life in praise to God.

O. G. LANGFORD.

Editorial Notes.

THE Educational meeting of the Convention of Ontario and Quebec will be addressed this year by the Rev. R. R. McKay, B.A., and the Rev. Thomas J. Villers, M.A. Mr. McKay is closely identified with our educational enterprises, and is well-known in Ontario. He is a brother of one of our professors, a member of the Senate, an examiner for Woodstock and Moulton Colleges, and the pastor of the church with which the greater number of the Woodstock College masters and students worship. Mr. Villers will be heard in Canada for the first time, and, therefore, a fuller statement may be made concerning him. He was born in Virginia 36 years ago, and was graduated from the University of Rochester in 1885, with a class standing of 99, and from Rochester Theological Seminary in 1888, in which year he was ordained in Gloucester, Massachusetts. In 1893 he became the pastor of the First Baptist Church in Syracuse, New York. During the nine years of his service in the pastorate he has been distinguished for his evangelical spirit and his intense devotion to the highest ends of the Christian ministry. The studiousness of his undergraduate days has been maintained, and he has grown steadily in power until now he stands in the front rank among the younger Baptist preachers in the United States. The church of which he is the pastor has a membership of 1000 and a Bible School membership of 1200. The Sunday evening congregations crowd the house of worship, and it is a common thing for hundreds to be turned away because of lack of room. Although Mr. Villers is busy with his great congregation, he is actively interested in educational matters, being a trustee of the New York Baptist Union for Ministerial Education and a member of the Board of Examiners for the Rochester Theological Seminary. He is to make one of the addresses at the next Commencement of this Seminary. Mr. Villers will find himself at home with Canadian Baptists, and our Convention will hear him with delight.

OUR frontispiece this month is the work of one of our own students, Mr. Glen H. Campbell, '00, son of Professor Campbell. Glen is an artist of taste and originality, and has done considerable work of a similar description to the pen and ink sketch we print in this number. We congratulate him upon his artistic ability, and wish him every success both as artist and student. The poem to which he has given such an appropriate setting is from the pen of Dr. Rand, and is to be found in his lately published volume of poems.

CHANCELLOR WALLACE has received a letter from three graduates of our University that ought to be put on record, as well for the fine spirit that prompted it as for the expressions of loyalty to their Alma Mater it contains. The writers are Messrs. G. Herbert Clarke, M.A., Wilson R. Smith, B.A., and Frederick Eby, B.A., all graduates of the year 1895. Messrs. Eby and Smith are now pursuing graduate studies in the University of Chicago, where Mr. Smith has lately received a Fellowship in Botany, and Mr. Clarke, as we have already said in another place, is engaged in journalism in Chicago. They write as follows:

GREETING:

We, the undersigned members of the Class of 1895, being absent from our Alma Mater, and at present sojourning together in the City of Chicago, Ill., desire, at the close of this, another university year, to assure you of our continued loyalty to the motives and ideals of McMaster University, and of our deep pride in her welfare. We wish, also, to emphasize our satisfaction with and confidence in the Chancellor and Faculty of the University, whom we regard with feelings of gratitude and esteem, and whose responsible administration of the great trust committed to them, ought, we believe, to receive such personal recognition and encouragement as we desire thus informally to present.

We both hear and publish the merits of McMaster. There can be nothing more quickening and gratifying to us, as her sons, than to observe, as we do and must, the signs of our Alma Mater's successful progress. If she has inspired the scholastic world with regard and trust, she has made a noble and significant beginning. This we *know* she has done.

Wishing you, sir, and your associates on the Faculty, continued and abundant prosperity in your work on behalf of Christian education, and looking forward to the time when conditions shall permit an expansion of the service so effective, we beg to subscribe ourselves,

G. HERBERT CLARKE,
FREDERICK EBY,
WILSON R. SMITH.

These generous words mean much to Chancellor and Faculty, and we prize them more highly than we can say. It is a matter of deep gratification and encouragement to us all to know that these young men, who have entered the larger sphere of the great University of Chicago, can speak with such unstinted confidence concerning the work and ideals of McMaster. But quite apart from the natural feelings of satisfaction such words arouse, we treasure them because of the spirit of loyalty that breathes through them. The influence of a

university depends on the men and women she sends out into the world, but this influence grows in proportion as her graduates render her their loyal devotion. McMaster has already sent men and women out whose lives will tell for good on the world, and this letter proves that she can inspire faith in her ideals and loyalty to her aims, and thereby bind her graduates to her with "hoops of steel." We trust that this expression of affectionate loyalty on the part of these three young gentlemen is but the utterance of what all our undergraduates and graduates feel. We thank Messrs. Clarke, Eby and Smith for their kind words and for the splendid example of loyalty and confidence they have set. We shall follow the career of all our graduates with an interest that only a faculty can feel, and shall rejoice with them in every honorable success they may obtain.

