

THE
M^CMASTER UNIVERSITY
MONTHLY.

VOL. II.

JUNE, '92, TO MAY, '93.

TORONTO :
DUDLEY & BURNS, PUBLISHERS,
1893.

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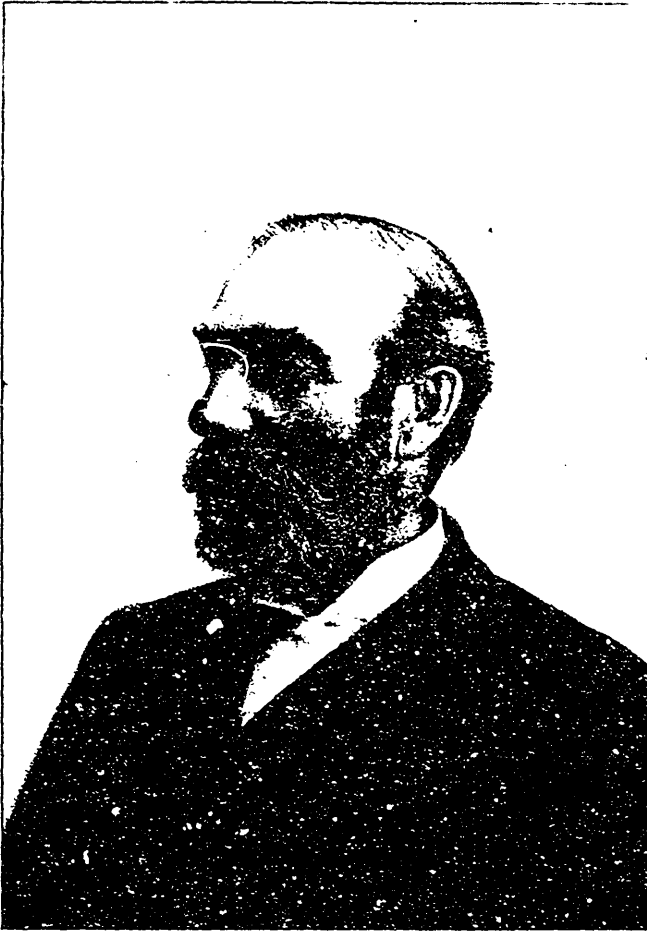
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Theodore H. Rand,

THE
McMASTER UNIVERSITY MONTHLY

JUNE, 1892.

THEODORE HARDING RAND.

Theodore Harding Rand inherits the essential elements of the character of his father, the late Thomas Woodworth Rand, who was an honored deacon of the First Baptist Church at Cornwallis, Nova Scotia. They are characteristics which belong to the typical Puritan. He was a dreamy imaginative boy. In his early youth Theodore spent some years in Boston. At that time Theodore Parker, Wendell Phillips and Ralph Waldo Emerson, were the brilliant leaders of free thought in New England. William Lloyd Garrison was beginning his crusade which ended only with the great civil war. The genius, talents and fervid eloquence of these men awakened young Rand's native powers, kindled to a flame his ardor, and carried him away on the drift of liberalism. It was not many years, however, before the orthodoxy of his home training reasserted itself. Acadia College, in sight of his father's home, drew him within her walls. In 1855, while a student at Horton Academy, and in a remarkable revival of religion, he was converted to God, was baptized by President Cramp, and united with the Baptist church at Wolfville. In this spiritual illumination he was brought to accept the Bible as the Divine Word, Jesus Christ as Saviour and Lord, and his faith in evangelical truth was intelligently and permanently fixed. His speculations vanished never to disturb again his conduct of life.

In 1860 he was graduated from Acadia College, and at once engaged in teaching in Horton Academy. At the close of the year he was solicited by the Government of Nova Scotia to accept the chair of Classics in the Provincial Normal School, and forthwith entered upon his duties in that institution. Here he came in contact with the late Rev. Alexander Forrester, D.D., for whom he has always cherished great admiration as an educator of exceptional breadth and enthusiasm. He assisted in the preparation of the Free School Act, passed in 1864, and was called by the Government to the position of Superintendent of Education. This Act wrought a revolution in the Public School system of Nova Scotia. In 1870 he spent the summer and autumn in Great Britain and Ireland. During this time he enjoyed excellent opportunities for studying the operation of the educational systems in the old land, of which he availed himself to the full. On his return, at the request of the then Premier of New Brunswick, he assisted in the preparation of a bill for a free non-sectarian system of education for that Province. After this bill became an Act he was tendered the position of Chief Superintendent to carry it into effect. After most arduous and successful service, he resigned this position in 1883 to take the chair of History and Education in Acadia College. Two years after he was induced by the late Senator McMaster to accept the chair of Didactics and Apologetics in Toronto Baptist College. In pursuance of the strong desire of Mr. McMaster and many others to establish Woodstock on a permanent basis, Dr. Rand was induced to accept the Principalship of that institution the following year. Among the conditions upon which he insisted as precedent to his acceptance were that the charter of the institution should be so amended as to require that the Bible should be a text-book in all departments of the school and that the institution should be free to be developed into a University if its funds should ever permit. This action on his part proved to be the turning point in the policy respecting the higher education of the Baptists of Ontario and Quebec. It is an extraordinary and fruitful instance of "taking occasion by the hand." Our readers are familiar with subsequent events,—how that Dr. Rand, assisted by Dr. Malcolm MacVicar, procured subscriptions the ensuing summer for the present beautiful din-

ing hall of Woodstock College, erected while he was Principal; how that, with Dr. Rand as Chairman, a Committee of able brethren—of whom Senator McMaster was one—after prolonged and laborious efforts, procured a revision of the charter, which under altered circumstances took the form of a union of Toronto Baptist College and Woodstock College into one institution to be known as McMaster University, thus abolishing at one stroke the close corporation of the former and the control by subscribers of the latter, and committing the University to the management for all time, of the Baptist churches of Ontario and Quebec, in Convention; how that death snatched away, a few months later, our noble brother and benefactor, Senator McMaster, and disclosed to the denomination and to the world, by the unexpected greatness of his benefactions in behalf of a Christian University, the depth of the conviction which had been wrought in him during the struggle for the charter; how that the great Trust was accepted by the Convention, and how that after prolonged discussion it was resolved to maintain an independent University, with its central departments located in Toronto. We are not in a position to speak of the important influence exerted by Dr. Rand in securing the results which have come to the Baptist denomination out of the prolonged struggle for the charter of the University; but it is well known that he won the admiration of his brethren of the Committee, and had the full confidence and warm affection of Senator McMaster to the hour of his death.

Doubtless with a view of eliminating difficulties in the way of effecting the new organization, Dr. Rand resigned the Principalship of Woodstock College, and resumed his professorship in McMaster Hall, with leave of absence in Europe for a year. At the wish, however, of Chancellor MacVicar and other brethren he returned from Europe in three months, and at the expiration of a year accepted the chair of Ethics and Education in the University, being granted leave of absence for a year for purposes of rest, study and University observation. After an absence of eleven months, at the request of the Executive Committee of the Board of Governors, he returned on the resignation of Chancellor MacVicar, accepted the Chairmanship of the Arts-Department, which was to open in a few months, and undertook to secure

students for the first class in Arts. For the past two years he has so discharged the delicate and arduous duties of his position as to have the satisfaction of seeing the University rapidly assume an acknowledged position in the confidence of the denomination and the public, and of being assured of the fellowship and sympathy in labor of the Chairman of the Faculty of Theology, Dr. Goolspeed, and all his brethren of the United Faculty of Arts and Theology. A common impulse has cooperated to incite all to united effort in the discharge of responsible duties.

It is needless to state that Dr. Rand possesses talents of a very high order,—that his learning, ability to work, and administrative gifts are extraordinary. This is all made plain by his record. He belongs to the class of men who are not satisfied with mere routine work and the accepted state of things about them. He is always thoughtful and open-eyed, and his spirit spurns finality. Throughout his entire public life this has ever been apparent. He surveys the whole field of Education from the primary school to the University, and studies the relations of part to part. The genius that works to these ends is never dormant in him. As the breath is essential to the natural life, so is this to his intellectual life. He finds a field for his gifts and calling in the great domain lying between the pulpit and the parliament. He has talents and sympathies for either the preacher, the literary man, or the statesman. But no work can enlist and engage his talents, marshal his energies, kindle his ambition, and keep steadily burning the fire of his enthusiasm, like that of Christian education.

Those who know him are aware that during all his years of public life he has fearlessly espoused the great principles of soul-liberty and civil freedom for all individuals, classes and creeds. He believes in putting these principles into the widest practice in our beloved Canada. Witness the splendid and triumphant fight under his leadership, against separate schools in New Brunswick, when the influence of Ontario and of the Dominion Parliament were utilized against the non-sectarian school system of New Brunswick. And these principles are not less dear to him because they have been the peculiar heritage of the Baptists all down the stream of history. Dr. Rand was born a leader and a pioneer. His ardent temperament and active

mind make continued, severe and exhaustive thinking congenial labor. He examines, analyzes and compares with a patience that never flags, though wide experience enables him to apply principles with great readiness in emergent circumstances.

Underneath his talents is a self-reliance always indifferent to the relative strength of minorities and majorities. It stands rock-like against all opposition. It has nothing of the nature of stubbornness. It upholds his intelligent righteous convictions to which his moral nature clings with a tenacity stronger than life. Difficulties have no terror for him. With the increase of their number seem to grow his hopefulness and assurance. Conditions and surroundings from which wire-pullers and opportunists recede, do not drive him from the open ways of warfare, but confirm his confidence in the principles at stake and are a guarantee of ultimate success. Here his hope, courage and faith are at their best. Either defeat, utter and final, or victory is the end of all his labors,—it has been victory. His work can never be finished on middle ground. All he undertakes, however, must be real and worthy. The end sought must involve man's welfare and the divine glory.

Dr. Rand's ability is not of the showy kind. It is not always on exhibition. It might not appear to a stranger that he possessed talents that would distinguish him. In the practical work of life, however, they come into view. It is in these circumstances that his superior abilities are seen in the fulness of their power. When strength is measured with strength and skill with skill, he rises to the occasion. He comes to the front and stays there. But few are found who after practical experience of the variety and fulness of his gifts are not glad to fall in with his leadership.

United to the masculine element of his character is a feminine sensitiveness that renders him capable of enjoying high pleasure and enduring exquisite pain. As a friend he is ardent, generous, faithful and constant. His tastes are discriminating and of a high order. They are of the artistic, classic, and poetic type. His nature responds finely to the beauties and harmonies of the natural world, and to the æsthetic ministries of human life. Poetry and art have in him a true lover, and the humanizing elements of history count for much in his thought and feeling.

Dr. Rand's composite talents and energies are rooted in his religious life. He believes the Christian religion—in the personal divine Christ,—and in the application of His teachings to every department of life. He is persuaded of the divine immanence, and regards his work as God's work, and his fellow-workers with himself as co-laborers with God. He is a man of one idea—one idea at a time; but it must be a large one. He can concentrate the fervor of his zeal, and the full force of his powers upon any subject for long periods; but when he is released from this special work, his interests go out to general subjects. Everything belonging to life has an interest for him. His strong convictions and great confidence assume the existence of convictions in all others which will respond to the appeals from the higher regions of truth and righteousness. He believes in man. Let him be convinced of the soundness of his views and that it is God's will that they should be carried into operation, and he is prepared for prolonged and difficult labor. He regards himself as sure of divine help to accomplish the divine will.

These elements of his character have appeared in every position he has hitherto occupied. Observers and fellow-helpers see that prescience, enthusiasm, sound judgment and self-reliance, ability to devise and execute, make him a safe guide and successful leader. He has been distinguished in doing original work. As a successful pioneer he has gone in advance and led the way for others. His hand first elaborated and brought into operation uniform systems of examination and Provincial certificates in the Public School service of Canada, and the requiring of professional training in the principles of education as essential to the holding of a certificate was first made operative in the Dominion under his administration in New Brunswick. Kindred examples of his foresight could readily be multiplied.

It should not be omitted in this brief sketch that all his classmates in College, indeed all his fellow-students, felt the inspiration that ceaselessly flowed from his fervid and intense personality. These qualities ever forced him into prominence and leadership. While Superintendent of Education in Nova Scotia and in New Brunswick, the same mental energies and elements of character were always felt and acknowledged. The introduction of the free school system of these two Provinces

was attended with great difficulties. The opposition to direct taxation among all classes of the people, and the determined obstructions of the Roman Catholic Church, reinforced by overt sympathy from Provinces having systems of Separate Schools, found expression in the burning of school-houses, in contests in the courts of law—even to the Judicial Committee of the Privy Council of England, and in stirring political struggles on the floors of Parliament. These were more than enough to discourage and defeat the ripest experience and the strongest heart, but he carried his work to a grand success. He was never caught in the meshes of political entanglement. Not for a moment in all those trying years did he subordinate himself. Those whom he thus opposed in those encounters for principle are to-day among the most open admirers of the soundness of his views, and his integrity. Without stint he gave his money and strength to carry into effect a righteous system of education, righteously administered.