DR. RAND'S volume of poetry has appeared and has been accorded a generous welcome by both critics and public. We have in hand an excellent review from the pen of one of our graduates, Mr. G. Herbert Clarke, M.A., now assistant-editor of *The Baptist Union* of Chicago, but are obliged to hold it over until our next number. In the meantime we can commend "At Minas Basin" to all lovers of poetry, and can assure them of a rich treat in the perusal of it. We should like to quote a few of the many kind things that have been said about the poems in the volume, but have space for only one. Edmund Clarence Stedman, the author of "Victorian Poets," "The Nature and Elements of Poetry," and other volumes of prose and poetry, is the dean of American critics. Since the death of Lowell and Arnold he is perhaps equalled by only two or three in the English-speaking world. When writing of a volume of poetry such a man speaks whereof he knows, and his words carry with them the weight that only recognized ability and position give. Concerning Dr. Rand's poems he writes as follows:—

"Like Opie, the author mixes his colors 'with brains,' and is a man of thought as well as feeling and of both imagination and the lyric ear. I fancy him a congener of Emerson and of Arnold, too. If he can retain his peculiar insight and keep fine his art, their shades need not be ashamed of the relationship. . . I am sorry his collection did not come out in time to enrich the Canadian section of my Victorian Anthology."

Such a generous tribute from one so well able to utter a just and impartial opinion must be very grateful to the heart of our beloved colleague, and both faculty and students rejoice with him in the satisfaction he has so much reason to feel. We understand that the

financial success of the book is now assured, but we fancy that the appreciative words of Mr. Stedman mean far more to Dr. Rand's inmost soul than any financial success could possibly mean. To some of us who have always held a high opinion of Dr. Rand it is gratifying to know that our opinion is shared by the greatest critic in America.

THE following lines are popular in Germany. With their fanciful use of musical terms they give quaint expression to no unworthy philosophy of life :—

“Sei *allegro* in Entschliessen
 Und *adagio* in Geniessen ;
 Wer *piano* das Vergnügen liebt
 Und *forte* seine Pflichten übt,
 Der spielt in reinster Harmonie
 Des Lebens schönste Symphonie.”

Book Reviews.

ANTI-PEDOBAPTISM.

Some portions of ecclesiastical history are bewildering to the ordinary reader, and even the careful student is at times put to the worse before a confusion which only an expert could rule. As soon as mischievous errors became numerous or masterful in the Christian Church there arose men who protested against the evil and bore themselves heroically in a hot battle for purity and right. The classification of these is not easy, because of the errors which frequently they held with some truths. Between the second century and the period of the Reformation there were many sects which lifted up the voice in testimony against evil teachings and practices within the dominant church. Numerous as these were, however, and important as was the work done by many of them, the protesting sects which in the sixteenth century filled Europe with their teachings equalled the best of the ancients in heroism and in the significance of their achievements. It is a popular error that the Protestantism represented by Luther and Calvin, and their followers, included all the protesting of the Reformation period which was worth anything. As a matter of fact, some of the godliest men and most influential teachers of the sixteenth century protested as vigorously against some phases of Protestantism as represented by the great reform leaders as against the Roman Catholics and their errors. Indeed their protest was against errors which Luther and Calvin held in common

with the Roman Catholic Church. To say nothing of other differentiations of doctrine, there were in the sixteenth century four classes among Christian believers: First there were the Roman Catholics, strong in the antiquity, masterly organization and the material and governmental entrenchments of their church, but doctrinally and morally corrupt. After them came the Protestants, represented by Lutherans and Calvinists, in many respects good, but spotted and marred in doctrine and practices by the presence of errors which had not yet been cast aside. Then there were the anti-pedobaptists, who in their zeal for truth set themselves to the advocacy of believers' baptism, and protested with their voice and their martyr blood against a baptism of infants that had corrupted the church and tended to the propagation of mischievous errors, a people who appeared in many communities, sometimes under one name and sometimes under another, and with a zeal which has never been exceeded in the Christian ages sowed seed for a gracious reaping in the nineteenth century. Last of all there were the immersionists, who in that age were neither numerous nor influential, many of whom, indeed, though satisfied that immersion only was taught in the New Testament, felt under no obligation to stir the world by protesting against error in the manner of administering the ordinance. The anti-pedobaptists and immersionists of the sixteenth century and of the ancient and medieval periods, held opinions which were essentially the same as those held by the Baptist Churches of the present time, but many of them held and propagated other opinions which Baptists have constantly condemned. How error was mixed with truth in the creeds of the forerunners of nineteenth century Baptists, and how the light of truth gained increasing sway over those who deserve to be called the choicest spirits of their age, is shown by Professor Newman in his book on the History of Anti-pedobaptism*, lately published by the American Baptist Publication Society. A few of the earlier chapters deal with the first fifteen centuries, but the greater part of the book is occupied with the wonderful evangelical movement which prevailed in Europe in the sixteenth century. The book has a copious index and a bibliography, the mastery of which would alone be a liberal education. Dr. Newman has written with a clearness of style which leaves the reader in no doubt regarding his meaning, and with that amplitude of learning for which he is distinguished, and which has given him a place among the foremost authorities in ecclesiastical history on this continent. Although the