Let us add that we can safely venture into the region of prophecy when we suggest that Dr. Rand must, hundreds of times, have received grateful acknowledgments from the men whom he has aided by his counsel and friendship. Students who have come under the touch of his enthusiasm in study and discovered for themselves his strength of character, his fulness and high educational ideals, cannot go away and forget the transforming stimulus which has entered into their lives. He has no greater tribute to his life-work, we believe, than may be found in the ingenuous hearts of young men who have been privileged to know him as teacher. In matters involving personal responsibility he is extremely cautious in forming opinions and in taking any course of action. In this he has at command a searching and far-reaching discernment, clear perception, and judgment well-balanced and thoroughly sound, and in which he trusts with implicit confidence. Whenever he declares his views it may be taken for granted that the principles involved have been thoroughly examined and the necessary data mastered and marshalled for service.

Dr. Rand received in 1860 the degree of B.A. from Acadia College (now Acadia University); in 1863, M.A. in course; and in 1874, D.C.L. *causa honoris*. From 1871 to 1883 he was a

member of the Senate of the University of New Brunswick, and during the latter part of this period, a member also of the Senate and the Board of Governors of Acadia College. He was, for years, President of the Educational Institute of New Brunswick and also of Nova Scotia. He has been twice President of the Baptist Convention of the Maritime Provinces, and has recently been elected a member of the American Society for University Extension. His recent appointment by the Senate and the Board of Governors of McMaster University as Principal of the united Faculty of Arts and Theology and Chancellor of the University is, we are sure, a wise and fitting expression of confidence in Dr. Rand and his abilities, and will enlist the loyal and devoted support of the several departments of the University, and of the denomination at large. The position brings great responsibilities and great opportunities, and we believe the new Chancellor—for we cannot but reckon on Dr. Rand's acceptance of the office—will have the earnest sympathies and prayers of all who desire the enlargement and elevation of our work of Christian and Theological education.

In his address at the opening of the Arts department Dr. Rand gave this comprehensive and striking characterization of what he conceives to be the true aims of the higher education, in its results in the individual life:—

Its ultimate aim is to establish in the individual such a relation between his various faculties or powers as shall result in the consciousness of wholeness and unity, and to bring into co-operative activity, at will, all his energies as the free movement of a living and consciously harmonious organism. Until something approaching this consciousness of unity and power is attained by the individual, it is certain that, even though his faculties may be severally developed, he himself is largely undisciplined, untrained, unorganized, uneducated. Power, efficient life, is the end sought. Organized energy is power, is life; and he who would obtain it can do so only by undergoing a discipline which both develops the individual faculties and co-ordinates them in harmonious action.

Viewed in its essentials, Christian education as a conscious process means the development of a life; the turning of possibilities into powers, and the effort to control these powers by a conscience enlightened by the Word and Spirit of the Divine Master and Teacher. It means the cultivation of true

and pure tastes, the choice and pursuit of worthy ideals, and the effort to establish a unity and balance of all the forces of one's nature. It means self-discipline, self-training, self-organization, the getting the use of one's self. So far as this process is actually perfected in any individual, there results not knowledge only or chiefly, but mastership. There is not only insight into the laws of one's being, but spontaneous obedience to their requirements. There is not only a consciousness of existence, but of self-hood, a willing, executing, responsible personality, while character assumes a place superior to scholarship, and culture becomes auxiliary to service. In the struggle after completeness of character, and in the surrender to service for God and men, man finds his true place, his true life.

McMaster University is fortunate to come under the leadership of one so tried and true, whose feelings are so fresh and sympathetic with young life, and who believes that the Baptists of Canada have a destiny before them at once worthy of their ancestors, and of the principles with which they have been entrusted for society at large.

E. M. SAUNDERS.

SCANDINAVIAN VOLK SONGS.

Translated from the German Text.

CRADLE SONG—(Finnish.)

All is still in sweet repose ;
 Sleep, my child, thine eyelids close :
 Winds are hushing birds to rest ;
 Sleep, my child, thou in thy nest—
 Hush, hush !

DALEKARLIAN SONG—(Swedish)*

I know a land high in the distant North
 Not warm and rich as those the South brings forth,
 But hearts beat warmly there for Fatherland,
 And manhood dwells on Silja's† verdant strand ;
 And forests rustle there in gloomy pride,
 And rivers rush through gorges deep and wide,—
 A goodly land,
 Ye Dale men !
 Who looks but once upon that land,
 Holds it forever dear !

EVENING VOICES—(Norwegian.)

Softly, softly, softly,
 Forest, breathe thy song !
 Ocean, cease thy roaring,
 Roll more soft along !
 Flower, turn thy chalice
 To the earth's warm breast !
 Bee, cease now thy humming,
 Get thee home to rest !

*DALEKARLIA—Ancient name of a province of Sweden, lying on both sides of the river Dal-Elf.

†SILJA or SILJAN—A lake formed by the expansion of the river Dal-Elf.

Hill and valley deep,
 Breathe the peace descending
 From the vaults of sleep
 Mildly o'er us bending.

HEAR THE BELLS RING!—(Danish.)

The snow it swept o'er field and wood,
 The nun in the chorus singing stood :
 See the roses i' the cloister wall !
 From bloody strife came a knight in mail,
 Red was his armor, his cheeks so pale.
 Hear the bells ring, to Ave they call !

The knight till the winter was over lay there,
 The nun dressed his wounds with tender care,
 See the roses i' the cloister wall !
 And over him many a prayer she breathed,
 Consoled him—but wept in her cell and grieved.
 Hear the bells ring, to Ave they call !

When the flowers bloomed and the wild birds sung,
 The knight to the saddle so gaily swung,
 See the roses i' the cloister wall !
 Still in her cell sat the nun alone.
 Hear the bells ring, to Ave they call !

When the leaves have fallen and the flowers fade,
 A wedding feast at the castle is laid,
 See the roses i' the cloister wall !
 The last of the roses the nun has found
 And with prayer in the wreath of the winsome
 bride bound.
 Hear the bells ring, to Ave they call !

BLANCHE BISHOP.

THE CHURCH OF THE FUTURE.*

As I am neither a prophet, nor the son of a prophet, nor a relative, however distant, of Mr. W. T. Stead, I make no claim to special qualifications for the task assigned me. Any one of a score of other subjects would have been more congenial to my tastes. Having learned, however, in early childhood that it was my duty to order myself lowly and reverently to all my betters, when your committee prescribed this subject, it did not occur to me to do other than meekly acquiesce. Whether I was as wise as dutiful I have since doubted. If, however, I should prophesy falsely or feebly, we may hope that those who are prophets indeed will correct the mistakes, and supply the lack.

On the principle of being thankful for small mercies, I am under obligation to the committee for giving me a subject with enough of ambiguity in it to save all trouble of hunting for an introduction. We must evidently begin with an effort to remove ambiguity, and to come to some mutual understanding as to the meaning of terms.

The word "church" has three distinct uses in the New Testament; besides which, there are several popular uses, not strictly Biblical, but common to the speech of all of us. I was not without some vacillation, at first, as to what sense would yield us the most useful subject. It seemed to me, in the end, however, for reasons which I need not enumerate, that I should serve this occasion best by using the word church in a sense which is at once Biblical and popular, namely, as the designation of the local Christian organization. The sense, therefore, in which I shall employ the term is illustrated when we speak of the Carlton St. Methodist Church, St. Andrew's Presbyterian Church, or the Bloor St. Baptist Church. Our enquiry is as to the ideal local church organization, and the prospects of its realization in the future. In the twenty minutes at my disposal I can touch upon only a few points and lightly even upon these.

* Paper read before the General Ministerial Association, Toronto.

1. I venture to predict, in the first place, that in the ideal church of the future *the members will all be Christians.*

By a Christian I mean, not a mere nominal Christian, who, while making no profession of having experienced the birth from above, simply conforms to church rites and ceremonies; nor Mr. W. T. Stead's Christian, who simply gives soup to the poor; but a person who is able to present credible evidence to the spiritually discerning that he is a member of Christ's spiritual body, participating in that life which is born in us by regeneration, through the grace of the Holy Spirit, and by virtue of the death, resurrection, and ascension of the Divine Redeemer. Of such persons the ideal church of the future will be composed.

What is the prospect of this ideal being realized? If our enquiry sweeps the larger circle of the entire Christian world, the prospect is not bright. The Greek and Roman hierarchies, with their extreme sacramentarianism, and blinding superstitions, are if anything more aggressive than ever. In the Episcopalian body also, on both sides of the water, the sacramentarian party, who, while intensely earnest and devout, do most surely distort and obscure the saving truth of God, are clearly in the ascendant. On the other hand Broad-Churchism, which, in its milder development is so fascinating in form, so valiant in spirit, but which, in its ultimate tendencies is so subversive of the supernatural and distinctive in Christianity—this is having its day. I say that, embracing in our thought the whole Christian world, the prospect is not as bright as we could wish.

If, however, we confine our view to the really evangelical bodies of Christendom, the prospect is heartening to a degree; for whatever differences of view may lie latent in the speculative theologies of these bodies, the working theology of each demands more and more imperatively, that the membership of the churches shall be composed of regenerate souls.

2. In the second place, I am disposed to think that the ideal church of the future will be *strongly democratic in spirit.*

It will be organized carefully but simply; it will be well-officered, but will know nothing of priestism. Its watchword will be "One is our Master, even Christ, and all we are brethren."

This was the ideal from the first. A spiritual aristocracy in the church is wholly at variance with the mind of Christ.

There must be differences of function, but there should be equality of rights. It is a characteristic element of the Christian revelation that all men who believe in Christ are brethren, and that the church is "the household of faith." Whatever transient distinction may divide them elsewhere, in the church Christian men are the sons of God, and the heirs of immortal righteousness and glory. It is one of the chief ends of the church to realize this Christian brotherhood, and to secure to every member the joy and helpfulness of a holy fellowship. I need hardly say that the realization of this gracious end carries with it the idea of a church truly democratic. In like manner, the highest development of character in the members, calls for a church of this kind; for how can equality of attainment be possible, where the rights and responsibilities possessed by some, are denied to others? Again, and as following from what I have said, it is clear that the democratic church, which makes fellowship a reality, and gives to all its members equal conditions for the highest development of character, will be able to command for service the largest number of workers.

And what now is the drift of the times in this respect? I have only to ask the question; for, that the democratic spirit is abroad, and is bound to assert itself in every department of life will be admitted by all. Its coming into the church, if there shall come with it a genuine spirituality, can be only a blessing most significant.

In thus speaking of the democratic spirit in church life, you will believe me, that I have not been quietly crediting this spirit to the Congregationalists, as their monopoly. This is indeed our birthright in a peculiar sense, and yet with us it has not always been the grand and forceful thing it ought to be. We have known a good deal of its blessedness, but as has been recently said by another: "There are Methodist churches that by their skill in calling forth the activities of their members, their ability to speak, their capacity for work, have put to shame Congregational churches, that have turned the pastor into a kind of donkey-engine, and let him do all the work."

3. Having thus briefly indicated the character of the membership of the future church, and the general spirit by which it will be marked, I pass, in the third place, to a consideration of

the ideal church of the future. Here I shall ask you to allow me, and those who proposed the subject will wish me, to speak with a little greater fulness.

I am not of those who believe that in respect to the work of the church a revolution is upon us, or is desirable. The work of the true church of the future will not differ essentially from the work of the evangelical churches of the past. From glory to glory, if you will, but essentially upon lines long since laid down must the true work of the future be accomplished.

What is the work of a church of Jesus Christ in its corporate capacity? To answer popularly, and generally, it is this: to proclaim the gospel of the grace of God, and persuade men to lay hold of the redemption which is in Christ Jesus; and then by worship, by fellowship, by instruction, by service, to build up all such after the pattern presented to us in Christ.

Does this seem to be a narrow range of work? Let us see. Look at the first part of the work as I have described it, namely: the preaching of the gospel, and the bringing of men to share the hopes of redemption. Here there is the recognition of sin—the great central fact in human life: the recognition of the grace of God towards the sinful, of the redemption accomplished by Jesus Christ, of a new spiritual kingdom into which men may be born, and, being born into which, they enjoy the open vision of God, share a new divine life, and find themselves in new spiritual relations to all things in time and in eternity.

Look at the second part of the work which I assigned to the corporate church, viz: the building up of the saved, by worship, fellowship, instruction, and service, after the pattern presented to us in Christ. The pattern taken here is the God-man Jesus Christ: holy, harmless, undefiled, delighting in the Father's will, hating sin, but loving sinners with a mighty love, cheering the discouraged, lifting up the fallen, comforting the sad, ministering alike to the bodies and the souls of men, rendering the saying luminous, both by word and deed, "The Son of man came not to be ministered unto but to minister." And who are those who are built up after this pattern? They are fathers and mothers, sons and daughters, manufacturers, merchants, artisans, laborers, electors, legislators, men, women, and youth, representing every grade of family life, every grade and department of

social and civil life. These I say the church builds up after the Christly pattern, giving them Christ's thoughts, Christ's standards, Christ's temper, His hatred of sin, His love of holiness, His reverence for God, His passion for righteousness, His piety, His love, His spirit of ministry and self-sacrifice; and then, week by week, back into life the church sends them to assert the Christian ideal in every relationship of life; the husbands to love their wives, the wives to give reverence to their husbands, the children to love, honor, and obey their parents, employees and employers to brood over and apply in their economic relations the golden rule, the citizens to exercise their citizenship in the fear of God, the legislators to imitate the great Lawgiver, the judges to administer justice as in the eye of Him who is judge of all, and all alike to have a pitying eye, a loving heart, a helping hand, for the many who are poor, burdened and distressed.

That surely is not a narrow work, which has a range like this. Unless the church should swallow up the functions of the family and the state, I know not well how its work could be made broader.

If the objection be made that, in this view, the church's influence is not sufficiently direct and corporate, the question thus raised is simply a question as to this or that mode of influence. My opinion is that it was never intended that as a *corpus* the church should assert herself in every sphere of life. In many spheres her influence is individual and indirect, but none the less potent for that. I take it that, in the main, the church was intended to be a fountain head of spiritual influence, sending forth, through her individual members, so many gracious streams, to fertilize and gladden the wastes of life. It was to be a magazine to which the soldiers, fighting the good fight of faith, might come again and again to replenish their stores; a great generator of spiritual forces, kindling, through its members, the light of heavenly truth, purity, and love, in all the dark places reached by its influence.

In addition, however, to the mode of influence I have described, it will be practically necessary for every church in its corporate capacity to at least organize its ministrations to its own poor, and its beneficences for the spread of the gospel in parts remote from its own vicinity.

The remaining question, as to whether and to what extent the church should organize its general philanthropies and those other forms of influence which it may desire to weave into the social fabric, is purely a question of expediency; provided always that the church leave untouched those liberties and functions which it is the exclusive province of the state to protect and exercise. A church in the slums of London, or New York, or even Toronto, may find it necessary to establish a soup kitchen, a reading room, a night school, evening entertainments of a literary or musical sort, or to go far beyond these things; while a church in a thrifty country neighborhood, or even in the uptown of the same city, may need nothing of the sort.

The work of the Christian churches wherever they be located is in nature essentially the same; and a comprehensive work it is: addressing itself alike to the bodies and the souls of men, and holding in view both time and eternity. The prime mode of influence, which inheres in the very nature of the church's work, and other modes which will be regulated by expediency, I have sufficiently, for our purpose, touched upon.

And now wherein has the typical church of the past failed? Wherein may the future develop a nobler ideal? The impression is unquestionably abroad, that the church of the past has been too exclusively occupied with ideas of eternity, and too little with the facts of time; that men's bodies, suffering from hunger, and nakedness, and manifold afflictions, have been too much lost sight of in concern for their souls; that other-worldliness, as distinguished from this-worldliness, has received an emphasis unwarranted by the life and teachings of Jesus Christ. In proof of this, men point, not only to the contents of Christian libraries, but to the poverty, vice and wretchedness, which, in some places, have abounded unrelieved, and apparently unnoticed, in the very presence of the churches of Christ.

The charge, as made by the enemies of Christianity, is often in utter disregard of the facts, and flagrantly unjust. But we shall probably all consent that the prevalent impression has not arisen without some real cause. This being so, evangelical Christians should address themselves to the problem of the hour, since they above all others are likely to give it its true solution.

Left to extreme Broad-church influence, with its constant

insistence that man's natural relations are identical with his sacred relations, meaning thereby his spiritual relations, the pendulum threatens to oscillate to a dangerous extreme. Under this influence, the effort to improve the social and temporal conditions of the people is like to become the church's sole mission. W. T. Stead said, in his recent famous conversation, published in *Great Thoughts*: "If an atheist came to me and said, 'I don't believe in God, or creeds, but your church does good works, and I want to work with it,' of course I should employ him. That man is a real Christian." A recent number of the *Andover Review* says: "The future theological seminary will be the one that puts itself into touch with the great troubled world, and seeks to train students in social science, to fit them to become practical leaders in all those problems, on whose right solution so much depends." Rev. Dr. Bradford, of Montclair, N.J., the most honored and influential delegate from America to the recent Congregational Council in London, writing in an article in the *Christian Union*, November 7th, says: "English ministers have little time or patience for speculation concerning infinity and eternity. The emphasis of thought is put on what can be done for man in the present life. Theology is being quite largely written in the light of sociology." Even Prof. Drummond's "Programme of Christianity" is so far incomplete, that that powerful but impartial writer, who pens the leaders in the *British Weekly*, is constrained to say of it: "There is no trace in the 'Programme' of the deep things of redemption; if there is a trace, it is all: and in the enforcement of the 'Programme' it disappears. To read this address is like sailing in the shallow waters of a summer sea: the sunlight ripples on the sand at the bottom all the time. But the deep heart of man is infinitely deeper than that, and though we hear nothing of them in this 'Programme,' there are deeps in the gospel that call to it, and are answered by it."

The trouble with making Christianity practically synonymous with sociology is threefold.* First, sociological duties were as binding on man before Christianity as after; they arise out of the natural human relations, and are all embraced in the

* See article: The Trend of Religious Thought in England—Henry T. Weston, D.D.,—*Western Recorder*, Dec. 17th, 1891.

Jewish law, where they are enforced with a minuteness in striking contrast with the directions of the Gospel. Second, Christ, in the Sermon on the Mount, emphatically relegates the earthly and temporal to a secondary place in our thoughts and plans. Third, there are conditions covering large areas of country, and long time, where, on this theory, there is nothing for Christianity to do. I think I could find you many communities in Ontario where there is not a person for miles, who needs, or would receive a charity, except neighborly attendance in case of protracted illness: there are no classes, no castes, every one possesses what is considered necessary. Is there no work in these communities for Christian churches to do?

The extreme liberalistic view thus briefly indicated and criticised, evangelical Christians cannot but regard with deep concern. Their duty is obviously, as I have said, to address themselves to the anomalies of the hour, and secure such adjustment of the matters in question as will constitute a true advance in the kingdom of God on earth.

4. Having spent so much time on the third point, I must devote but a few words to a fourth and last point, namely this: as to whether the Church of the Future is likely to be a *denominational* church.

It is pretty safe to predict that whatever may transpire in the end, for a long time to come the best and most influential churches will be denominational. There is among evangelical Christians a growing sense of fundamental oneness in doctrine and life; and this we all regard as one of the glad signs of these latter days. Under the influence of this growing sense of unity, denominational distinctions, which rest upon mere sentiment, or are but the memorials of differences no longer regarded as real or important, must melt away. Even here the process will generally be a slow one, for a name or a form will last long after the truth has evaporated out of it.

But many denominational differences rest upon divergent interpretations of the Word of God, and that in matters of serious moment. What may we expect here? What ought we to expect? What would we really like to see? Not a diminishing reverence for the Word of God, not the ability to play fast and loose with conviction; but rather, with reverence for the Divine

Word unimpaired, and fidelity to assured convictions in no wise relaxed, the things to be desired are : ability on the part of all Christians to free themselves from prejudice ; courage to look at things from the various view-points of others : a constant, ingenious study of the Scriptures, that greater unity of interpretation may be gradually attained : and unceasing prayer, that whatever that unity was for which our Lord asked on behalf of his own, it may be speedily realized. The only external union that can have any worth in it, is that which is based upon internal unity.

There is reasonable ground that this internal unity will be approximated more and more. The ease and pleasure with which representatives of different denominations mingle, the confidence and brotherliness that exist between them, the avowed desire of all for union, in every way consistent with conviction of the right, the fact that the ministers of the different denominations use the same commentaries, read the same literature, and are continually growing in the knowledge of one another, and of the Word of God—these things all furnish ground for encouragement. May we not also find in the imperishable nature of Truth, and in the history of the past, still firmer ground for the confidence, that all the truth that is preserved and witnessed to by each denomination, will gradually filter through the partitions, and become the property of all ?

But we may need patience, as we wait for this happy consummation : for unless many of you have much less strength of denominational conviction than I am disposed to credit you with, and much less than that possessed by a people with whom I am very well acquainted, we shall continue to grow in mutual love and confidence for many a year before ceasing to be denominational.

Whether the partitions will ever all be quite taken down, I am not at all sure. Even when the beliefs and practices in the various denominational compartments have become substantially the same, it is quite possible that the partitions will survive as convenient division walls for Christian work.

In conclusion it is a thought of sufficient seriousness for each of us, that in this community, and that, the Church of the Future will be largely what we, under God, make it.

T. TROTTER.

FAIRY GLEN.*

Hid in the virgin wilderness,
 The fretted Conway's Fairy Glen
 This summer day reveals its charms
 For painter's brush or poet's pen.

The air is flecked with night and day,
 The ground is tiger-dusk and -gold,
 The rocks and trees, empearled in haze,
 A soft and far enchantment hold.

The place is peopled with shy winds
 Whose fitful plumes waft dewy balm
 From all the wildwood, and let fall
 An incommunicable calm.

Through cleft rocks green with spray-wet moss,
 Deep in the sweet wood's golden glooms,
 The arbor waters pulsing go,
 With foam like creamy lily blooms.

Shuttles of shadow and of light
 In-gleam and -gloom the watery woof
 As rolls the endless stream away
 Beneath the wind-swayed leafy roof.

So life's swift shuttles dart and play
 As ceaseless speeds its flashing loom :
 Our day is woven of sun and cloud,
 A figured web of gold and gloom.

God's arbor, this enchanted Glen !
 The air is sentient with His name,
 Put off thy shoes from off thy feet,
 The trees are bursting into flame !

T. H. R.

*Near Bettws-y-Coed, North Wales.

Students' Quarter.

THE CONSERVATIVE AND PROGRESSIVE ELEMENTS IN THEOLOGY.

Theology in its broadest sense is the science of God and the relations between God and the universe. As a science its business is to investigate and systematize facts, not to create them. Its field of operation is not in the realm of mysticism and imagination, but in that of revealed truth and the facts of conscience. It is true in theology, as well as in other sciences, that there is much that is absolutely known, much that is matter of speculation, and much about which there is wide difference of opinion. It may be, then, that the best expression of theology we have at present is far from perfect. New facts are constantly coming to the front which help us to a better understanding of the truth already revealed; and we must accordingly modify, adjust, and enlarge our systems in order to express the truth in all its fullness.

The conservatism that would cling to that which "decayeth and waxeth old and is ready to vanish away," may well be rejected, as failing to furnish an adequate expression of Him who is the Truth and the Life; and at the same time, the progressiveness that would disparage and reject the essential facts of the past, may well be said to be little better than a gorgeously colored balloon, having much of semblance but little of substance. But respect for tradition does not necessarily exclude private judgment; and private judgment does not necessarily imply the rejection of tradition. The fact is that they may co-operate, and certainly must do so, if theological development is to be normal and symmetrical. This is true in the sphere of nature. Her method is not revolution but evolution, a process which in reality is at once conservative and progressive, which brings the new out of the old by the continuous growth and development of its life. What is essential in the old is retained and perfected, while the form is changed to accord with its environment and demands. This is true also in the realm of mind. A well-bal-

anced mind is conservative of the good that has come down to it through the ages ; while at the same time it is progressive, in that it examines and tests what comes under its immediate knowledge, in order to rid itself of errors, and advance in its fuller apprehension of facts formerly received. He who was The Truth recognized this principle, for he declared that "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

In respect to the Divine character, the conceptions of the present age are enlarged beyond any preceding one. We believe God changes not, but we change with the ages, and consequently our conceptions change also. It is the former fact probably, that causes many to assert, that theology, the human science of the Divine Being, is unchangeable also, that there can be no larger views of Him which demand expression. As well might we argue, that because the sun is the same king of day that shone on the Greeks, who thought it to be only a ball of fire no longer than the Peloponnesus, our conceptions of it should be the same as theirs.

Thousands of years ago it was affirmed that God was omnipotent, but surely every one who believes in God will acknowledge that the discoveries of modern astronomy give more stupendous conceptions of Divine power than had any of the uninspired ancients ! Surely in these latter days when the heavens are swept with telescope as some neighboring shore, and countless millions of suns and stars "scattered o'er the void immense" are heard with keener ears, to chant as one vast choir in celestial harmony the glories of the might and power of the Omnipotent, we understand somewhat better the prophet's triumphant declaration of God's greatness—"Lift up your heads on high and behold who hath created these things, that bringeth out their host by number ; he calleth them all by name by the greatness of his might ; for that he is strong in power not one faileth " !

So also men of all generations have believed in the righteousness of God ; yet none can read history, be it ever so superficially, without becoming possessed of ever-enlarging views of this Divine attribute. Shall not the Judge of all the earth do right ? belts as a land his acts both great and small, and is con-

tinually receiving the assent of the conscience of mankind, individually and collectively. More and more thoroughly, through the discipline of Providence, are we being taught the value and magnitude of this most fundamental attribute in the nature of God. And none can with unveiled heart behold its expression on Calvary, or listen to the Redeemer's piercing cry, without exclaiming, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus."

But this is equally true of the doctrine of the Fatherhood of God. The mystery that the Gentiles should be fellow-heirs, and of the same body in Christ, was implied in the deeds and writings of the prophets; yet none could perceive it in its fulness, till it was seen in the light of an accomplished fact. Jonah was even wroth when the Father discovered his kindly feelings to penitent Nineveh: Peter withheld his gracious message from the uncircumcised, yet God rebuked the one by a gourd, and overcame the scruples of the other by a vision, and declared himself the God, not only of the Jew but also of the Gentile. Now by the Fatherhood of God I mean something much more definite than that expressed in Pope's universal prayer:

" Father of all in every age,
In every clime adored
By saint, by savage, or by sage
Jehovah, Jove, or Lord."