*A History of Anti-Pedobaptism from the Rise of Pedobaptism to A.D. 1609, by Albert Henry Newman, D.D. LL.D., Professor of History in McMaster University, Toronto, Canada. Philadelphia, American Baptist Publication Society, 1897.

author is tenacious of opinions which he considers well supported by evidence, he refuses to go beyond his light, and shows a tolerance in his attitude towards errorists which true historians will applaud and partizans anathematize. Perhaps in his attempt to be strictly impartial he has sometimes conceded more than probability demanded, but on the other hand he has avoided weakening his position by claiming too much. Referring to this point Dr. Lemuel Moss, writing concerning the book, says: "The frankness and candor and judicial tone are very manifest. He understates rather than overstates the Baptist case, and always has a word for the antagonists, which they perhaps do not always deserve;" and President Augustus H. Strong, referring to the book in this and other respects, says: "I am impressed with the learning, the clearness and the moderation of the work.; I know of nothing to approach it in the wealth of material and in its marshalling of the facts. I think it will remain the standard history of the subject for a long time to come." Those Baptists who insist upon finding a regularly constituted Baptist church at every milestone of history from the time of the apostles until now will be disappointed as they read Dr. Newman's luminous pages, but those who wish to know exactly what opinions were held by the men who contended for believers' baptism will appreciate his work gratefully. The author makes his story tell in a most interesting manner, of the relation of the guilds to the propagation of the anti-pedobaptist teachings. Many of the propagandists were members of the guilds. Protected more effectively by their fellow craftsmen than they could have been by their fellow believers, they went upon their holy errand from city to city and from valley to valley making known the doctrines which were dear to them and which they regarded as of vital importance to the world. If Christian teachers in the nineteenth century could lay hold of the labor organizations of this day as the apostles of the anti-pedobaptist movement three centuries ago laid hold of the guilds of that day, the effects would be far reaching beyond measure. If Dr. Newman, who is at home with social and economic questions as well as in the domain of church history, will some day write a chapter showing why the labor organizations of to-day are so generally beyond effective Christian influence, it will be well worth the reading, especially in the light which he will be able to throw upon it by contrasting the present condition with that which prevailed three centuries ago. It may be hoped, too, that in the preparation of his *History of Anti-pedobaptism* the author has gathered sufficient material on the subject of immersion to suggest to him the writing of a history of that phase of the great baptismal controversy.

O. C. S. W.

THE FORGE IN THE FOREST.*

This book purports to be the narrative of the Acadian Ranger, Jean de Mer, Seigneur de Briart, and how he crossed the Black Abbé, and of his adventures in a strange fellowship. The scene of the story is laid in the region about Grand Pré and Blomidon. The time is 1746. 47, about eight years before the expulsion of the Acadians, and a foreshadowing of that great tragedy falls at times across the page. The story is one of love and romance, of stirring adventure and heroic action. It deals with the fiery fringe of conflict that waved along the border between Old Acadia and New England. The hero, de Briart, is a Seigneur of Acadia, who has refused to accept the English rule, and devotes his sword to the service of the Fleur de Lis. His young son, just from college at Quebec, the two New England girls Mizpah and Prudence, under the English guns at Annapolis, the intrigues of the Black Abbé, Father Faford the curé of Pré, the fantastic madman Grul (whose madness, like Hamlet's, is somewhat in question), the humorsome Tamin the Fisher, the French officers, Indian warriors, Acadians, and last, but not least, the child with yellow curls—these constitute a stirring dramatic personæ. The background of the movement is the idyllic land which Longfellow's genius has glorified in "Evangeline." The historical basis of the story is sound, and certain of the characters are summoned from the pages of history to enact here their swift and moving parts. The style has a graphic charm in every way worthy of the finished and poetic pen of Mr. Roberts. The book is of excellent print and paper and workmanship, creditable to the house of William Briggs. R.

A TREASURY OF SACRED SONG.†

A valuable book, like a beautiful picture, should be well framed : a valuable book ill bound is like a great painting framed in unhewn boards. In recent years the craze for cheap books has debased our libraries, and it is therefore refreshing to meet with a volume which in print and binding is worthy of its message. Such a book is "The Treasury of American Sacred Song," compiled by W. Garrett Horder, the author of "The Hymn Lover." The book is a mosaic in which

* THE FORGE IN THE FOREST: AN ACADIAN ROMANCE. By Charles G. D. Roberts. Toronto: William Briggs Canadian Copyright Edition. In cloth, with illustrations and map, \$1.25; in paper, without illustrations, 60c.

†The Treasury of American Sacred Song, with notes explanatory and biographical. Selected and Edited by W. Garrett Horder, Editor of "The Poets' Bible," etc. London: Henry Frowde, Oxford University Press Warehouse, Amen Corner, E.C. New York: 97 & 93 Fifth Avenue, 1896.

there are about 500 pieces formed by nearly 170 American men and women. Evangelicals and freethinkers, mystics and doubters, are here permitted to sing their song and go their way; and in view of this fact it is surprising that there is so little in the collection which deserves to be called unhealthy and mischievous. Here is a new illustration of the fact with which the lovers of hymns are familiar, that in those deeper experiences of life in which hymns are born, the heterodox becomes orthodox and the skeptic begin to believe. This is not a book of hymns, though it contains the best American hymns; nor is it a book of sacred song in any narrow sense. Some of the poems are not intentionally religious; but in the feelings they produce, or in the thought which rules in them, the compiler sees reason to class them with sacred poetry. The variety is great. Some of the selections were written by men of the rarest culture, while others are the product of minds trained chiefly by the fatigue and pain of life. In many cases there is a lack of form, but in such cases there is no lack of force. The explanatory and biographical notes at the end of the volume give some information concerning every writer and many of the poems quoted. An index of the authors and another of first lines make a reference to any author or poem easy. Mr. Horder has done his work well, probably better than any man on this side of the Atlantic could have done it: distance was needed to give a right perspective.

O. C. S. W.

Here and There.

A. M. OVERHOLT, EDITOR.

THE *Aylesford Union*, edited by Rev. J. B. Morgan, B.A., well known to many Ontario Baptists, has been added to our list of exchanges.

THE Easter number of the *Notre Dame Scholastic* is especially worthy of notice. In many respects it is the ideal college paper, no doubt largely due to the fact that the editors believe in making a college paper appeal to those outside the college circle. Their college verse is rarely if ever surpassed by the productions of any of our exchanges. The title page of the Easter number contains an excellent photo-engraving of their editorial board for '96-'97.

IN a recent number of the *Athenaeum*, of the University of West Virginia, the exchange editor proceeds to score our paper on an article which he designates "The influence of McMaster University on the Theological Trend of the Age." We quote the following from his paragraph:—"The influence the Saviour extended is small enough even at this late day, but to say that one University has had an influence on religion so great as to have an influence on the age, it certainly takes nerve." If the exchange editor will take the trouble to look up the article again he will see that the title is "The relation of McMaster University to the Theological Trend of the Age." Moreover, a careful reading of the article may change the idea he has expressed.

THE April number of the *Cosmopolitan* should be of special interest to all college men. An account of the several Greek Letter Societies of the American colleges forms an interesting article. Another article bearing on modern college education is worthy of much thought on the part of those whose college days are not over.

THE RESURRECTION.

The rising sun was throwing streaks of gray,
That robed the reddening sky in purple-white,
While leaden clouds that hovered low all night,
Had somewhat loosed, and fast were drifting 'way.
The Roman soldiers gladly greet the day,
And hail with joy the cheerful morning light,
That slowly creeps o'er Calvary's rocky height,
And falls upon the tomb where Jesus lay.

Then suddenly the lingering morning gloom
Is shaken by a mystic light, and all
The perfumed air with music seems to ring.
The mighty stone uprises from the tomb,
And terrified the soldiers prostrate fall,
Before the Life-crowned risen Saviour-King.

PAUL JEROME RAGAN, in *Notre Dame Scholastic*.

THE *Yale Record* contains the following humorous bit of sarcasm at the expense of the honor system in that University :—

Scene : Osborne hall. Time, 11.34 a. m.

Professor :—"Gentlemen, instead of our ordinary recitation this morning I will substitute a written examination. (Great excitement ; two men near the door cut during the disturbance.) I am a great believer in the honor system, so I will not exercise any supervision over you. However, for convenience I will have you sit two seats apart. Although I have implicit confidence in your honor, I will divide the class into two divisions and give each alternate row a different question. You will please bring your note books to my desk and leave them there, lest they get in your way and interfere with your writing. While the examination goes on I will stroll around the room, not for the purpose of supervision, but simply to benefit my liver. The examination will now begin."