I mean that all men are made in the image of God; and although that image has been marred through the fall, yet here and now there is in every man the capacity of sonship in its fullest and most glorious sense, through union with the second Adam, the Son of God.

Then again our views of the Atonement have been modified as the ages have advanced. The fact itself remains indisputable, but theories as to its purpose and extent have varied. In the modification and enlargement of these, jurisprudence has contributed not a little, and the interdependence of theology with it is recognized. Human ideas conceived law at first as vindictive, as wiping out the offender: then as deterrent, and conceived of the crime as an offence against the majesty of the law, and dealt punishment on the *in terrorem* principle, which the following comment by a judge will illustrate: "You are to be hanged

not so much for stealing a horse, but in order that horses may not be stolen." But now law is regarded not only as possessing these elements, but also as having in view the reformation of the offender.

There is also a corresponding growth in theology. First there is the "Avenger of Blood" stage, in which evil is regarded as a personal affront, and punishment administered on the "stripe for stripe" and "burning for burning" principle. Then there is the Governmental stage. God as the moral Governor of the universe, has other orders of creatures to consider as well as man; and hence, were He to pardon sin without a display of His displeasure He would let in a fatal principle of indulgence into the moral universe, which would be subversive of the very principle of moral obedience, and thus bring God's government into contempt.

But there is also the propitiatory aspect, which includes the truth contained in the previous theories, and adds a most important element of its own. Some choose to call this a vicarious, others an ethical atonement. It recognizes sin as an offence against the very nature of God, Christ as our substitute, His death the only satisfaction, eternal life as coming through our union with Him. It affirms that the redemptive work of Christ included his life, as well as His death, and laid the ground not only for the forgiveness of sin, for the moral renewal and deliverance of believers from the dominion of sin, but also provided for them a perfect righteousness.

Again, in regard to inspiration, while the essential fact is permanent, yet our conceptions of it have undergone change and progress. What is known as the dictation or docetic theory, holds that the writings only were inspired, that the writers were passive instruments in the hands of the Holy Spirit; that they neither spake nor wrote any word of their own, but uttered syllable by syllable what the Spirit put into their mouths.

This theory seems to have been formed from *a priori* views of what an inspired book must be, without regard to the claims or characteristics of the book itself.

But this is an untenable position, for it overlooks and fails to account for decidedly human elements, the diversities of style, the different accounts of the same occurrence by reputable eye-

witnesses. Buxtorf, in his defence of the Bible against the arrogant assumptions of the Romish church, unwisely went so far as to affirm that every letter of the current Hebrew text of the Old Testament remained unchanged by transcription, and that the vowel points and accents, which are known to have been created by Masoretic writers of the 8th and 9th centuries in order to preserve the sound of the word, were given by inspiration.

In an examination of the Book itself, we find that burning bush, shekinah glory, prophetic tongues, Jesus in person, and Jesus through his apostles, mark stages of progress, reveal different channels of communication, yet the source is ever God, it changes not.

And so among its authors we find that, while priests, kings, warriors, shepherds, publicans, fishermen, scribes, tentmakers, spake their own minds in bursts of rapture or song, of indignation or adoration, God spake His also.

The Lutheran maxim "*Mens humana capax divinae,*" realizes itself here in a most unique sense.

However, although we cannot say positively that any one theory can fully express all of inspiration, yet the union of the divine and human elements, although as mysterious as the person of the God-Man, seems to be the only one that truly represents the Book, and satisfactorily meets the demands of our reason.

Mark that it does not assume omniscience or sinlessness, but that it does assume a proper qualifying of the writer, in order to put truth without error into permanent form; and hence whatever the Bible was intended to teach may be accepted with perfect assurance as inspired truth and having Divine authority.

In reviewing the history of the past, we are struck with the slowness with which truth has had development. Revolutionary theories have never been in the line of the truest evolution of doctrine, and have ever gone down before the assaults of judicious criticism.

While we must not be so wedded to old formulas of truth as to esteem them sacred and inviolable and not to give place to statements required by modifications of view or change of language, we must be careful to guard the truth which we have received from the reverent study of the Bible in the past; and

must not in the rage for what is new imperil that which has stood the testing of the ages.

While we must be prepared to give up the old, no matter how it may be associated with what has become dear to us, we must not give it up until we know that we have something better.

Thus with the mind open to light from the thought of the past and the present, we shall be able to secure the best results through a conservatism which is progressive, and a progressiveness which is conservative.

ALEXANDER WHITE.

THE RECENT CONVENTION.

The Baptist Young Peoples' Convention was a great surprise to many. However enthusiastic the young leaders in Toronto may have been, one thing is evident, their enthusiasm found an answering chord in many a heart all over the Province. Our young people felt they were being left too much in the background, that they must have more responsibility, and the splendid gathering in Bloor Street Church, Toronto, last month, clearly proves that they are able to shoulder the weight of a large amount of work for our Divine Master.

No one who watched the proceedings of the recent Convention could have failed to be pleased with the excellent arrangements, the complete order and dispatch, which characterized the whole proceedings. There was calm deliberation coupled with intense earnestness, and if our young people were timid and unpractised in the art of making long speeches, surely the Convention was none the less successful and inspiring. Think of eight hundred young people deeply interested in the work before us, meeting together on their own responsibility to work out plans for the salvation of souls, and to fulfil the commission of our Lord?

It was an inspiring sight. I hope no one will feel jealous when I say I think it was the most hopeful and inspiring meeting I have yet attended in Canada.

Thoughts that were dropped in that Convention will live for

ever, not only in the memory of the delegates as incentives to labor, but in the hearts of many eyewitnesses whose years had sifted snow upon their heads.

And have the young people no special mission? Should they remain an unrepresented element in our churches to live and labor along old lines laid down by their fathers? Is their young and ardent enthusiasm not to be permitted to suggest new ideas and broader schemes? Who that has watched the progress of the student volunteer movement can doubt that it is a great uprising of the young and true hearts to carry out our Lord's last commission? Who that attended their great Convention in Cleveland last year can doubt that the whole movement is of God?

The spirit of piety, humility, consecration and courtesy shown at the recent Convention speaks volumes for the spirit of the age; surely all must feel that the young Baptists have a mission, and the Young Peoples' Convention has a *raison d'être*.

The perfect organization, punctuality, strict attention to duty, business-like arrangements tell of forethought, judgment and devotion to the good cause; the simple, broad, charitable constitution leaves no room for discussion over small and unimportant questions and welcomes to sit in council all the earnest workers of Baptist churches. Surely there is no sacrifice of principle in comparing plans and receiving suggestions from all who are interested in the work of soul saving.

The hints for the conduct of the Young Peoples' Prayer Meeting may well be commended, not only to young but also to old people. Be punctual, prompt to take part, brief, earnest, speak so that all can hear, have a definite subject and stick to it all through, study the Word, make the prayer meeting lively with good song, cheerful with living testimony, attractive with variety, comfortable with a correct adjustment of warmth and ventilation and alive with fervent zeal.

Our missions and education received a fair share of attention and were made the subjects of earnest resolutions. Baptist principles were presented by D. E. Thomson, Esq., in a well-written paper and were enthusiastically applauded. The resolutions upon political corruption, Sunday railway traffic, the World's Fair, liquor, tobacco, cigars, cigarettes, etc., show that the young people are thinkers and awake to the great evils of the day.

We doubt if ever the Baptist cause derived a greater impetus for work, or more help from a Convention than from this the first held by the young people.

A few sentences which speak for themselves:

Keystone of the Convention:—For Christ and the Church.

The Young Peoples' Convention is a growth of necessity.

The Baptists ought to be 100,000, shall we not labor for this?

When we were born some thought of God was born with us, let us seek to realize that thought.

We believe this great uprising of young people is the result of a thought of God.

Christians must be both guided and restricted both in faith and practice by the exact instructions of the Scriptures.

Our own University and the young people of our churches:—these whom God hath joined together let no man put asunder.

In Corea the hills are laden with an abundant crop of rice, yet the people are starving for *the true bread*.

Canada is going to be a great, populous, rich nation, shall we not form and possess the land for Jesus Christ?

It is our business to save *this* country, if we don't, who will?

Sing no more:—"The better day is coming," rather:—"The better day is here—to every man his work."

There are many dead churches because they neglected the young.

Save the young, they will save their parents; no man can preach the gospel so eloquently as a child seven years old.

Did ever a child refuse to come to Jesus when He was on earth? Will he now if we use the right means?

The Bible only brings light. Ruskin's "Sky" and Shelley's "Clouds" seem to lift us up near heaven but they still leave us outside.

Blessed Lord! let us not love a world that murdered Thee!

O. G. LANGFORD.

THE DISCIPLINE OF WORK.*

A few years ago an effort was made by a certain prominent man to find out which kind of life was more beneficial to a growing boy—a life of ease and pleasure or one of hard work. He sent out circulars to one hundred of the principal business men of the large New England city in which he lived, and out of the eighty-eight who replied it was found that seventy were farmers' boys, and obliged to work hard for their living. Through this training they had become fit for such positions as those of lawyers, physicians, presidents of banks and insurance companies and merchants—in short, positions of great trust and responsibility.

Thirteen of the others spent their boyhood in villages and towns, where they must work when not in school, and found little time for play. This left only five of the eighty-eight who as boys had nothing in particular to do.

You may ask "Where were the boys who were growing up at that time in that city?" I cannot say where they were, but simply state that, with the exception of these five, they were not among its active business men. It is very easy to see why they had been pushed out by the farmers' boys. They were not trained to work steadily and faithfully while they were young, and therefore must spend time in learning to do it.

In the meantime those to whom it had become second nature to be industrious and thrifty were getting ahead and so far ahead that there was no possibility of the others catching up. What the world needs is hard workers and it will have them at any cost—even if the luxurious and indolent men must sink into oblivion.

The first thing gained by this early industrial training is perfect physical health.

The boy cannot in after years be active and energetic with his work unless he is strong and healthy. The question to decide is, what is the best way of obtaining as nearly as possible perfect health.

*Read at an open meeting of the "Heliconian," May 6th, 1892.

The pleasure-seeking life of a boy of leisure, by which I mean one who is free out of school hours, will not make him as strong as the busy life of one who is compelled to earn the means for his education. There is nothing so calculated to develop the muscle and powers of endurance as constant employment in the open air, a good appetite and sound sleep.

Put a city boy, whose hardest work has been to play games in our parks, to work beside a lad who has toiled since he was able to carry a stick of wood. You will find that he will begin to grow white and will give up long before the country boy thinks of being weary.

The worker will begin his active life with a capital consisting of a well-developed body, strongly knit muscles and vigorous health. Closely allied to this is the manual dexterity that comes from early practice and the perfect training of the feet, ears and eyes, by which they may be used to the best advantage. Our schools may do their best to supply the deficiency, but nothing will so well secure this practical skill as work in early boyhood.

The power of close attention is a great acquisition. The boy who is not particularly interested in any one thing grows to be careless about noticing the different objects in his way, but it is impossible for a worker to be successful unless he is always on the alert. What would become of the cash-boys in our stores if they did not learn to be quick in hearing and answering calls? One who has not been trained to this is likely to hear a call with indifference and answer when he is ready. The only way in which all the organs can be brought under the control of the will is by early and constant use.

Another thing gained by steady hard work is the formation of good habits. The habits of punctuality, of industry and persistence are invaluable to the business man, but they are not born in him. If they are ever to become a part of him they must be acquired while young. The early sense of responsibility and prompt obedience to duty is invaluable. Boys should by all means be allowed to play; but if the school-boy is all the time looking forward to his play and uneasy to be free, he is sure to neglect his lessons and thereby lose the power of application.

By early practice duty becomes a pleasure, and to a boy who has learned the satisfaction of having things done at the right

time, there is nothing so gratifying as to know he is doing his duty.

Another advantage which the working boy has is a knowledge of the value of money. No boy can understand this without knowing first how hard it is to get it. Unearned money is spent recklessly, and in later life, if there be no sense of its value, a fortune may slip through a man's hands without his knowing where it has gone.

The most important point of all is the development of character by work. We know already what the man is who begins his active life with the habits of punctuality and industry well established, and with a feeling of his own responsibility. He has learned the value of time and money and will use them to the best advantage.

He has *not* had time for dissipation and vice and will take his stand in the community against these.

The conclusion then to which all this leads is that a boy's being obliged to work when young is no misfortune: it is rather beneficial to his health, helps him to form good habits and develops his character. The best of us have no talents to be wasted, and we should exert ourselves to make the most of the powers we have.

We cannot begin too young to fit ourselves for the great responsibilities of life.

MARY VAN ZILE.

THE NEW APPOINTMENT.

Once in a while an event occurs which materially affects a man's welfare that he has no power to change or modify. In such an event he mentally congratulates himself upon his good fortune or silently resolves to "grin and bear it." It may be regarded as gratuitous for a student to venture an opinion about the recent appointment to the Chancellorship, but as I am granted this privilege by the editor of our College Magazine I cheerfully embrace the opportunity.