THE death of James J. Sylvester removes one of the greatest mathematicians that ever lived. He was professor of mathematics in the University of Virginia, Johns Hopkins, and later at Oxford.

THE OPEN DOOR.

The fever-fret of day was o'er,
 And golden fell the evening's smile.
 We entered through the open door
 Of the great city's minster pile ;
 There side by side we paused awhile,
 There, for a little sober space,
 While, pensive, with uplifted face,
 We sought the ending of the aisle,
 Where saintly faces seemed to dream
 Amid the casement's splendid stream.

Oh, pale persuasive twilight-hour,
 That dulls the great world's noisy drum !
 The impatient urge of worldly power,
 Voiced on the lips of care, grew dumb,
 And left us but the purer sum
 Of worship. Wings unseen did beat
 The air and wave a holy heat
 Against our brows ; a splendour come
 From shores eternal seemed to burn ;
 And Heaven was not so hard to learn !

We turned to where the city laved
 The threshold stones. The crimson dyes
 Of casement niche and arch engraved,
 The wistful gaze of saintly eyes,
 Still held our hearts and hushed the sighs
 Of doubt's despair. So, came the thought
 That life might, too, be Gothic-wrought ;
 And windowed 'round with sanctities
 Of faith's uplifting prayerful palms ;
 And filled with great cathedral calms !

EDWARD A. U. VALENTINE, in *The Independent*.

THE ICE-KING.

(N. Y. Independent, Feb. 25, 1897.)

Where the hills are gray and lone
Sits the Ice-king on his throne,

In his secret place afar,
Underneath the Polar Star.

Over all his splendid plains
An eternal stillness reigns.

Silent creatures of the North,
Dim, and strange, and white, steal forth ;

Souls of seamen dead, who lie
Stark beneath the clear north sky,

Soft-foot beasts from frozen lair,
Noiseless birds that cleave the air.

Shapes of dread and things unknown,
Wild and shy, come round the throne

Where the Ice-king sits in view
To receive their homage due.

But the Ice-king's quiet eyes,
Calm, implacable, and wise,

Gaze beyond the silent throng
With a steadfast look and long

Down to where the summer streams
Murmur in their golden dreams,

Where the sky is rich and deep,
Where warm stars bring down warm sleep.

Where the days are, every one,
Clad in light and crowned with sun.

And the longing gods may feel
Stirs within his heart of steel,

And he yearns far forth to go
From his land of ice and snow.

But forever, gray and lone,
Sits the Ice-king on his throne ;

Passionless, austere, afar,
Underneath the Polar Star.

A. B. DE MILLE.

A HUMOROUS Oxford graduate in classical honors recently stated that the bicycle must be an extremely ancient invention, since Juvenal speaks of ladies "tenui quae cyclade sudant," which means, he said, "who perspire along on the slender cycle." It was fittingly reserved for a solemn writer in the last *Scottish Review* to correct the blunder, and to inform the Oxford honor man that "tenui cyclade" refers to the thin garments of the women. The above gives point to a new explanation, advanced by a Scotchman, of the old saying that the Scotch "joke with difficulty." "Precisely," says the ingenious Caledonian; "an Englishman or a Frenchman does not know what to do with a difficulty, but a Scotchman walks up to it and jokes with it—slaps it on the back, as it were."—*New York Evening Post.*

A WINTER SUNSET.

The angry sun with flushed and crimson face,
 Upon a bleak and barren waste of cold,
 Reflects his last low rays of cheerless light,
 Then sinks beneath a sea of boiling gold
 The molten glory dies away at last;
 One rosy, pale flush only lingers yet;
 The mountains dark against a frozen sky
 Stand out in cold, impassive silhouette.

The stars from out the boundless depths of space
 Emerge, as slow the tints of twilight die;
 Far in the north dim, ghostly streamers rise,
 And waver, flit, and flare across the sky.
 Forsaken, drear, forlornly desolate,
 Upon the shrouded, cold, dead waste of white
 There falls in an unbroken solitude,
 The perfect silence of a winter's night.

—*Charles P. Graham, in the Dartmouth Lit.*

In a volume of poetry entitled "An Opal: Verses," by Ednah Proctor Clarke, the following gem appears:

AN OPAL.

A rose of fire shut in a veil of snow
 An April gleam athwart a misted sky:
 A jewel—a soul! gaze deep if thou wouldst know
 The flame-wrought spell of its pale witchery.
 And now each tremulous beauty lies revealed,
 And now the drifted snow doth beauty shield.