I am delighted at this piece of "good fortune." In my humble judgment no other man should have received this appointment. Dr. Rand has already labored hard for our University. It was he who toiled while others dreamed. While our leaders were discussing the problem of *when* we should begin the Arts Department, Dr. Rand *began* the work alone in his own study. Letters which he wrote were answered by enquirers for first year work to an extent far exceeding the expectations of even the most sanguine. The second year witnessed a large increase on the first, and already the indications are favorable for a still larger increase for 1893. If we have any laurels to give, who should wear them? The man who has toiled and won, or the untried untested stranger? And have we not ample proof of the new Chancellor's qualifications for the work before him? Has he not proven himself equal to the task? Would it be safe to trust the guidance of this precious bark to the hand of an untried pilot? The Senate have done well and wisely, and though we are too young to vote, I believe the students are well pleased.

No man is perfect, but some men are nearer the mark than others. Few who know him will hesitate to admit that Dr. Rand comes very near his ideal of a cultured Christian gentleman. He is a man of large experience, rich learning, wide research and excellent taste, and withal—a man. True, he must be known to be appreciated, and some men are more easily approached than others. Some thought him reserved, but acquaintance has proven him kind and sympathetic, of strong generosity and genuine helpfulness. Dr. Rand is a man of art. He thinks, writes and speaks artistically, possesses a quiet power and calm dignity, is not wanting in any essential qualification, not even humor; he is quick witted and keen, and I feel persuaded that years of experience will prove him to be the right man in the right place. God, through his servants, has called a strong man to a great work.

A STUDENT.

LETTER FROM INDIA.

Since I landed at Bombay, I have had a heart full of peace and joy; the Lord has blessed me. I shall not soon forget the kindness of the three Presbyterian missionaries who met me. At Bombay I heard General Booth of the S. A., and saw the S. A. soldiers in native attire. The ride of 800 miles to Madras was commenced next day. With the exception of the slowness the accommodation is excellent, one can sleep well and refreshments are good and reasonable in price. On the way we were rudely awakened at midnight by a half drunken Englishman; to our joy he did not remain long. All the next day we passed through the parched Deccan. What desolation! Everywhere the crops are a failure. Cotton, castor oil, rice, and other plants dead or only an inch in height where they ought to be a foot. The dead level of the country surprised me. I was told that the soil is wonderfully fertile, in fact it must be to stand such long droughts and ever bear fruit again. The people, plants, shrubs, trees, soil, everything new and novel, the whole day was crowded with strange and interesting sights. At the station I was met by Daniel, a Telugu preacher, who with the help of an English-speaking porter, prevented me from being pulled to pieces by the coolies. Daniel told me how glad he was to know that new missionaries were coming to his people as we rode up to the Mission Compound. Rev. C. Hadley and wife and brother J. A. K. Walker and wife received us very kindly. Rest! ah me! how my soul rejoiced as I rested once more after weary tossing here and there for so long. Friends! never were they more welcome. If Port Said is hell, and it seemed like it, Madras must be next door. I was filled with new, strange feelings, amounting almost to horror, at the sights, sounds and smells. Truly the half of the heathen's sad story "to mortals has never been told." Sad, sad, unutterably sad. I felt it weigh on me more every day. The house where Mrs. Drake lived and in which she died was visited, all closed up, testifying by its silence of sorrow. To hear the people of the church speak in praise of a noble Christian touched my heart. Here we met the McLaurins *en route*

for Bangalore. Rev. W. E. Boggs had come to Madras to meet us and so we three B.'s, Boggs, Baby and Brock, a happy young trio, take train for Nellore, 150 miles north of Madras. Here we take to carts and make the remaining 45 miles in nine hours, coolies, as the men were termed, pulling the carts. It was a romantic way of travel and at first I was rather reluctant to allow it: but when I saw the men enjoyed it I began to myself, and altogether the cool evening, beautiful trees, good hard level road and jolly songs of the coolies, together with the fact that I am in the last stage of the long journey, made it the most enjoyable part of the trip from America. If it was rest at Madras, what was it now at the end? No further to go. How strange it seemed! Two months since leaving Boston and here I am at home in India. I count it a privilege to have a place in Dr. Boggs' home. Of course everything is different from Canada. Hours for meals, houses, servants, methods of doing work, language, manner of living, all different. I was at the study of Telugu by 9 a.m. the morning after arrival and have been hard at it ever since. The Brownson Theological Seminary is the name of the splendid stone building just across from our bungalow. About 100 young men and 30 women are preparing to be teachers, there is also a primary school for the children of the Christians. The compound of 90 acres is like a small town. Bungalow, seminary with splendid buildings, school teachers' houses, and houses for the students and servants, with a good road and beautiful cocconut, palmyra and date palms and other trees. I have had the joy of seeing eleven natives profess Christ in baptism. Then the large gathering of *clean* natives who sat down to the Lord's supper was evidence enough to satisfy me that time and money spent here has not been in vain. Famine relief work has been begun by Dr. Boggs. Poor creatures! my heart aches for them. At the new stations of Kundukur and Kanigiri I was completely carried away with the prospect of work. We helped to pull down a temple and smashed many of their gods. Land was secured at both of these points for stations and it is probable that Bro. Baby and I shall settle there.

Here we are at work at this end. Will you not use your influence at your end to forward the glorious work of the everlasting Gospel?

GEO. H. BROCK.

TORONTO TO MINNEAPOLIS.

I. FROM THE FERRY.

The Chinese is becoming more and more abhorrent to the American. The smuggling of Chinamen into the country has lately received an impetus owing to the fact that severer legislation is immediately impending against their immigration. Crossing by the ferry at Windsor we saw a party of four Chinamen, under the pilotage of a bribed Canadian, rowing over to Detroit. The light of the half moon betrayed them however, and the instant the prow of their punt touched American soil they and their guide were marched off to the cells.

The hand of the Republic is ever extended to well meaning immigrants: but to the Yankee the Chinese is a fungus, a parasite, a leech. He does not want American customs, laws, religion or language. It is their gold. When by untiring industry and filthy frugality he has secured enough of it, he crawls back to the Orient, there to repose his old age, and to rest his bones on celestial (?) soil, the only dust to his mind upon which the Deity smiles, and from which immortality is born.

II. FROM THE GANGWAY.

In Chicago we went to Armour's yards and packing houses. The senses of hearing and smell are both dismally saluted long before the place is reached. Cattle, hogs, and sheep innumerable, fill the unfragrant air with melancholy lowings, squealings and beatings. The terror they betray by these sounds is not groundless. Greedy death is surely satiated here. Whipped into an enclosure the unhappy hog is seized and suspended, head down, from a grooved wheel which is running along an iron track. He is first rolled along to where a figure dripping horribly from shoulder to boots with blood stands grimly waiting, knife in hand. This being, terrible in appearance as the most fiendish pirate of the story books, strikes his knife to the heart of the writhing creature, which as soon as dead—often sooner—is plunged into a vat of boiling water: then he is passed through

a gruesome cylinder where he is haired : a fourth operator with wonderful deftness separates the head from the body : a fifth disembowels it, and so on until all ready for quartering it hangs in the cooling room with thousands of fellows. Cattle are stunned before bleeding, but the slaughter of sheep and lambs is terribly pathetic. The whole business is wonderfully interesting but horrible as Dante's gloomiest vision of the Inferno. In the economy of nature the subsistence of human beings by this deluge of blood is a thing most mysterious. Leaving the place I vowed myself henceforth a vegetarian.

III. FROM A CABLE CAR.

The city of Chicago impresses one with its lengths, breadths and *depths* rather than its qualities. Buildings are of Babel heights and Babel are the languages spoken below them. In one aspiring structure, the masonic temple, our elevator stopped at the fifteenth story, and there were still five floors above us. The architecture of buildings is utilitarian rather than beautiful: often chaste, but never ornate. The Exposition Buildings are very huge but very fragile, and so fail to impress an observer with the highest kind of admiration, since they lack enduring quality. They are not among the structures that are a nation's permanent expression of its thought, but rather elaborate tenting places where for a day and a night the world is resolved to display and disport its wondrous self. Distances are immense, yet streets are, with few exceptions, loosely and poorly built. Facilities for transport are perfect and the officials combine western freedom and Parisian courtesy.

IV. FROM ABOVE, BELOW AND AROUND.

Ten hours run brings you to Minneapolis and St. Paul : the beautiful "twin cities" of the north. The Mississippi, rapidly gathering history as it flows, bears them upon its banks. The former in size and appearance somewhat resembles Toronto but that its streets are wider and its business more evenly distributed. A charming little freak of nature worth the sight of half a dozen of your smoke-begrimmed cities is the Falls of Minnehaha. They occur on a little stream about four miles from the city of Minneapolis. At first sight the observer is disappointed at the smallness of the volume of water in the stream, but a little familiarity dispels contempt and even develops a love for this misty maiden of Indian lore and song.

B. W. GRIGG.

EDITORIAL NOTES.

We are now able to supply a limited number of copies of our first volume, handsomely half-bound in green calf, with cloth sides and gilt top. The volume contains excellent portraits of Senator McMaster, Dr. John McLaurin, Dr. Castle, Principal Huston, Dr. Thomas, Principal Bates, and Dr. Davidson. It is thought that in a few years copies of this first volume of the MONTHLY will be treasured, and will be at a premium. We will send a copy, post-paid, to any address on receipt of \$2.

We learn with pleasure of a good thought that is working out among our students. A monthly letter is being written and passed around, each student adding two pages and sending it on to the next. By this means a brotherly feeling is fostered, our young men are brought near to each other, although very widely separated, and each one is enabled to sympathize more intelligently with his fellows. Best of all, a strong bond of attachment to each other and to the University is being woven.

To President J. C. Welling, LL.D., of Columbian University, Washington, D.C., the managing editor is indebted for a copy of a most interesting pamphlet, entitled "The Law of Torture: a Study in the Evolution of Law," being an address delivered by him as President of the Anthropological Society of Washington. Dr. Welling is one of the most scholarly of Baptist University Presidents, and the pamphlet before us is the fruit of most thorough and painstaking research in old Roman and mediæval jurisprudence. We always feel thankful to the man who has gone to the bottom of an important subject and imparts in a clear concise way the results of his studies.

The managing editor has been favored by Dr. W. Wattenbach, of Berlin, with a copy of his recent contribution to the Royal Prussian Academy of Sciences, on certain mediæval manuscript "Letters of the Devil." After a learned discussion on the origin and historical significance of literature of this class, the author imparts a carefully edited text of the most interesting of these letters. The letters are a scathing satire directed against the corrupt Popes, clergy and monks. Satan is represented as rejoicing in their thorough-going loyalty to him, and as com-

mending their shamelessly immoral lives. Such documents throw much light on mediæval life and thought. Dr. Wattenbach is the foremost living specialist in mediæval documentary history, and whatever he writes is worthy of the closest attention.

We are happy to number among our exchanges the *Texas Historical and Biographical Magazine*, edited by Rev. J. B. Link, D.D., of Austin, Texas. It is a handsomely printed monthly of about sixty-four pages, each number containing a large amount of valuable historical and biographical matter, together with leading Baptist ministers and laymen. The feature of the magazine in which we are naturally most interested is the serial publication of Rev. W. W. Everts' translation of Hozek's Life and Works of Balthasar Hubmeyer. This work contains a full account of this greatest Baptist leader of the sixteenth century, and a practically complete reproduction of his extremely rare works. It is to be hoped that after its serial publication this important work will be issued in book form; but the only way at present to make sure of a copy is to send \$4 to Dr. Link, for 1891 and 1892. The work will be concluded with 1892.

Chancellor Blake at the recent closing of Toronto University made some interesting and encouraging statements respecting the rapid recovery of the University from the fire, and its general prosperity. Other statements in reference to the appropriation of funds provided by the Legislature for the specific purpose of scientific education to the uses of the Toronto Medical School were scarcely of less interest. In view of the fact that the Legislature in 1887 resolved that provincial funds should not henceforth be granted for medical schools, it was to be expected that the Chancellor should explain to the public how it has come to pass that the authorities—of which he is the head—have misapplied the funds of the people by providing accommodation for a medical school. Chancellor Blake deplored the transaction, and stated that he had spent much time and thought with a view of providing a remedy. The best he had been able to do was to provide that the Toronto Medical School pay to the University an annual interest on a fixed capital sum. It is to be regretted that he did not state whether he had any reason to suppose that such interest would be paid. It will be a surprise to many to learn that the Medical School has, or expects to have, any funds for such a purpose. The manner in which the authorities having this matter in hand have discharged their obligations, as disclosed by the press and by the Chancellor's authoritative statement, is calculated to awaken wide distrust.