So my shy love, aneath her kerchief white,
 Holdeth the glamour of the East in fee;
 Warm Puritan—who fears her own delight,
 Who trembleth over that she yieldeth me.
 And now her lips her heart's rich flame have told;
 And now they pale that they have been so bold.

College News.

L. BROWN, B.A.

MISS E. WHITESIDE, '98.

W. B. TIGHE, '99.

EDITORS.

WE regret to report the temporary illness of J. A. Grant, '99, which has forced him to leave us for the present. We hope that he will soon be around again.

THE groups of the Orchestra and Glee Club recently taken are excellent, and a large number have been sold among the students.

A GRAVE, unsuspecting senior was sent to the telephone on the first day of this month, and much to his astonishment he found himself inquiring if he was the man the police were in search of. When he returned to the dining-room he received a salute from his fellows that he and they will not soon forget.

REV. O. C. S. CAREY, pastor of Renfrew Baptist Church and one of the first graduates of McMaster Hall, while passing through the city, took tea with us on the evening of Monday the 19th inst.

MR. J. F. SHAW of Elmdale, a former student of Woodstock, while spending a few days in the city, took the opportunity of visiting many of his old College acquaintances now in course in the University.

EXAMS. are upon us once again. Most of the students are in excellent physical condition for the work before them; with faithful work done during the year and earnest application now in the work of review, we are looking forward to success.

THE report that Rev. George Cross, M.A., B. Th., and Mr. W. R. Smith, B. A., who recently went to Chicago to enter upon post graduate work in that institution, had received fellowships in Systematic Theology and Botany, was received with enthusiasm by all the students. We are confident that the reputation of McMaster will be well sustained by these two gentlemen upon whom she was proud to set her seal.

MR. E. ARMSTRONG, '00, has received many congratulations upon the gaining of his hard-earned championship in the chess tournament. Mr. T. N. Ritchie, '97, who vied with him gave an excellent exhibition of his ability in this ancient game. The first game played for the championship between Messrs. Ritchie and Armstrong, after several hours' effort resulted in a tie. The final game, which lasted for more than six hours, finally gave the benefit of the doubt as to which was the better in favor of Mr. Armstrong. The chess lovers have had a good year, and chess is growing more and more popular in the University.

ON Friday, March 26th, the Theological Society was favored with a paper on "Old Age in the Ministry," by the Rev. Mr. Dyke, of Parkdale. We all expected a treat and were by no means disappointed. Mr. Dyke handled the subject in a masterly fashion. He showed that age did not so much depend upon length of days as upon the lessened activity of the mind. The youth of twenty may be old indeed because of the slowness of the processes of mental life, while the veteran of eighty may still be young if he has remained in sympathetic touch with his surroundings and has a mind developed and active by constant service. The paper was much appreciated by the audience, and as it is to be published in the *Homiletic Review* it will well repay perusal.

WE may say with Horace that "severe winter has melted beneath the agreeable change of spring." These beautiful days have given opportunity to all lovers of baseball, that royal game, to enjoy hours of pleasure and recreation on the campus. Baseball in McMaster is yet in its youth, but is making excellent progress this spring. Up till now we have had no organized team, but this year has given conclusive evidence that we have material in our College of which we might well be proud. Those interested in the game are very enthusiastic, and no difficulty is experienced in finding men to make up the two sides. Baseball as a game affords excellent opportunities for the exhibition of team work, and perhaps in no game can one poor man so easily lead the other eight to defeat. Our men are faithful in practice and show combination of good quality. There are some excellent batters among our number, a most important factor in all good baseball. On the evening of Monday, the 12th inst., McMaster's team played a friendly game with Pedagogy, and succeeded in defeating them by a score of 24 to 5.

REV. T. BONE, or, as he is more familiarly known, Father Bone, of the Welland Canal Mission, made his annual visit to us recently. There is no visitor more welcome than he. His experience is so varied, his counsels so timely and helpful, his kindly humor so spontaneous and sparkling, that we are all happy to listen to him and give him a collection for his work.

A VERY enthusiastic meeting of class '97 was held in class-room 6, on the 5th inst. Owing to the regretted illness of the President, J. A. Tiller, the Vice-President, Miss E. McDermid, occupied the chair. Several matters of business regarding the closing exercises were disposed of. The most important feature of the meeting, however, grew out of a recommendation brought in by the Executive Committee, which was, "That although graduating, the class still remain organized with four officers, President, Vice-President, Secretary and Orator, these offices to be held until the next class meeting." This recommendation was heartily adopted and the following officers chosen:—President, A. G. Campbell; Vice-President, Miss M. Woolverton; Secretary, A. M. Overholt; Orator, J. F. Vichert.

WE regret that M. R. Throop, '00, has been forced to leave us because of sickness. The doctor reports a narrow escape from congestion of the brain. Although yet very miserable, he is improving slowly and sends best wishes to all.

VERY favorable reports come as to the entire satisfaction Mr. G. H. Clarke, M.A., is giving in his editorial work on the *The Baptist Union*. His numerous friends in McMaster will learn of Herb's success with pleasure.

THESE beautiful days are affording excellent opportunities for the bicycle riders to find pleasure and healthful exercise at the same time.

SPRING with all her charms is upon us once again. We turn with delight from the sway of the King of the North with his piercing blasts, icy snow, and howling storms, to the gentle reign of the Queen of the South with her soft southern zephyrs, her flowers of fragrance and her days of golden sunshine.

PROF. AND MRS. FARMER gave a very pleasant "At Home" at their residence, Howland Ave., on the evening of Friday, the 9th inst. The gentlemen invited from the University on this occasion were the members of the Volunteer Mission Band. Rev. A. P. McDermid, Secretary-Treasurer of Foreign Missions, and Rev. J. and Mrs. Craig, returned missionaries from Akidu, India, were present and lent much to the interest and enjoyment of the evening. At the conclusion of the social part of the evening's programme short addresses of an informal character were given by Messrs. McDermid and Craig, which were much enjoyed.

THE CHANCELLOR reports an unusually large number of applications for rooms next year. This is a symptom of vigorous life, and we are pleased to make this announcement through our columns.

MR. AND MRS. C. J. HOLMAN gave an "At Home" to the Graduates in Arts and Theology at their residence, Lowther Ave., on the evening of Thursday, the 8th inst. A very pleasant time is reported.

MR. McLAY, took tea with us recently and led us in our evening worship. The students are pleased, from time to time, to welcome to our diningroom the members of our staff.

THE Bicycle Club held a meeting on the 2nd inst., and decided not to reorganize this spring, but to retain the same staff of officers now in office.

FYFE MISSIONARY SERMON.—It was with pleasure the students heard that Rev. W. W. Weeks would preach the Fyfe Missionary Sermon. It was an occasion to which we looked forward to for some

time. On Sunday evening, April 11th, as many students as could possibly attend, together with many strangers, assembled in College St. Baptist church. Mr. Weeks did not take a subject in direct bearing on missionary work; but as the indirect is sometimes more direct than the direct itself, so it proved in this case. The subject was "The Transformation of Character." From the concrete example of Moses the conditions of spirituality were laid bare and pressed upon the heart. The absolutely necessary pre-condition of this soul change was set before us as communion with Christ, and the shining face would be realized in our faith, long service, close walk, joyous sacrifice and intense zeal. The second part of the discourse was suggestive, rather than exhaustive. In effective words the preacher showed us the man of communion in his conspicuousness, unconsciousness and effectiveness. The sermon was what it was announced, an impulse to help us in the needs of the hour. All other ends were forgotten and unfelt in the intensity of this aim. No earnest soul in seeking the life of God could fail to listen and be helped by the truth delivered. We feel sure that to many it came as a message from God and drew them nearer to that love whose purity is the source of light. The Society feel very thankful for the kindness of the preacher and his message and the impulse to renew our consecration to Christ. We say now, as we said then, "Let our lives be led along the way of this sermon."

LITERARY SOCIETY.—Although late in the term and close to examinations, more than usual interest was taken in the last regular meeting of the Literary Society held on April 2nd. The programme presented attracted a large audience, eager to hear the *Student*, which was to be read by the Editors, Messrs. Pady and Telford.

But additional interest was given the meeting by the presentation of the trophy, kindly donated by Prof. Willmott, to the winner in the chess tournament. The final game made Mr. E. N. Armstrong the winner by a victory over Mr. T. N. Ritchie. The trophy consisted of a beautiful board and set of travelling chess-men. In making the presentation, Prof. Willmott spoke a few words on the game and the mental training to be derived from it, pronouncing it the most royal of all games. The Club feel especially thankful to him for expressing his interest in so happy a manner and in giving such an incitement, as he has done, to chess in the College.

The *Student* was as amusing and instructive as usual and reflected much credit on the Editors. Its verse was better than much that frequently passes as poetry, and in its satire, the quill of Juvenal seemed at work again.

A couple of selections by the Orchestra and a well-rendered song by Mr. A. C. Newcombe, '00, completed the programme.

MR. T. MARSHALL, '99, has returned to write off his exams. We are pleased to welcome him back again.

MOULTON COLLEGE.

ELIZA P. WELLS, B.A., MARION CALVIN, EDITORS.