To most persons, the facts relating to the misuse of public moneys in providing an anatomical building would have been sufficient as a deterrent from arrogating to themselves at this time any exceptional claim to public confidence in the administration of scholastic responsibilities. But not so. Chancellor Blake's address, in its spirit and tone towards sister Universities, was a genuine surprise. That the official head of the Provincial University assembled in Convocation should speak with seeming disrespect of other institutions engaged in kindred work in the Province is, we believe, an act of discourtesy unparalleled in any other province or country. The Chancellor surely did himself and, we trust, the University, an injustice. Has not the time fully come when the people of Ontario have attained to that breadth of sympathy and fellowship with all earnest efforts for the multiplication of facilities for higher education which generously assumes honesty and good faith on the part of those voluntarily supporting such a great and noble enterprise? We think so; and it is difficult to understand why the Chancellor should deem it necessary to voice, if not in explicit words, in the recurring tone of his address, that educational Pharisaism which, unhappily, would seem yet to linger about the precincts of Toronto University. The Episcopal Bishop of one of our Provinces a few years ago affirmed in his cathedral that all the children of the Province, born of Protestant parents, who had not been married under the sanctions of his church, were born out of wedlock. And Chancellor Blake would seem to believe that the University, over which he so ably presides, has some sort of patent, something answering to a sort of apostolical succession, by which alone students may be introduced through the great mysteries of matriculation to the higher education, and preserved in its pursuit from the wiles of the evil one. We cannot doubt that the Chancellor is sincere in his desire for the promotion of sound education and fruitful learning, but we submit that his utterances disclose the fact that he is not awake to the admirable activity to these ends which is increasing so rapidly in our fair Province. It is not too much to hope that the day is near when the Provincial University, supported as it is by the funds of all the people, shall deem it an unworthy and unseemly thing to appear inhospitable to all honest efforts for the widest dissemination of sound learning, even though such efforts result in bringing in different ideals from those which may happen to be specially in favor in that institution. University education is a large and complex subject. No one has any sole patent rights in this behalf. The people of this country have given equal academic authority to a number of Universities, and the great interests involved, to say nothing of courtesy and professional ethics, require that good fellowship should prevail among all who labor for such great and high ends.

COLLEGE NEWS.

THE UNIVERSITY.

THEOLOGICAL GRADUATES, 1892.

ARCHIBALD P. McDONALD was born in Osgoode, a place hallowed by the memories of the sainted McPhail. After a thorough course at Woodstock, he matriculated into the University of Toronto, where he spent three years. Next he entered the Theological Department of McMaster University, and now graduates as B. Th. Mr. McDonald has always taken an active part in all student movements, and his popularity is clearly shown by the offices and honors his fellow-students have thrust upon him. He goes to Forest.

JESSE E. CHUTE, a Canadian, comes of old missionary stock. He was born near Strathroy. In the Collegiate Institute of this place he prepared for matriculation, and in 1886 entered the University of Toronto. After a run on this line for two years he switched off into the theological course, and this year graduates as B. Th. Mr. Chute has in view a medical course, preparatory to entering the foreign mission field. He is thoughtful, plodding, conscientious. He goes to Kingston.

ALEXANDER WHITE is an Irishman, and what class would be complete without one? He was born in County Antrim, the birthplace of Principals Bates and Huston. He went to Woodstock College in 1885 and remained there three years. Then, after spending a year in St. Catharines Collegiate Institute, he entered upon a theological course, which he has now completed. At Woodstock he carried off the Hiram Calvin Prize, receiving 1st class honors in five subjects. He is fluent, witty and independent. He thoroughly believes in independence. He is pastor of Ossington Avenue, Toronto.

L. H. STEINHOFF, of German extraction, was born in Simcoe. At the High School of that town he prepared for teaching. After seven years' experience in this profession, he entered the Theological Department. He possesses a generous, warmhearted and earnest nature. Mr. Steinhoff has done excellent service in church building in the Ottawa Valley. This year he has accepted a call to Kingsville.

T. J. BENNET, a Novascotian, was born in Wolfville. He matriculated into King's College, Windsor, N.S., in which he took a partial course in science and engineering. A successful term in the Provincial Normal School qualified him for teaching. Leaving this profession after two years, he took up the study of theology. Considering his general attainments and unassuming manner, we would judge that he will wear well. He goes to Herkimer St., Hamilton.

EXTRACTS FROM LETTERS.

THE following extracts from letters received from our students will no doubt be interesting to our readers; post cards have also been received from many too busy to write us at length. Messrs. Warnicker and Thorold are in Montreal, and too much occupied to give us even a line. Messrs. Doolittle, Murduck, Evans, Mitchell, Young, Whidden, Gunton, Park, Routledge, Therrien, Reeve and Frith, send cards which indicate that they are thoroughly employed in their Master's work. We wish all our students a prosperous and pleasant vacation, and hope they will all return encouraged and invigorated.

THE loveliest spot in Canada is St. Catharines, and this lovely spot is at its loveliest just now. The blossom of the fruit trees, interblended with the green of the chestnut and maple, charms the eye. The lavish blossoms prophesy an enormous fruit crop in the fall. This old city is as irregular as the old Welland canal on which it has grown up. Starting from one of its banks, the streets have straggled off in a free-and-easy fashion, which delights the lover of nature. The place lacks, in a large measure the artificiality of many cities; none of your stereotyped square blocks here. It has the appearance of having *grown* rather than been *built*.

The Lyman St. church is just as interesting as the city. Small 'tis true, but it hums with busy-workers—a hive in which there are few drones and none wanted. The people are earnest and spiritual, and notably show an interest in the truth, a desire for souls, and a readiness to work. Congregations good; prospects bright. E. SELDON.

I FIND myself stationed for the summer month in the flourishing county of Prescott, in East Hawkesbury, or what the inhabitants here call Coquerell, about a mile from the village of St. Eugene, and five miles from the River Ottawa. But a few years ago the fields were covered with rocks and trees, to-day they are cleared and green with the coming crop; the pure country air is inhaled by the student from the city with delight, as he listens to the running brooks, and the singing birds, and imagines that he is at the far famed Caledonia Springs, which are but a few miles away.

On a corner, formed by the meeting of two roads, is situated our little brick church, known as the "Dempsey Baptist Chapel." There we are laboring for the Master, while on Sunday evening we speak in both French and English in St. Eugene village. Here Miss Frith is doing a noble work for the Master. This is a neat little village, the inhabitants being, with but few exceptions, French Catholics. In the centre of the village stands one of those great churches, with its spire stretching towards the heavens, the tolling of whose great bell declares that Rome rules. Nevertheless our motto for the summer is "Lift up Christ."

GEO. R. MACFAUL.

A TOWN that boasts "former greatness" frequently cannot boast much of the present, yet if Thorold was important once it is yet. But she owes her whole importance to the public works—the canals. These give her beauty, life and power—*beauty* from the manner in which the canals are built, the waste-weirs with their grassy banks and waterfalls, also the massive stonework and workmanship of the walls and gates of the canal itself; *life*, from the constant passing of vessels up and down which come from all parts of our inland waters, bearing their precious freights of passengers and merchandise; but more truly does she derive life through the *power* she gets from the constant and powerful flow of the water through the canal which drives her many mills and factories, thus giving steady employment day and night to hundreds of her inhabitants.

W. S. McALPINE.

BELFOUNTAIN is charmingly situated about one mile from Credit Forks—a station on the Credit Valley branch of the C.P.R. Upon one side we have immense stone quarries (which supplied stone for the new Parliament Buildings and City Hall in Toronto); upon the other side we have a magnificent farming country. A river runs through the village which affords excellent trout fishing. No finer scenery is to be found this side the Rocky Mountains. The people are large hearted and genial, but mostly very indifferent to spiritual things. Our church is a large stone building capable of seating 400 persons. Our audiences are large—especially at night when between 300 and 400 people gather weekly and listen with intense earnestness to the preaching of God's word. Our membership is now about 35. There is plenty of wealth among our people—several members being worth \$100,000 and upwards, but with all their temporal prosperity but few of them have much zeal for the Master. This is a difficult field, but through the help of God we are expecting great things. Pray for us.

S. S. WEAVER.

I AM situated in the northern part of that ambitious city called Hamilton, whose citizens like to think of their great neighbor, Toronto, as one of their suburbs. This part of the city is farthest from the mountain and overlooks the bay. It is by far the least attractive part of the city, whether you regard it from the standpoints of the culture of the people, the residences, the trees, which always give great charm to any city, or the streets. It is the abode, principally, not of the very poorest or the vicious, but of the working classes. From the size of the chapel in this part of the town, I should judge that the majority of church members are Catholics. There is a good sized Methodist church, a Presbyterian mission and our own little church.

W. POCOCK.

SAWYERVILLE is in the County of Compton, Quebec, about 20 miles east of Sherbrooke. It is a small straggling village, lying in a valley surrounded by lofty hills, from any one of which a magnificent view of the country can be obtained. The settlement is an English one, and,

but for a few French families, is entirely Protestant. The people are exceedingly hospitable, and the simplicity of their lives bears a pleasant contrast to the artificial life one is accustomed to in cities. The only special feature in the work here is the evangelistic services which the pastor of the church here and I intend to conduct in the outlying district from time to time.

J. H. PAYNE.

MINTO, North Dakota, is situated on the Great Northern P. R., 60 miles south of the International line, and is the finest wheat raising district of the south. It has a mixed population of about 500, composed of Canadians, Americans, Norwegians and Poles. The Canadians are in the majority. Baptists, Presbyterians, Methodists and Catholics are represented. The buildings are frame except a large brick grist mill. There are four large elevators for storing grain. Business is brisk in this place. The country is level prairie, the monotony of which is relieved by timber along the river.

FRANK HUNTER.

Kingsville is a beautiful village on the Lake Erie shore, thirty miles from Detroit. It has three churches and a population of 1,500. The Baptist cause here is very weak but the people are hopeful. The citizens are very easy going and friendly—American-like, and have a sharp eye to business. The town is lighted and heated by natural gas. It has a large summer resort, the Matawas, where about 250 tourists come to spend some months each summer. The town is lively and business-like. I hope to see a strong Baptist cause established here, although there are many things to discourage.

L. H. STEINHOFF.

FOREST is a pleasant little town of about two or three thousand people, situated on the main line of the G. T. R., about fifteen miles east of Sarnia, and about four miles from Lake Huron, to which there are several beautiful highways. It is surrounded by an attractive country. Fruits, such as apples, peaches, cherries, grapes, etc., are abundant. The educational advantages are good, including well-equipped public and high schools. There are here Presbyterian, Episcopal, Methodist, Baptist, Congregational, Plymouth Brethern, and Roman Catholic meeting houses respectively, all of which are well attended.

The moral tone of this place is high, the temperance sentiment strong. On the whole, a beautiful and desirable town in which to live.

A. P. McDONALD.

THE South Indian church holds its services in the school house of Grant, about three miles from the little village of South Indian, on the Canada Atlantic Railway. Organized only last November, it has increased from eleven members to fifty-five. Pastors O. C. Carey and J. R. Coufts are the honored instruments in securing this interest. The church, through its delegates, applies this month for admission to the Ottawa Association. Financially the members are not strong; but they are a warm-hearted, whole-souled band of New Testament Chris-

tians, who mean business for the Lord. Preaching services, Sunday school, mission band, prayer meetings, etc., are well attended. Our drawback now is an uncomfortable school room—too small even for the prayer meeting. Our hope is, in a short time, to occupy a neat and comfortable chapel, free of debt. The amount for the building is already subscribed. One hundred dollars more will complete all for occupancy. The field is wide, the prospect bright.

C. W. KING.

KINGSEY FALLS is a small village of about six hundred people. It is situated near the G. T. R., just half way between Montreal and Quebec City. A few years ago both the village and surrounding country were peopled altogether by the English, now the population is more than half French. These are all staunch Romanists. The place derives its name from the beautiful little falls here on the south branch of the River Nicolet. The Dominion Paper Company's mills, located here, provide the chief employment in the place. Ten miles to the south are located quite extensive asbestos mines. The country is slightly rolling, with beautiful streams flowing in every direction, varied by frequent wood-covered mountains of rock that rise abruptly out of the level ground. There are two Protestant churches—Baptist and Methodist. From this point northward, however, with the exception of Quebec City, you will not find another Baptist church, and very few Protestant churches of any kind, till you reach the North Pole. Perhaps there are some there, but I have not heard of them.

E. NORMAN.

I AM settled for the summer with 2nd Markham church, twenty-five miles north-east of the city. This church possesses two chapels, in both of which service is conducted on the Lord's Day. It also sustains a flourishing Sunday school and a large and interesting prayer meeting at each end of the field. A little over a year ago, the church enjoyed a season of great spiritual blessing, when nearly one hundred young people were led to Christ. The work of the student lies along the line of training and building up the young converts.

E. J. STOBO.

I AM living at present in the rich agricultural township of Lobo. There are no mountains, no deep glens, no rushing cataract, no lake dotted with steamers and pleasure-boats, yet on all sides beautiful sights meet the eye. The land is very gently undulating and abounds with green fields, blossoming orchards and fresh-leaved woods. The roads are unequalled by any others in the country, and the comfortable dwellings, large barns and tidy fences bespeak a peaceable, industrious population. I miss the rumble of the Belt Line street cars, the clatter of hoofs, the screech of the C. P. R. whistle, and the musical harmony of the guitar and mandolin, yet the country air and country sights are refreshing and exhilarating. My occupation for the summer—canvassing for the MCMMASTER MONTHLY—will bring me in contact with many different kinds of people, and make me acquainted with many of our Baptist churches.

WALTER DANIEL.

I AM working the field of South Cayuga and Rockport. The people are kind-hearted Baptist farmers. The South Cayuga church is about eight miles south-west of Dunnville. I preach one Sunday morning and evening in South Cayuga, and in the afternoon at Rockport. The next Sunday I have but two services, South Cayuga in the morning and Rockport in the evening. Prayer meeting in South Cayuga on Friday evenings. The scenery of this part of the country is very fine, the Grand River, the fields, the woods, the hills and valleys presenting a beautiful picture.