THE last lecture of our course, subject, "X Rays," was delivered at McMaster Hall, on the evening of April 9th, by Mr. J. W. Russell, B.A. The lecturer presented his subject in a very clear and interesting manner, and illustrated it at various points by a number of experiments. We feel that our lectures this year have been extremely good and interesting, without exception, and hope that a similar course may be arranged for next year.

WE were much pleased to have Dr. Thomas with us recently, at our weekly prayer-meeting. He gave us a suggestive and helpful talk in his usual warm-hearted and genial manner.

WE have been unusually favored at our chapel exercises this month, by the presence and helpful words of a number of friends from outside. First, we had a visit and a very earnest address from Miss Corson, missionary under the auspices of the Y. W. C. A. to ladies' colleges in the States. On another occasion, Mr. Bone, so well-known to many of us, dropped in, and gave us a brief address, with some account of his work among the sailors on the canal. At later dates, we have been pleased to have our morning services conducted by Dr. Welton, Prof. Farmer, and Dr. TenBroeke. We enjoy these variations from our daily routine, and hope for many more of the same sort.

THE following is the programme of the last Heliconian :

| | | |
|---|--|---------------------------|
| Paper | James Russell Lowell | Miss C. Schultz. |
| Reading | { Introduction to "Vision of Sir Launfal. | { Miss G. Boggs. |
| Piano Solo | Selections from Greig | Miss Eckhardt. |
| Recitation | "The Courtier" | Miss M. Nicholas. |
| Recitation | "Ember Pictures" | Miss Forman. |
| Piano Solo | Selections from Schumann | Miss Nicholas. |
| Recitation | "She Came and Went," | Miss Hume. |
| Recitation | "The Rose," | Miss Clemens. |
| Debate—Resolved : that Latin and Greek are more useful than French and German. | | |
| Affirmative | | Misses Edwards and Moule. |
| Negative | | Misses Brophay and Kerr. |

Miss Eby kindly acted as judge on this occasion, and after summing up the arguments briefly and clearly, gave her decision in favor of the negative.

AT our last missionary meeting we had the pleasure of hearing Miss McDonald, daughter of the late Senator McDonald. She gave us a very earnest and practical talk based on the seventh chapter of II Kings, and particularly on the words, "We do not well; this day is a day of good things, and we hold our peace." At the close of the meeting the usual collection for missions was taken.

WE wonder if any other school in the city or the Province could report a fuller attendance, or better recitations than we had the day of re-opening after our brief Easter holiday. We do not wish to boast

unduly, but we think it was a matter for self-congratulation to see almost every girl in her place, on the morning of the 21st, and to have recitations (and good ones too) conducted precisely as if we had not just returned from a six days' frolic. Can such a record be beaten?

WOODSTOCK COLLEGE.

S. R. TARR, B.A., F. H. PHIPPS, EDITORS.

Two of our students, Messrs. McDiarmid and Zavitz, have been seriously ill with congestion of the lungs. Both however are now on the way to recovery, and we hope to see them ere long in their accustomed places in the college and on the campus.

OUR Principal received a rather serious injury while practising football. He somehow twisted his knee, putting it out of joint. It has recovered, but still gives him considerable annoyance in running bases, in playing baseball.

MATRICULATION examinations begin on May 18th, and closing day comes on June 2nd. But a short time remains to prepare for the exams., and the students are making good use of it. The graduating class is 16 in number. A large number of these intend going to McMaster next year, so that Woodstock College will still be well represented there. We anticipate a pleasant time at the closing exercises, and those who have been striving for prizes during the year will soon reap their reward.

BASEBALL is the game of the season, and football has been forced to take a back seat until September. Nearly all day the incessant crack of the bat, and the shouts of the players can be heard on the campus. Great interest is taken in the inter-year matches. A schedule has been drawn up, according to which each of the four years has to play three games, the team making the highest per cent. winning the championship. Before the inter-year series began a very exciting game was played. The Faculty, assisted by Rev. R. R. McKay and Rev. Joshua Roberts of the town, played against the second year. The game was a close one. Many brilliant plays were made on both sides, Mr. Roberts' heavy batting being particularly noticed. Mr. McKay held 1st base down well, while Prof. Clarke broke the record in batting and running bases. The game ended with a score of 16 to 14 in favor of the second year. The first match of the inter-year was between the 1st and 3rd years. The 1st year won by one run. The next match was between the 2nd and 4th years. In this match the hitherto invincible 4th year was defeated by two runs.

The rest of the series has yet to be played. Some very good matches are expected, and various conjectures are made as to the winners of the championship.

IN VIRGIL CLASS.—Mr. C., translating: "Palinurus auribus aëra captat."—"Palinurus flaps his ears in the breeze."