WM. F. CUTHBERT.

My home is at Lacolle, beside the River Richelieu, near where it widens out into the broad sheet of water known as Lake Champlain. The district itself is a part of the stretch of country commonly spoken of as the "Garden of Quebec," from the exceeding fruitfulness of the soil. The scenery of this part of Quebec is very beautiful, and the sporting facilities are excellent, and as Lake Champlain, although in the United States, is near home, I will take it as an example of the excellent fishing grounds; while the Adirondacks, which extend down to its shores, are a veritable paradise for hunters. The people about here are partly English and partly French; although the French are increasing, while the English are diminishing. I am working at home this summer, and endeavoring at the same time to do some studying.

CHAS. H. SCHUTT.

KINGSTON.—Every one who sees that name associates with it another word,—“limestone.” So it is called the Limestone City. It is rightly named, for we see limestone everywhere. The buildings, the doorsteps, the curbstones, the pavements, are all of limestone and the whole body of the earth is composed of it. A thin stratum of earth, barely sufficient to make soil for gardens and lawns is all that covers the bed rock, all solid rock. This makes the construction of sewers and the laying of gas and water pipes a slow and costly work. The sound of blasting becomes familiar.

This is one of our oldest cities. Life moves leisurely; nobody is in a hurry. This is due in some respect to the fact that most of the young life is drained off by Uncle Sam. We are so near him here that we feel his personal magnetism very much. Everybody here seems to know every one else and knows all about him. No one is lost in “the madding crowd’s ignoble strife.” All eyes are on the stranger. Each one has his opinion of him and expresses it to his neighbor.

This place might be a real summer resort. It is situated at the beginning of the Thousand Islands, where the amount and quality of scenery is not excelled in any part of the world. The scenes of this fairy land in an early June day or by moonlight pass description. It is just one grand panorama of enchanting views, one succession of variation, spread out as if purposely planned to please the eye, stir the imagination, and elevate the soul. This will surely be the school of America’s poets and painters.

This city seems to be fairly religious, though we will have to wait for a further acquaintance to judge whether it is godly. The Catholics

number about one-third of the population. Presbyterians are as strong as would be expected under the wing of Queen's University, Methodists well represented, Congregationalists two churches and a mission. Baptists are weak in numbers though fairly wealthy, only one church and the mission in which I am engaged. Our mission has a Sunday school of about thirty-five, and our evening services number about forty. Prayer meetings well attended for a new cause.

This child is young, but we think it has health, and with careful nursing will develop.

J. E. CHUTE.

PORT ELGIN, a town of over 2,000 inhabitants, is situated on the main line of railway from Guelph westward, in the far-famed Scotch County of Bruce. The main street is the well beaten Goderich road which runs about parallel with the shore of Lake Huron, and about half a mile from the water's edge. The streets are regularly laid out, most of them being lined on both sides with beautiful maples. The people speak both German and English. The churches are numerous, representing seven or eight distinct bodies. There are High and Public schools, both flourishing. Employment, as in most Canadian towns, from some unknown (?) cause is at present somewhat slack. Among the most noteworthy manufactures are brushes, brooms and buttons, together with the common industries, foundry, grist mill, tannery, sash and door factory, etc.

The situation and scenery of Port Elgin are beautiful. The soil, a sandy loam, forming a gentle slope to the water, renders mud almost unknown. The street walks are, to a large extent, the green sward of nature. Strolling over to the lakeside in the evening, we behold a scene which few towns of Ontario can provide—sunset upon the water. The golden orb of day has almost finished his course, and now, slightly uplifted and with blazing beams, seems to halt before sinking into his watery bed. As he slowly sinks, between the eye and the far-off scene lies an undulating path of golden blazon, lined on either side with borders of red. Up the shore is the beautiful park, "Goble's Grove," with its gurgling springs, used as a summer tenting ground. Here, too, we have mineral baths for the comfort and healing of citizens and visitors. On the right is the revolving light of Chantry Island lighthouse, twinkling on the horizon like some huge meteor, while off to our left we can hear the ceaseless murmur from the lapping of the waves upon the rocky shore.

H. L. McNEIL.

I am away down beside the sea, at Port Medway, N.S., farthest away of all, I think, from home and friends. "Home," all hail! "Friends," greeting! Backward season, rough weather and hard times are with us. Stout hearts, a good country and determination come to our assistance in the struggle. I inhale the vigorous breath of the Atlantic and say "alas! that all are not able to enjoy the same blessing." The people here differ much from those that dwell inland. Somewhat rugged in manner, they are correspondingly rugged in heart

If time permits I shall have opportunity to see a few schools of fish taken in the "trap," and also to catch a few of the far-famed Nova Scotia trout, with, possibly, a salmon or two. A summer beside the sea would mean health to the bones and breadth to the experience of any of our students. The work is rallying and there are signs of coming showers.

DAN. HATT.

Port Perry where the lines have fallen unto us is a pleasant place situated on a gentle slope at the foot of Lake Scugog. Immediately opposite the town and stretching about nine miles down the lake is "The Island" which bears the same euphonious name. From an eminence on this island we have a most picturesque view of the town and surrounding country. The houses interspersed with dark masses of foliage appear to rise rank behind rank, like an enfilade at intervals, bristling with chimneys and steeples. The numerous shade trees that line the streets and the dense shrubbery of the gardens give the place in the distance the appearance of a miniature "Forest City." The surrounding fields and verdant slopes chequered by interlacing fences and turnpike roads present the picture of an English country landscape. From this height we can see parts of no less than *nine* different townships. For rural beauty the scene before us with its varied features—the winding lake that disappears among the misty hills, the clustering groups of quiet villages, the areas of forest grain and meadow, the lawns and gardens with intervening glades and shadowy dells, the fringe of wavy hills that skirting the horizon shuts in the landscape—we may fairly say is surpassed by few panoramic views in this province. The town has fine equipments. Five churches minister to the spiritual needs of the people; two local journals dispense the news and gossip of the day; a High School that stands in the front rank among competitors; efficient Public Schools train the young idea to shoot; five licensed victuallers aim to shoot the young idea. In addition the town possesses Exhibition grounds that would do credit to any second rate city of Ontario and suburban residences—chief of which is Dr. Sangster's of Mathematical fame—that with dignity might stand in Rosedale. Popular excursions by steamer from this place to Sturgeon Point, a delightful summer resort forty miles down the river, afford an annual outing for Y. P. S. C. E's and various local lodges, while Sunday Schools content themselves with the nearer pleasure grounds of Washbarn Island. Of all the pleasant rural towns, where no newsboy with clarion cry assails you, where the streets are free from the din and babble of densely crowded traffic, and the air unclouded by city dust and smoke, where no surly porter snubs you nor landshark takes you in, but whose people are honest, affable and kind, where no dingy lanes and squalid slums house the half-starved poor, but where nature with lavish charms and art with skilful grace unite to beautify the home—of all such romantic country seats in our ramblings found this is "the loveliest of the plain."

C. J. CAMERON.

MOULTON COLLEGE.

GRADUATING CLASS.

And now the general topic is, our graduating class, and what shall we say about them? To say that the whole school is proud of such a class, is to state the matter mildly. They are girls who may be expected to do much in the future, in the way of scholarly attainment, and, still more, in living lives of Christian usefulness. We bid farewell to them with sorrow, which is lightened only by the fact that some of them expect to be residents of Moulton whilst pursuing studies at McMaster.

Feeling sure that others would like to know more of them than can be learnt while listening to their graduation essays, we shall endeavor to give the readers of the MONTHLY a little of our knowledge of this most interesting and promising class.

MARY ELIZABETH DRYDEN.

Taken alphabetically, or longitudinally, Miss Dryden comes first. She belongs to the "Class of '92," because an attack of typhoid fever prevented her finishing her course in '91. We feel somewhat grateful (tho' she may not) to the fever for thus prolonging her school life, for have we not enjoyed for a year longer, her caricatures of Æneas and Dido, and her illustrations, not wholly mathematical, of dull, lifeless algebraic formulas? How we have pitied the patient teacher who could know nothing of the fun, nor of its source—so calm and unmoved was the face of the one who gave rise to it. Miss Dryden is the poet of the class, and her productions are both amusing and interesting. As a scholar, she has attained a place of distinction among her classmates; her studies have not been confined to those in the Matriculation Course. Besides studying other branches outside her regular work, she has devoted not a little time to painting. We shall miss her, but our loss is the gain of the Arts Department. We hope to see her, four years hence, receive there her diploma as a fair bachelor.

LENA HARRIS.

Miss Harris, a graduate from our Classical Course, is second on our list. Her home is in Brantford, Ont., and she has spent three years at Moulton. None but those who know her well could suspect that beneath that ordinarily calm demeanor and grave carriage there is concealed a nimbleness of motion, a mirth-provoking power of expression, and a faculty for leadership, which, on occasions of jollification, such as Hallowe'en and the 24th of May, have been the life of the College festivities. She leaves behind her many friends and well-wishers. May she continue to enliven dull places, as she has here helped to vary the monotony of school routine!

ELIZABETH NUCKOLLS NEWMAN.

One feature of our class this year is its youthfulness—and of this qualification Miss Newman is its ablest representative. Her quick per-

ception, her powers of reasoning, and her determination to know things from every standpoint, are well-known to all her schoolmates. No one, however, has yet been able to decide whether she owes her attainments to hard study, or to heredity. If the latter, we may say with Dogberry, that, in her case, "to write and read comes by nature." She is one of the few, the very few, students, who, in vacation time, have been known to "work algebra for fun." She, too, looks forward to a University course, and we wish her still greater success in her studies there.

CLARA SPALDING TOMLINSON.

Next in order is Miss Tomlinson, and we think she is to be complimented on her skill in argument, her command of English, and her powers of description. We look forward to her developing the talents she possesses. Miss Tomlinson is a graduate of our Matriculation Course.

MARY LISTER WILSON.

Number five is Miss Wilson, not exactly a prairie chicken, tho' her home is in Brandon, Manitoba. She reminds one of the fresh breezes of her province, and is characterized by a sturdy Western independence. We are sure that she will do good work in whatever she may attempt to do, for, beside possessing natural ability beyond the average, she evinces a strong determination to succeed in her undertakings. It is her intention, we believe, to return to Moulton, and, while taking some studies in McMaster University, to give special attention to music, in which she is already proficient.

The "Twenty-Fourth" passed quietly but very pleasantly at Moulton College. On coming down to the dining-room in the morning, we found that some of the more thoughtful students had spent much of the evening before in decorating it most tastefully with portraits of the Queen and some of our leading statesmen, also with flags and banners. The largest flag that could be found was draped over the door—by which all entered—thus showing the true, loyal spirit of our fair young Canadians.

At first we were a little afraid that our Americans would feel hurt at so much manifestation of loyalty; but all fear of any differences of national feeling was banished when we saw our Principal, on entering the dining-room, come forward and take from among the draperies a small British flag, and wear it during the morning meal. We were all so delighted to see an expression of good-will shown by our American Principal, that we applauded her vigorously.

Before taking our places all joined in singing a verse of "God save the Queen." A very acceptable feature of the festivities was the "good things" provided by Miss Harper. The day was spent in games of tennis, feasting and study (?) and was brought to a close by the students indulging in a good taffy-pull, engaged in in the "Lower Regions," and for which we were again truly grateful to Miss Harper.

THE CLOSING AT MOULTON COLLEGE.

The most successful closing exercises in the short history of Moulton College were those of this year, beginning on June 5th, with the sermon to the graduates, by Prof. True, of Rochester. His subject was "Growth." Many helpful thoughts were presented. On Wednesday evening an "At Home" was given by the Faculty, at which over three hundred friends of the College were present. The main features of the entertainment were the musical recital and art exhibit. Sawyer's sacred cantata, "The Widow of Nain," was excellently rendered by the chorus of students, the solo parts being well sustained by the Misses Minnie McLaurin, Emma Dryden and Maud Millichamp, and this was followed by several vocal and instrumental selections of a high character. Miss Jarvis, a pupil of Miss Smart's, possesses an unusually promising voice. Last on the programme was a tambourine drill, by members of the calisthenic class. The young ladies were noticeable for their erect carriage, gracefulness, and precision of movement. If such happy results have followed the use of the limited facilities at disposal for calisthenic drill, what may not be expected from the promised gymnasium? The refreshments in the dining-room, presided over by our capable matron, Miss Harper, were fully appreciated.

On Tuesday evening, in the presence of a large and interested audience in the Bloor St. Baptist church, diplomas were awarded to the five graduates. Miss Smiley presided with dignity. The opening prayer was offered by Rev. Elmore Harris, after which Mendelssohn's "I waited for the Lord" was rendered by Misses Smart and Jarvis, assisted by a chorus of selected voices from the College. The first essay of the evening was read by Miss Mary Elizabeth Dryden, on the subject, "The Value of Scientific Study." The practical uses of science were touched upon, both as to past and present achievements, and the possible outlook for the future. The essayist called special attention to the progress which the world is to make through the study of sociology. Miss Lena Harris then read a paper on Alaska. After calling attention to the remarkable natural features of that region, its climate and products, Miss Harris presented a picture of the inhabitants, describing them, though largely as yet uncivilized, as docile, intelligent and willing to receive improvements upon their customs and habits of life. A vocal solo, entitled "Be Thou With Me," by Hiller, was then pleasingly rendered by Miss Saueremann. The next number on the programme, an essay, entitled "The Origin and Interpretation of Mythology," by Miss Elizabeth Nuckolls Newman, of Toronto, was not read. The basis of Miss Tomlinson's essay was the thought of the leadership of women as suggested by the famous words descriptive of Dido in Virgil's *Æneid*, "Dux Femina Facti." The essayist presented forcefully the leadership of women, historical, scientific and philanthropic, and as a guiding influence in the home, at the very sources of power. The last essay was read by Miss Mary Lister Wilson, of Brandon, Man., on "Hawthorne and Nature." Hawthorne's fondness for solitude in his early life, his love for birds and flowers, his power of presenting landscape pictures, or of seeing the hidden beauty of nature, were all dwelt upon. The essay closed with ascribing to Hawthorne what Ruskin calls the great essential of all noble work—repose.

A vocal duet, "Quis Est Homo" (Rossini), by Misses Smart and E. J. Dryden was then sung, the two voices blending exquisitely. Miss Smiley presented the diplomas of the College to the five graduates. Miss Smiley in her eloquent address to the graduating class called attention to the fact that their graduation was but a step in their education, and that they, as young women of these later years of the nineteenth century, were entering upon a great heritage. The question of what they should do with their opportunities and privileges and the manner in which they should enter upon their further studies was ably presented. Miss Smiley's address was one of unusual power and earnestness. Four of the graduates have completed the matriculation course, and one the classical course.

WOODSTOCK COLLEGE.

THE GRADUATES OF WOODSTOCK COLLEGE, 1892.

WM. J. GOBLE represents the well-known Gobles' Corners. Will first made the acquaintance of the school some eight years ago; he was then an innocent looking, beardless boy. After a few months stay he thought it proper to put off the completion of his education till a more convenient season and withdraw from the school. Three years ago he again returned and entered upon the pursuit of his studies with so much vim that he now ranks in the long roll of grads of Woodstock College. Will is known far and wide as an enthusiast in college sports, of which football is his favorite game. He has taken part in many a hard fought game and whenever the team may have been weak it was not in the part assigned to Will. He intends to pursue his studies in Toronto.

HARRY T. KEATING is from Oil City. Regretfully Woodstock College says good-bye to Harry. His has been a thorough and strong course and well has he earned his honors. Much may be expected from him in the future, and all will be delighted with whatever successes may fall to his lot. His record at Woodstock is in every respect an honorable one, and we shall be glad if Harry can find us one who may in some respect be a successor to himself.

JUDSON DECEW connects the present with the past in a way that is quite unique. His is the distinction of having had connection with Woodstock College during the administration of four, if not of five, principals. He, moreover, came under the ameliorating influences of the palmy days of co-education, a bit of good fortune shared only by one other member of the class of 1892. Numerous other honors sit easy upon Jud; he blows the horn and kicks the rubber in fine style. In the intricacies of orthographical style he has no competitors. Jud's cheery note, happy face and manly form will be missed by all.

JOHN C. SYCAMORE'S nativity needs no publishing to those who have once heard the rythmical tone and pronunciation of his fluent English speech. After coming to Canada, Y.M.C.A. work engaged his

attention for some time in Toronto. Gradually moving westward he took the pastoral charge of the little church at Wolverton. After two or three month's service on this field he entered upon his college course at Woodstock in Sept., 1890. His scholastic career thus far has been signally successful and should he continue as he has begun an enviable future is before him. J. C. will have friends wherever he goes; hard work evidently does not diminish his enjoyment of life and he always finds time to make some other life happy in the happiness of his own. Many will regretfully say good-bye to the genial Sycamore.

EDWARD W. COVENTRY and his little brother Chas. T. are Woodstock boys who made the acquaintance of the inside of W. C. now nearly three years ago. Their course and progress while in attendance have been very similar. The 7th June witnessed their successful graduation and now they possess the diploma of the College. The Coventry brothers seek to vary the monotony of study and of life in general, by indulging themselves, as often as time and occasion suit, in the musical harmonies of a fine pair of band instrument. The Sunday services at the Oxford St. Baptist church have been greatly assisted by the orchestral accompaniment of these instruments.

ALLAN C. SEAGER hails from Goderich. He has been at Woodstock College for nearly three years, and from beginning to end his work has been above the average. Since midwinter he has been greatly hindered by a dangerous illness, but in spite of that he takes the College diploma with honors. Loyalty to his own church home has been a feature of Allan's college life. He was ever at the post of duty; no attractions elsewhere lured, and no hindrances prevented. Some day, if it should ever be necessary, he'll be able consistently to say to the itching ears "do as I did." It is whispered among the boys, although Allan does not know it, that he will yet live in a large house, and sign himself Huron, Toronto, or Montreal.

CHAS. GARROW is a member of the Goderich colony that has graced the halls of Woodstock College for nearly three years past. Charlie is the junior member of the colony, and of the class of 1892 as well, but his youthfulness does not seem to prevent him from leaving a record that is clean and honorable in every respect. Charlie's place is now vacant, and the College is anxiously looking for the fulfilment of a certain promise given publicly last year, that successors to the Garrow boys should for some time be forthcoming.

It is believed that the legal profession has attractions for Charlie. Certainly if he shall don the gown, and hang out his shingle, the world will be the richer; there will then be one honest lawyer.

ARCHIBALD J. DARROCH is a Highlander from that country of Scotchmen, West Bruce. Archy has known the school under four principals, knows its genius and traditions, and is a true and loyal son of the College. Like most other lads the subject of our sketch has his favorite studies. Well thumb'd is Bradley's Arnold, the sole companion of many a lonely hour, and its lids were often warmed by his pillow, when the latter was brought back from active service. But Archy is a born

theologian and in the realm of theology he is likely to do his hardest thinking. Nothing is more congenial to his tastes than either to discuss or to hear exposition on the the great truths of the Word. Archy is whole-souled, beloved and esteemed by all.

THE subject of this sketch is a member of that widely known family, the Browns. Mr. Lew. Brown, though yet in his teens, has given evidence of being the possessor of no mean abilities. He has spent three delightful years in Woodstock—and vicinity. His record as a student has been eminently satisfactory. He is a good worker, and has generally kept himself on the right side of College regulations. Notwithstanding a rumored attachment to the medical profession, it is generally understood that Lew's objective point is Telugu land with his missionary brother. The faculty and students of W.C., as well as a select circle of outside friends, will much regret Lew's departure from our midst.

EDWARD P. COLLINS is a native of Princeton, County of Oxford. Ed. first made the acquaintance of Woodstock College in the year of 1887-1888, and since that time he has been in almost continuous attendance. The chapter of events belonging to that period is very familiar to the subject of this sketch ; if not a participant in the occurrences of the time, he knows every one else who was. His good nature and love of fun make him a favorite with all. Unobtrusive and modest he is, yet the boys know too well that in some things they are out of the race when Ed. Collins is around. It is a matter of daily remark and satisfaction how solicitously the charge of his little brother Phil, a young and promising first-year lad, devolves upon big brother Ed.

CLARENCE B. MOLLINS is a dweller in the neighborhood of Burgessville. Clarence has kept on quietly but steadily for the full course, and now he has his reward in a successful graduation. We hope he may send another from Burgessville to take the vacant place that he now leaves. C. B. will probably pursue further studies in Toronto, and we believe he has laid foundations during the last two and-a half years that will carry a fair superstructure.

JOHN F. VICHERT is another Gobles' boy. He is yet in his teens, as the youthful face would easily show ; but his is an old and wise head on young shoulders. It does us all good to hear John's sage reasonings on the outlook for the future. The University will next year ring with John's flowing eloquence ; but no one doubts that the " boy preacher " will carry his honors with becoming grace and modesty.

PETER MODE hails from Vankleek Hill. Peter has been in attendance for one year, and in that time has won upon the regards of all. He has youth, ability, manliness on his side. His influence will ever be on the side of right, and none will ever regret having known P. Mode. Woodstock College will be the poorer because of his leaving, and McMaster University the richer for his presence.

JOHN McCaw's home is in the sturdy east. Some years ago he migrated westward to the neighborhood of Chatham, and here he came

under influences that ultimately led him to the College. In the College he has spent three years of strong, earnest, hard work. He, too, has graduated with honors. Force of character, a dogged determination to bring things to a successful issue, and strong convictions are his. No mere carpet-knight is he, but a man ready for the hard service of the open field. John's future will be watched with interest by many friends both east and west.

J. A. ARMSTRONG and A. N. Marshall are both strong men. The former is a Peel boy, and the latter is a Novascotian. McMaster University will be enriched by the accession of these men. They both came to Woodstock during the present year, and in a very short time have covered a remarkable amount of work. They will both speak for themselves, not so much by words as by actions.

HUGH H. HURLEY is a native Quebecker. When quite young he went out to Michigan in pursuit of fortune. After spending some months in Michigan and seeing life in the pine woods he crossed the boundary into Manitoba, took up land and successfully carried on farming for eight years. Two and a half years ago he came to Woodstock to pursue a course of study for the ministry. This course he has now completed, so far as it is obtainable here. During his stay in Woodstock Hurley has made hosts of friends and he will be much missed by all. It always did us good to see him on the foot-ball field; but woe to the poor unfortunate that crossed his path when H. H. was making a charge—the result was usually disastrous to the other fellow. Nothing can ever divert Hurley from the most conscientious adherence to the right.

JAS. W. GREGG, of the City of the Straits, Detroit, has attained his goal, and expects that he will next year take a medical course at Trinity College, Toronto. It may be said in passing that the medical course in Woodstock College is limited, but supposed to be helpfully suggestive. The associations of medical schools are not generally such as one would fancy J. W. would care for, but Trinity may be an exception. At any rate, J. W. will not soon be forgotten at Woodstock College, and we have every reason to believe that his old *Alma Mater* will long have a warm place in his heart.

JAS. B. PATERSON is a Montrealler. He appeared on the scene of his future years of College life under the happy auspices of the genial John B. Warnicker. Some of the boys of the College still remember the gusto with which the old stager, John B., introduced the innocent and wondering *protégé* to all the marvellous things. In due time the Jas. B. of early days no doubt became an adept at the same service. J. B. plodded on in his scholastic work, and now he has the satisfaction of carrying his diploma of matriculation. But what about a goal-keeper in some hard-fought foot-ball contest? Perhaps J. B. will come up on occasion and fill the breach.

S. I. CLINDINNAN claims Belleville as his home. Clin is one of those good-natured chaps that aren't started by trifles, but if they do go off, it's best not to be too near. And then, the way Clin could swing

clubs! It was a pretty sight to see that form clad in suitable athletic costume, and then, to the rythmical movement of piano, to see those clubs keep time! Clin studied faithfully, and well earned his matriculation. Every fellow in the school congratulates the boy. He'll be heartily welcome every time he comes to Woodstock. Success!

GEO. A. SCOTT is a Forest boy, who came to the College nearly three years ago. From the day of his coming George pitched into things as if he meant business, and in a short time showed that he was a piece of no ordinary stuff. Every day improved his scholarship, he got a grasp of his studies, and to-day he has but few superiors in his own class. His standing at Matriculation was an enviable one. He will accompany the class to McMaster, and it is certain that his generous nature will soon make hosts of friends there as here.

FRANK N. GOBLE is a brother of W. J. Frank has graduated from our Four Year English Scientific Course, and has done it with great credit to himself. He has shown rare skill in the Manual Department, and if he shall pursue further studies in this direction it is certain that his mechanical skill must win distinction for him. Frank is certainly one of the boys who will yet do credit to *Alma Mater*.

ABOUT a month ago Mr. H. S. Robertson, B.A., Mathematical Master of the College, returned from that famous health resort at Clifton Springs, N. Y. He is much improved in health, and speaks enthusiastically of the whole system of treatment given to invalids. Mr. Robertson will in about two or three weeks proceed to the Maritime Provinces where he will spend the summer by the sea.

THE ordeal of Matriculation and other exams. is over for the year. No other comment on the character of the work done by the boys is needed than that furnished by the published lists. The Matriculation class has done well, but see next year!

REV. J. J. BAKER, M.A., who preached the annual sermon to the class on Sunday, June 5th, paid his *Alma Mater* a visit on the following Monday, and discoursed pleasantly and profitably to the boys before work for the day began.

MONDAY evening, June 6th, the graduates assumed the direction of affairs at the tea-table, and entertained their friends in a pleasant way for an hour or two. A large number of ladies graced the dining-hall with their presence. An agreeable exchange of compliments took place.

THE closing exercises of the College year began on Sunday, June 5th. The students in a body marched to the First church and listened to an able sermon by Rev. J. J. Baker, M.A., Walkerton. On Monday afternoon the presentation of scholarships and diplomas took place. Principal Bates presented the graduating class with their diplomas of graduation, and addressed them in a few words of parting counsel. The exercises were simple, but much enjoyed by the large number of friends present. The graduating class numbers twenty-two. Most of these matriculate into the Arts Department of McMaster University.